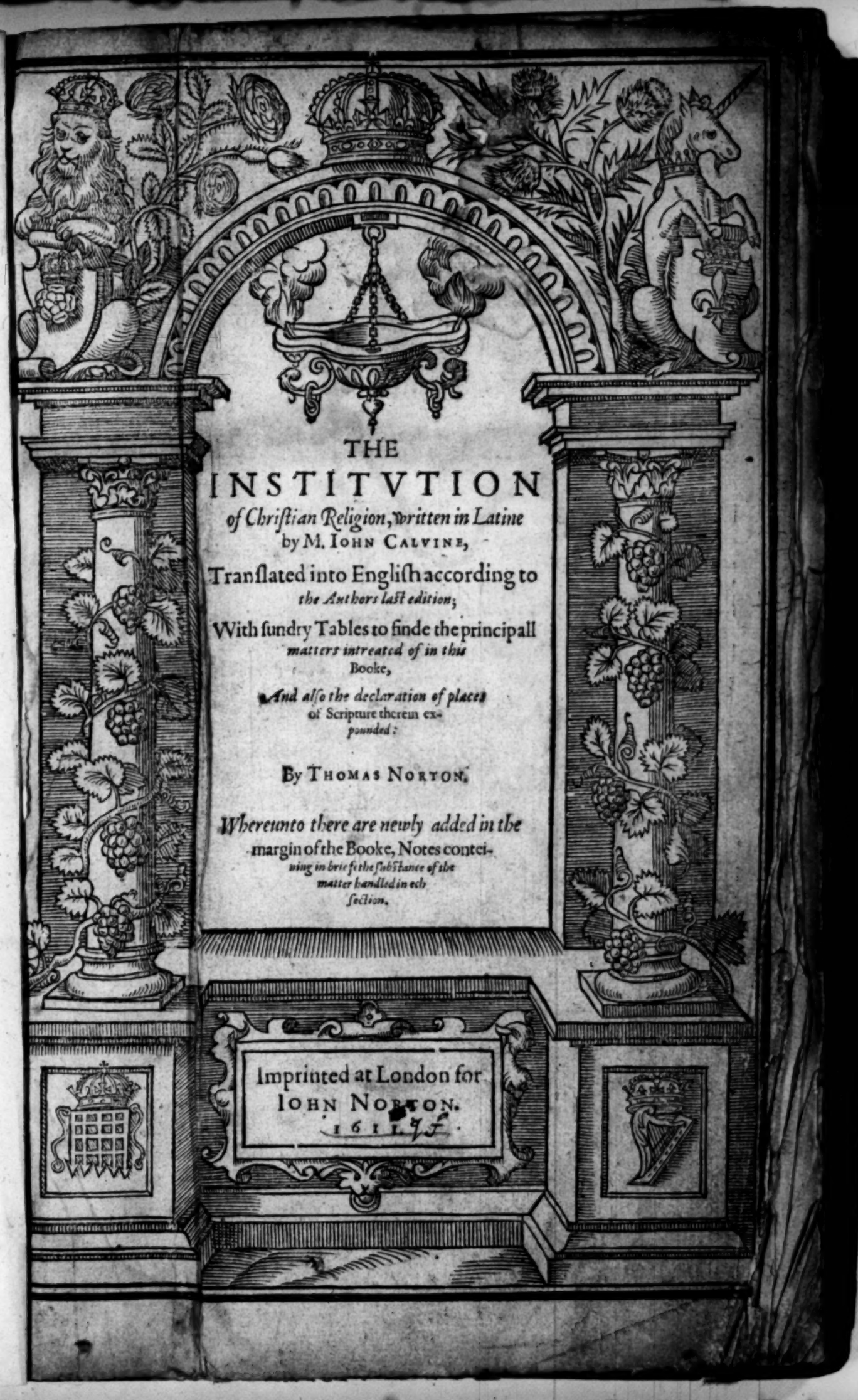


THE INSTITVTION

of Christian Religion, written in Latine by M. IOHN CALVINE,

Translated into English according to the Authors last edition;

With sundry Tables to finde the principall matters intreated of in this Booke,

And also the declaration of places of Scripture therein expounded:

By THOMAS NORTON.

Whereunto there are newly added in the margin of the Booke, Notes conteining in brief the substance of the matter handled in each section.

Imprinted at London for IOHN NORTON.
1611.

*4424

T

hunt, w
ing do p
uelled a
finding
ctrine,
were off
Readers
Institutio
largely
books to
Comme
to this S
and wea
his petiti
not long
that is to
ning of
into Eng
request
Whitchur
tine tong
prayer.
church, a
zealous
rous to d
Religion.

THE TRANSLATOR TO the Reader.

GOOD Reader, heere is now offered you the fift time printed in Engliſh *M. Caluins* booke of the Inſtitution of Chriſtian Religion; a booke of great labour to the Author, and of great profit to the Church of God. *M. Caluin* firſt wrote it when he was a yong man, a booke of a ſmall volume, and ſince that ſeaſon he hath at ſundry times publiſhed it with new increaſes, ſtill proteſting, at euery edition, himſelfe to be one of thoſe *qui ſcribendo proficiunt, & proficiendo ſcribunt*, which with their writing doe grow in profiting, and with their profiting do proceed in writing. At length, hauing in many his other works trauelled about expoſition of ſundry books of the Scriptures, and in the ſame finding occaſion to diſcourſe of ſundry Common places and matters of doctrine, which being handled according to the occaſions of the Text that were offered him and not in any other method, were not ſo ready for the Readers vſe, he therefore entred into this purpoſe to inlarge this booke of Inſtitutions, and therein to treat of all thoſe Titles and Common places largely, with this intent, that whenſoeuer any occaſion fell in his other books to treat of any ſuch cauſe, he would not newly amplifie his books of Commentaries and Expoſitions therewith, but referre his Reader wholly to this Store-houſe and Treaſurie of that ſort of Diuine learning. As age and weakneſſe grew vpon him, ſo he haſtened his labour; and according to his petition to God, he in a manner ended his life with his worke: for he liued not long after. So great a iewell was meet to be made moſt beneficiall, that is to ſay, applied to moſt common vſe. Therefore in the very beginning of the late Queenes moſt bleſſed raigne I tranſlated it out of Latine into Engliſh, for the commoditie of the Church of Chriſt, at the ſpeciall requeſt of my deere friends of worthy memory *Reginald Wolfe* and *Edward Whitchurch*; the one her Maieſties Printer for the Hebrew, Greeke, and Latine tongues, the other her Highneſſe Printer of the Booke of Common prayer. I performed my worke in the houſe of my ſaid friend *Edward Whitchurch*, a man well knowen to be of vpright heart and dealing, an ancient zealous Goſpeller, as plain & true a friend as euer I knew liuing, and as deſirous to do any thing to cõmon good, ſpecially by the aduancement of true Religion. At my ſaid firſt edition of this booke I conſidered how the Author

thereof had of long time purposely laboured to write the same most exactly, and to packe great plentie of matter in small roome of words, yea and those so circumspectly and precisely ordered, to auoid the cauillations of such, as for enmitie to the truth therein contained, would gladly seeke and abuse all aduantages which might be found by any ouersight in penning of it, that the sentences were thereby become so full as nothing might well be added without idle superfluitie, and againe so nicely pared, that nothing could be minished without taking away some necessarie substance of matter therein expressed. This manner of writing, beside the peculiar termes of artes and figures, and the difficultie of the matters themselues, being thorowout interlaced with the Schoolemens controuersies, made a great hardnesse in the Authors owne booke, in that tongue wherein otherwise he is both plentifull and easie, insomuch that it sufficeth not to reade him once, vnlesse you can be content to reade in vaine. This consideration encombred me with great doubtfulnesse for the whole order and frame of my translation. If I should follow the words, I saw that of necessitie the hardnesse in the translation must needs be greater than was in the tongue wherein it was originally written. If I should leaue the course of words, and grant my selfe libertie after the naturall manner of mine owne tongue, to say that in English which I conceiued to be his meaning in Latine, I plainly perceiued how hardly I might escape errour, and on the other side, in this matter of faith and religion, how perillous it was to erre. For I durst not presume to warrant my selfe to haue his meaning without his words. And they, that wote what it is to translate well and faithfully, specially in matters of religion, do know that not the only Grammaticall construction of words sufficeth, but the verie building and order to obserue all aduantages of vehemence or grace, by placing or accent of words, maketh much to the true setting foorth of a writers minde. In the end, I rested vpon this determination, to follow the words so neere as the phrase of the English tongue would suffer me. Which purpose I so performed, that if the English booke were printed in such paper and letter as the Latine is, it should not exceed the Latine in quantitie. Whereby, beside all other commodities that a faithfull translation of so good a worke may bring, this one benefit is moreouer prouided for such as are desirous to attaine some knowledge of the Latine tongue (which is at this time to be wished in many of those men for whose profession this booke most fitly serueth), that they shall not finde any more English than shall suffice to construe the Latine withall, except in such few places, where the great difference of the phrases of the languages enforced me: so that comparing the one with the other, they shall both profit in good matter, and furnish themselues with vnderstanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing heereof, I did not only trust mine owne wit or abilitie, but examined my whole doing from sentence to sentence thorowout the whole booke with conference and ouerlooking of such learned men, as my translation being allowed by their iudgement, I did both satisfie mine owne conscience that I had done truly, and their approouing of it might be a good warrant to the Reader, that nothing should heerein be deliuered him but sound, vnmingled, and vncorrupted doctrine, euen in such sort as the Authour himselfe had first framed it. All that I wrote, the graue, learned, and vertuous man *M. Dauid Whitehead*

(whom

(whom I name with honourable remembrance) did, among other, compare with the Latine, examining euerie ſentence thorowout the whole booke. Beſide all this, I priuatly required many, and generally all men with whom I euer had any talke of this matter, that if they found any thing either not truly tranſlated, or not plainly Engliſhed, they would enforme me thereof, promiſing either to ſatisfie them or to amend it. Since which time I haue not been aduertiſed by any man of any thing which they would require to be altered. Neither had I my ſelfe, by reaſon of my profeſſion being otherwiſe occupied, any leaſure to peruſe it. And that is the cauſe, why not only at the ſecond and third time, but alſo at this impreſſion, you haue no change at all in the worke, but altogether as it was before. Indeed I perceiued many men well minded and ſtudious of this booke, to require a Table for their eaſe and furtherance. Their honeſt deſire I haue fulfilled in the ſecond edition, and haue added thereto a plentifull Table, which is alſo heere inſerted, which I haue tranſlated out of the Latine, wherein the principall matters diſcourſed in this booke are named by their due titles in order of Alphabet, and vnder euery title is ſet forth a brieſe ſumme of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therewith is added the booke, chapter, and ſection or diuiſion of the chapter, where the ſame doctrine is more largely expreſſed and proued. And for the readier finding thereof, I haue cauſed the number of the chapters to be ſet vpon euery leafe in the booke, and quoted the ſections alſo by their due number with the vſuall figures of Algoriſme. And now at this laſt publiſhing, my friends by whoſe charge it is now newly imprinted in a Romane letter and ſmaller volume, with diuers other Tables, which ſince my ſecond edition were gathered by *M. Marlorate*, to be tranſlated and heere added for your benefit. Moreouer, whereas in the firſt edition the ill maner of my ſcribling hand, the interlining of my coppie, and ſome other cauſes well knowen among workemen of that facultie, made verie many faults to paſſe the Printer, I haue in the ſecond impreſſion cauſed the booke to be compoſed by the printed coppie, and corrected by the written: whereby it muſt needs be that it was much more truly done than the other was, as I my ſelfe doe know aboue three hundred faults amended. And now at this laſt printing, the compoſing after a printed coppie bringeth ſome eaſe, and the diligence vſed about the correction, hauing been right faithfully looked vnto, it can not be but much more truly ſet forth. This alſo is performed, that the volume being ſmaller, with a letter faire and legible, it is of more eaſie price, that it may be of more common vſe, and ſo to more large communicating of ſo great a treaſure to thoſe that deſire Chriſtian knowledge for inſtruction of their faith, and guiding of their duties. Thus on the Printers behalfe and mine, your eaſe and commoditie (good Readers) is prouided for. Now reſteth your owne diligence for your owne profit in ſtudying it. To ſpend many words in commending the worke it ſelfe, were needleſſe: yet thus much I thinke I may both not vntruly and not vainly ſay, that though many great learned men haue written books of Common places of our Religion, as *Melanthon*, *Sarcerius*, and other, whoſe works are very good and profitable to the Church of God: yet by the conſenting iudgement of thoſe that vnderſtand the ſame, there is none to be compared to this worke of *Caluine*, both for his ſubſtantiall ſufficiencie of

doctrine, the ſound declaration of trueth in Articles of our Religion, the large and learned confirmation of the ſame, and the moſt deepe and ſtrong confutation of all olde and new hereſies: ſo that (the holy Scriptures excepted) this is one of the moſt profitable books for all ſtudents of Chriſtian Diuinitie. Wherein (good Readers) as I am glad for the glorie of God, and for your benefit, that you may haue this profit of my trauell; ſo I beſeech you let me haue this vſe of your gentleneſſe, that my doings may be conſtrued to ſuch good end as I haue meant them: and that if any thing miſlike you by reaſon of hardneſſe, or any other cauſe that may ſeeme to be my default, you will not forthwith condemne the worke, but reade it oftener: in which doing you will finde (as many haue confeſſed to me that they haue found by experience that thoſe things which at the firſt reading ſhall diſpleaſe you for hardneſſe, ſhall be found ſo eaſie as ſo hard matter would ſuffer, and for the moſt part more eaſie than ſome other phraſe which ſhould with greater looſeneſſe and ſmoother ſliding away deceiue your vnderſtanding. I confeſſe indeed it is not finely and pleaſantly written, nor carrieth with it ſuch delightfull grace of ſpeech as ſome geat wiſe men haue beſtowed vpon ſome fooliſher things, yet it containeth ſound truth ſet forth with faithfull plainneſſe without wrong done to the Authors meaning: and ſo if you accept and vſe it, you ſhall not faile to haue great profit thereby, and I ſhall thinke my labour verie well imployed.

THOMAS NORTON.



TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE French King his Soueraigne Lord,

IOHN CALVINE wisheth peace and saluation in Christ.

WHen I did first set my hand to this worke, I thought nothing lesse (most noble king) than to write any thing that afterward should be presented to your maiestie. Onely my minde was to teach certaine introductions, whereby they that are touched with some zeale of religion might be instructed to true godlinesse. And this trauell I tooke principally for my countreymen the Frenchmen, of whom I vnderstood very many to hunger and thirst for Christ, but I saw very few that had rightly receiued so much as any little knowledge of him. And that this was my meaning, the booke it selfe declareth, being framed after a simple and plaine maner of teaching. But when I perceiued, that the furious rage of some wicked men hath so farre preuailed in your Realme, that in it there is no roome for sound doctrine: I thought I should doe a thing woorth my trauell, all in one worke both to giue an instruction for them, and to declare a confession to you: whereby yee may learne what maner of doctrine that is, against which those furious men burne in so great rage, who at this day trouble your realme with sword and fire. For I will not feare to confesse, that I haue in this worke comprehended in maner the summe of that selfesame doctrine against which they crie out, that it ought to be punished with prisonment, banishment, condemnation without indgement, and with fire, that it ought to be chased away by land & sea. I know indeed with how hainous informations they haue filled your minde and eares, to make our cause most hateful vnto you: but this of your clemencie ought you to weigh, that there shal be no innocencie, neither in words nor deeds, if it may be enough to accuse. Truely, if any, to bring the same in hatred shall alledge that this doctrine whereof I go now about to yeeld account vnto you, hath been long agoe condemned by consent of all degrees, and attainted by many indgements already giuen in iudiciall courts, all that he saith shall amount to no more but that it hath partly beene violently throwne downe by the banding and power of the aduersaries thereof, and partly beene traiterously and fraudulently oppressed with their lies and subtle practises and slanders. Herein is violence shewed, that without hearing the cause, bloodie sentences are pronounced against it: herein is fraud, that it is without deserning accused of sedition and euill dooing. And that none may thinke that we wrongfully complaine of these things, you your selfe can beare witnes, most noble king, with how lying slanders it is daily accused vnto you: as, that it tendeth to no other end but to withdraw from kings their scepters out of their hands, to throwe downe all iudges seates and indgements, to subuert al orders and ciuil gouernment, to trouble the peace & quiet

of

of the people, to abolish all lawes, to vndoe all proprieties and possessions, finally to turne all things vpside downe. And yet you heare the smallest portion. For horrible things they spread abroad among the people: which if they were true, the whole world might worthily inuege it with the maintainers therof, worthie of a thousand fires and gallowes. Who can now marueil that a common hatred is kindled against it, where such most wrongfull accusations are beleeued? Lo, this is the cause that all degrees agree and conspire to the condemning of vs and our doctrine. They that sit to iudge, being ravished with this affection pronounce for sentences their forecontemned determinations which they brought from home with them: and thinke that they haue well enough discharged their duties, if they command no man to be drawen to execution, but such as are found guiltie either by their owne confession or by sufficient witnesse. But of what fault? of that condemned doctrine, say they. But by what law condemned? Herein should haue stood the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true. But heere is all libertie once to mutter, vtterly cut off from vs.

Wherefore I do not vniustly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath been troublesomly handled or rather carelesly tossed without all order of lawe, more by outragious heate than iudiciall grauitie. Neither yet thinke, that I heere go about to make mine owne priuat defence, whereby I may procure to my selfe a safe returne into my native countrie, to which although I beare such affection of naturall loue as becommeth me: yet as the case now is, I not miscontentedly want it. But I take vpon me the common cause of all the godly, yea and the cause of Christ himselfe, which at this day hauing beene by all meanes torne and troden downe in your kingdome, lieth as it were in dispaired case, and that indeede rather by the tyrannie of certaine Pharisees than by your owne knowledge. But how that commeth to passe, it is not heere needfull to tell: truely it lieth in great distresse. For thus farre haue the vngodly preuailed, that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth kidden as buried and vnregarded: as for the sillie poore Church, it is either wasted with cruel slaughters, and so driuen away with banishments, or dismaied with threates and terrors, that it dare not once open her mouth. And yet still they continue with such rage and fiercenesse as they are woont, thrusting strongly against the wall already bending and the ruine which themselues haue made. In the meane time no man steppeth foorth, to set himselfe in defence against such furies. And they, if there be any such, that will most of all seeme to fauour the truth, say no more but that it were good to pardon the error and vnskilfulnesse of ignorant men. For thus the good natured men forsooth do speake, calling that error and vnskilfulnesse which they knew to be the most certaine truth of God: calling them ignorant men, whose wit they see that Christ hath not so despised but that he hath vouchsaued to communicate to them the mysteries of his heauenly wisedome. So much are all ashamed of the Gospell. It shall be your office (most noble King) not to turne away your eares nor your mind from so iust a defence: specially when so great a matter is in question: namely how the glorie of God may be maintained safe in earth, how the truth of God may keepe her honor, how Christ may haue his kingdome preserued whole among vs. This is a matter worthie for your eares, worthie for your iudgement, worthie for your royall throne: For, euen this thought maketh a true king to acknowledge himselfe in the gouernance of his kingdome to be the minister of God. Neither doth he now vse a kingdome but a robberie, which reigneth not to this end that he may serue the glory of God. And he is deceiued that looketh for a long prosperitie of that kingdom, which is not ruled by the scepter of God, that is, by his holie word: forasmuch as the heauenly Oracle cannot proue vaine, whereby it is proclaimed, that the people shall be scattered abroad where prophecie faileth. Neither ought the contempt of our baseneſſe to withdraw you from this purpose. We verily know right well, how poore and abiect sillie men we be, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcasts of the world, or whatsoeuer viler thing may be named: so that there remaineth nothing for vs to glorie vpon before God, but his onely mercie whereby we are without any our deseruing receiued into the hope of eternall saluation: and before men, nothing but our weakenesse, which among them it is taken for a most great shame to confesse so much as in countenance. But our doctrine must be aduanced lie aboue all glorie of the world, must stand vnuanquishable aboue all power: because it is not ours, but the doctrine of the liuing God and of his Christ, whome the Father hath appointed king to beare rule euen from sea to sea, and from the riuers euen to the ends of the earth: and so to beare

Prou. 29. 18.

Dan. 2. 32. Esai. 11. 4. Psal. 2. 9.

rule,

rule, that striking the whole earth with the onely rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were potters vessels: as the prophets prophecie of the roialtie of his kingdome. Our aduersaries in deede do crie out to the contrarie, and say that we falsly pretend the word of God, whereof we be most wicked corrupters. But how this is not onely a malicious sclaunder, but also a notable shamelesnesse, you your selfe by reading our confession, may according to your wisedome iudge. Yet heere it is also good to say somewhat, either to moone you to willingnesse and heedfulnesse, or at the least to prepare you a way to the reading of it. Paul, when he willed all prophecie to be framed to the agreeablenesse of faith, hath set a most sure rule whereby the expounding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is alreadie in our hands. For what doth better or more fitlie agree with faith, than to acknowledge our selues naked of all vertue, that of God we may be clothed? emptie of all good, that of him we may be filled? the bondseruants of sinne, that of him we may be made free? blind, that of him we may be enlightened? lame, that of him we may be made streight? feeble, that of him we may be vpholden? to take from our selues all matter of glorying, that he alone may be glorious onely, and in him we may glorie? Woen we say these and such like things, they interrupt vs and crie out, that by this meane is ouerthrowen I wot not what blind light of nature, fained preparations, free-will, works meritorious of eternall saluation, together with their supererogations: because they cannot abide that the whole praise and glorie of all goodnes, vertue, righteousnes, and wisedome should remaine in God. But we read not that they were blamed that haue drawen too much out of the fountaine of liuing water: on the contrary side they are sharply rebuked which haue digged to themselues pits, broken pits, which are not able to hold water. Againe, what is more agreeable with faith, than to promise to themselues that God will be to them a fauourable Father, where Christ is acknowledged to be a brother and procurer of fauour? than assuredlie to looke for all things ioyfull and prosperous at his hand, whose vnspeakeable loue toward vs hath proceeded so farre, that he hath not spared his onely begotten Sonne, but that he gaue him for vs? than to rest in sure looking for saluation and eternall life, where we thinke vpon Christ giuen of the Father, in whom such treasures are hidden? Heere they step in against vs, and crie out that this certaintie of affiance is not without arrogancie and presumption. But as nothing of our selues, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glorie, but that we should learne to glorie in the Lord. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kind of wicked men, vnlesse you plainely finde that we are in trouble and railed at, because we put our trust in the liuing God: because we beleeue that this is the eternall life, to know one true God, and him whom he hath sent Iesus Christ. For this hope, some of vs are bound in irons, some are whipped, some are carried about in mockage, some are condemned without iudgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terriblie accursed, torne with slanders, and handled in most hainous wise. Now looke vpon our aduersaries (I speake of the degree of Priests, at whose becke and will the other exercise enimities against vs) and consider with me a little while, with what zeale they be carried. As for the true religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they easilie giue leaue both to themselues and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what euery man beleeue or not beleeue concerning God and Christ, so that he doe with an vnexpressed faith (as they call it) submit his mind to the iudgement of the Church: neither are they much mooued, if it happen that the glory of God be defiled with manifest blasphemies, so that no man lift vp his finger against the supremacie of the Apostolike sea, and authoritie of our holie mother the Church. Why therefore doe they with so great crueltie and fiercenesse fight for the Masse, Purgatorie, Pilgrimages, and such trifles, so farre foorth, that they say that without most expressed faith (as I may so call it) of these things, godlinesse cannot stand, whereas yet they proone not that any of these things come out of the word of God. Why so? but because their bellie is their god, their kitchen is their religion: which being taken away, they thinke that they shall not onely be no Christians, but also no men. For though some of them doe plenteously glut themselues, and other some liue with gnawing of poore crusts, yet they liue all of one Pot, which without these warming helps should not onely waxe cold, but also throughly freeze. Therfore how much more euerie of them is carefull for his belly, so much more earnest warriour he is for their faith. Finally

Rom. 12. 6.

Ierem. 2. 13.

Rom. 8. 32.

1. Tim. 4. 10.
Iohn 17. 3.

nally they all endeuour themselues to this, to keepe still either both kingdome safe, and their belly full: but of pure zeale none of them sheweth any token, be it neuer so little. Neither yet so doe they cease to slander our doctrine, and by all the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suspicion. They call it new, and lately forged: they cauill that it is doubtfull, and vncertaine: they demand by what miracles it is confirmed: they aske whether it be meete that it should preuaile against the consent of so many holie fathers, and the most ancient custome: they presse vpon vs to confesse it to be schismaticall, which mooueth warre against the Church, or that the Church hath lien dead in manie ages in which no such thing hath beene heard off. Last of all they say that there neede no arguments, for (say they) it may by the fruites be iudged of what sort it is, namely which hath bred so huge a heape of sects, so many turmoiles of seditions, so great licentiousnesse of vices. Truely full easie it is for them, to triumph vpon a forsaken cause before the light-beleeuing and ignorant multitude. But if we might also haue our turne likewise allowed vs to speake, verily this sharp heate would soone be cooled wherwith they do so with full mouth and as licetiously as vnpunishedly foame against vs.

First, whereas they call it new, they doe great wrong to God, whose holie word deserued not to be accused of newnesse. To them indeede I nothing doubt that it is new, to whom Christ is new, and his Gospell is new. But they which knew that preaching of Paul to be old, that Iesus Christ died for our sinnes, and rose againe for our iustification, shall finde nothing new ameng vs. Whereas it hath long lien hidden, vnknowen, and buried: that is the fault of the vngodlinesse of men. Now sith it is by the bountifulnesse of God restored to vs, it ought at least by right of full restitution to receiue againe the title of ancientie.

Rom.4.25.

Out of the same fountaine of ignorance springeth this, that they take it for doubtfull and vncertaine. This verily is it which the Lord by his Prophet complaineth, that the oxe knew his owner, and the asse his maisters stall, but his people knew not him. But howsoeuer they mocke at the vncertaintie of it: if they were driuen to seale their owne doctrine with their owne blond, and with losse of their life, men might see how much they set by it. But farre other is our assiance, which dreadeth neither the terrours of death, nor yet the very iudgement seate of God.

Esai.1.13.

Whereas they require miracles of vs, they deale vnreasonablie with vs. For we coine no new Gospell, but hold fast the selfe same Gospell, for confirming of the truth whereof all the myracles do serue that euer Christ and his Apostles haue done. But this thing they haue speciall aboue vs, that they can euen to this day confirme their faith with continuall miracles. Yea but rather they alleage myracles, which may weaken a mind otherwise well stablished: they are so either trifling and worthie to be laughed at, or vaine and lying. And yet, although they were neuer so monstrous, they ought not to haue beene of any value against the word of God: forasmuch as the name of God ought both in euerie place and at euerie time to be hallowed, whether it be by myracles or by naturall order of things. This false colour might peraduenture haue made the better shew, if the Scripture did not informe vs of the lawfull end and vse of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set foorth for the confirming of it: Likewise Luke also saith that the Lord did beare witnesse to the word of his grace, when signes and wonders were shewed by the hands of the Apostles. Wherewith wholly agreeth that saying of the Apostle, that when the Gospel was preached, saluation was confirmed by this, that the Lord did beare witnesse to it with signes, and wonders, and diuers powers. But those things which we heare to be the sealings of the Gospell, shall we turne to the destroying of the credit of the Gospell? those things which are appointed onely to stablish the truth, shall we applie to confirming of lies? Therefore it is meete that the doctrine, which (as the Euangelist saith) goeth before myracles, be first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tend not to the seeking of the glorie of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongfully esteemed which are drawen to any other end than to glorifie the name of God alone. And we ought to remember that sathan hath his myracles, which although they be iugling deceits rather than true powers, yet are such as may deceiue the ignorant and vnskilfull. Magicians and enchanters haue been alwaies famous in miracles: wonderfull miracles haue nouriished idolatrie: which yet doe not proue to vs, that the superstition of Magicians and idolaters is lawfull. And with this battering ram in old time the Donatists did shake the simplicitie of the common people, for that they excelled in miracles. Therefore we doe now make the same answer to our aduersaries,

Mark.16.20.
Act.14.3.
Heb.2.4.

Iohn 7.18. and 8.50

which

which Augustine *then made to the* Donatists: *that the Lord hath made vs warie against such miracle workers, when he foretold that there should come false prophets, which with lying signes and diuers woonders, should if it were possible, bring the elect into errour. And* Paul *hath giuen warning that the kingdome of Antichrist should be with all power, and signes, and lying wonders. But these myracles (say they) are done not of idols, not of sorcerers, not of false prophets, but of the saints. As though we knew not that this is the craft of satan, to transfigure himselfe into an angel of light. In old time the* Ægyptians *worshipped* Ieremy *which was buried among them, with sacrifices and other diuine honors. Did not they abuse the holy prophet of God to idolatry? And yet by such worshipping of his tombe, they obtained that they thought the healing of the stinging of the serpents to be the iust reward thereof. What shall we say: but that this hath beene and euer shall be the most iust vengeance of God, to send strength of illusion to them that haue not receiued the loue of truth, that they may beleeue lying? Therefore we want not miracles, and those certaine, and not subiect to cauillations. As for miracles which they bring foorth for themselues, they are meere illusions of satan, forasmuch as they lead away the people from the true worshipping of their God to vanitie.*

Hieron. in præfa. Ierem.

2. Thes. 2. 11.

Moreouer, they do slanderously set the Fathers against vs (I meane the ancient Fathers and the writers of the age as yet more vncorrupted) as though they had them for maintainers of vngodlinesse: by whose authoritie if the debate were to be ended, the better part of the victorie (to speake euen most modestly) would bend to our side. But whereas many things haue beene excellently well and wisely written of those Fathers, and in some things, that hath happened to them which is wont to happen to men: these good naturall children forsooth, according to the rightnesse that they haue, both of wit, iudgement, and minde, do worship onely their faults and errors: and those things which are well spoken, they either marke not, or faigne as if they knew them not, or doe corrupt them: so as a man may say that their care was altogether to gather dung in the gold of the Fathers. Then they oppresse vs with importunate crying out against vs, as despisers and enemies of the Fathers. But we doe so not despise them, that if it were the matter of my present purpose, I could very easily proone by their consenting voices, the greater part of these things that we say at this day. But we so read their writings, that we alway remember, that all things are ours, to serue vs, not to haue dominion ouer vs: and that wee are Christes alone, whom we must obey in all things without exception. Who so keepeth not this choise, shall haue nothing certaine in Religion: forasmuch as those holy men were ignorant of many things, do oftentimes striue one with another, yea and sometimes fight with themselues. Not without cause (say they) we are warned of Salomon, *that we passe not the old bounds which our fathers haue set. But there is not all one rule in the bounding of fields, and the obedience of faith, which ought to be so framed that it forget her people & the house of her Father. If they haue so great delight to vse allegories, why doe they not rather expound the Apostles, than any other to be their fathers, whose appointed bounds it is not lawfull to plucke vp? for so did* Hierome *expound it, whose words they haue registred among their Canons. But if they will haue the bounds of the same fathers, whom they meane, to be stedfastly kept: why doe they so oft as they list, so licentiously passe them? Of the number of the fathers were they, of whom the one said, that our God eateth not, nor drinketh, and that therefore he needeth neither cups nor dishes: the other said, that the holy things require not gold, and that those things please not with gold, which are not bought with gold. Therefore they passe the bound, which are in the holy things so much delighted with gold, siluer, iuorie, marble, precious stones, and silks, and thinke that God is not rightly worshipped, vnlesse altogether they be dissolutelie set out with exquisite gorgeousnesse, or rather with outragious excesse. A Father was he, which said, that he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they passe the bounds, when they accurse the soule that taſteth flesh in Lent. Fathers were they, of whom the one said, that a Monke which laboreth not with his hands, is iudged as euill as a violent taker, or (if you will) a robber: the other said, that it is not lawfull for Monks to liue of other mens goods, although they be continually busied in contemplations, in Prayers, in studie. This bound also they haue passed, when they placed the idle and barrell bellies of Monks in stewes and brothel houses to be fatted with other mens substance. A father was he, which said, that it is a horrible abomination to see any image painted, either of Christ or of any Saint in the temples of Christians. Neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiasticall Councell, that that which is worshipped*

1. Cor. 3. 21.

Prou. 22. 28. Psal. 45. 11.

Acatius Tripart. hist. 11. cap. 16. Ambros. de offic. li. 2. c. 28.

Spyridion tripart. lib. 1. cap. 10. Tripart. hist. li. 8. cap. 1. August. de opere monach. cap. 17. Epiphan. in epist. ad Hier. versa. Concil. Eliberti. cap. 36.

should

Ambros. de Abra. lib. 1. cap. 9.

Gelasius Papa in Concil. Roma.

Chrysost. in 1. cap. Ephes.

Calixt. Papa de consecrat. dist. 2.

Gelasius canon. Comperimus. De consecrat. dist. 2.

Cyprian. epist. 2. lib. 1. de Lapsis.

August. lib. 2. de peccat. mer. cap. vlt.

Apol. eccles. hist. lib. 5. cap. 12.

Paphnutius tripart. hist. lib. 2. cap. 14.

Cyprian. epist. 2. lib. 2.

Augustin. cap. 2. contra Cresc. grammat.

should not be painted on walls. They are farre from holding themselues within these bounds, when they leaue not one corner without images. Another Father counselled, that hauing done the dutie of naturall kindnesse toward the dead in burying them, we should let them rest. These bounds they breake, when they cast into men a continuall carefulnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the Sacrament of the Supper so remaineth and ceaseth not, as in the Lord Christ remaineth the substance and nature of man ioined with the substance of God. Therefore they passe measure, which faigne that after the words of the Lord rehearsed, the substance of bread and wine ceaseth, that it may be transubstantiate into his bodie and bloud. Fathers were they which as they deliuered to the whole Church but one sacrament of Thankesgiuing, and as they debarred from it wicked and haineus euill doers: so did greeuously condemne all those which being present, did not communicate of it. How farre haue they remooued these bounds, when they fill not onely Churches, but also priuate houses with their masses, and admit all men to looke vpon them, and euery man so much more gladly as he more largely paieth, how vncleane and wicked soeuer they be: but allure no man to faith in Christ and faithfull communicating of the Sacraments: yea rather doe beastingly set out to sale their owne worke for the grace and merit of Christ. Fathers were they, of whom the one decreed, that they should be altogether debarred from the vse of the holy Supper of Christ, which holding themselues contented with partaking of the one kinde, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the bloud of the Lord ought not to be denied, for the confession whereof they are commanded to shed their owne blond. These bounds also they haue taken away, when they haue by an inuiolable law commanded the selfe same thing which the one of these Fathers punished with excommunication, and the other reproued with a strong reason. A Father was he, which affirmed it to be rashnesse to determine any thing of a doubtfull matter on the one side or the other, without eleere and euident witnessings of the Scripture. This bound they forgot, when they stablished so many constitutions, so many canons, so many masterly determinations, without any word of God. A father was he, which among other heresies reproched Montanus *with this, that he was the first that had charged men with lawes of fastings. This bound also they haue farre passed, when they commaunded fasting with most straight lawes. A father was he, which denied that marriage ought to be forbidden to ministers of the Church, and pronounced a mans lying with his owne wife to be chastitie: and Fathers were they, which agreed to his authoritie. Beyond these bounds haue they gone, when they seuerely enioined vnmarried life to their sacrificers. A father was he which iudged, that onely Christ ought to be heard, of whome it is said, Heare him: and that we ought not to haue regard, what other men which were before vs, haue said or done, but what Christ (which is the first of all) hath commaunded. This bound neither do they appoint to themselues, nor do suffer other to haue it appointed them, when they set both ouer themselues and other any masters whatsoeuer they be, rather than Christ. A Father was he, which affirmed that the Church ought not to set it selfe before Christ, because he alway iudged truly: but the iudges of the Church, as men, are commonly deceiued. They breaking through this bound also, stick not to affirme that the whole authoritie of the Scripture hangeth vpon the awardment of the Church. All the Fathers haue with one heart accursed, and with one mouth pronounced it abominable, that the holy Word of God should be entangled with the subtleties of Sophisters, and brawlings of Logicians. Doe they hold themselues within these bounds, when they goe about nothing else in their whole life, but with endlesse strifes, and more than sophisticall brabblings to wrap and encomber the simplicitie of the Scripture? so that if the Fathers were now raised to life againe, and should heare such an arte of brawling, which these men call Speculatiue Diuinitie, they would beleeue that nothing lesse is done than any disputation had of God. But my talke should spread it selfe beyond due bounds, if I would reckon vp how boldly these men shake off the yoke of the Fathers, whose obedient children they would seeme to be, truely both moneths and yeeres would be too little for me. And yet they are of so extreme and desperate shamelesnesse, that they dare blame vs for that we sticke not to passe the ancient bounds.*

But now whereas they call vs to custome, they nothing preuaile. For we should be most vniustly dealt with, if we should be driuen to yeeld to custome. Truely if the iudgements of men were right, Custome should be taken of the good. But it oftentimes happeneth that men doe otherwise. For, that which is seene to be done of many, by and by obtaineth the right of a Custome.

stome. But the state of men hath scarcely at any time beene in so good case, that the better things pleased the greater number. Therefore for the most part of the priuate vices of many hath beene made a publike errour, or rather a common consent of vices, which now these good men would haue to stand for a lawe. Who so haue eies, doe see that not onely one sea of euils hath ouerflowed, but many poisonous pestilences haue inuaded the world, that all things runne headlong to ruine: so that either the matters of men must be vtterly despaired, or we must lay hand vnto, or rather vse violence vpon so great euils. And remedie is by no other reason driuen away, but because we haue now long time accustomed vs to euils. But be it that publike errour haue place in matters of common weale: yet in the kingdome of God his onely truth is to be heard and regarded, to which by no succeeding course of yeeres, by no custome, by no conspired agreement, may any prescription be limited. So in old time Esaie taught the elect of God, that they should not say Conspiring, to all things in which the people said Conspiring: that is to say, that they should not conspire together to the wicked agreement of the people, nor should feare and dread the peoples feare: but rather that they should sanctifie the Lord of hostes, and he should be their feare and dread. Now therefore let them as much as they list obiect against vs both passed and present ages, if we sanctifie the Lord of hostes, we will not be much afraid. For whether it be that many ages haue consented to like vngodlinesse, he is strong to take vengeance to the third and fourth generation: or if the whole world together conspire into one selfe same wickednes, he hath by experience taught what is the end of them that offend with the multitude, when he did with a generall ouerflowing destroy the whole kind of men, preserving Noe with a small household, which should by his faith being but one man condemne the whole world. Finally an euill custome, is none other than a common pestilence, in which they doe neuertheless die that die with companie of a multitude. Moreouer they ought to haue considered that which Cyprian saith in certaine places, that they which sinne by ignorance, although they cannot cleare themselues from all fault, yet may seeme after some manner accusable: but who so obstinately refuse the truth offered by the grace of God, they haue nothing to pretend for their excuse.

Decret. dist. 8. ca. fi. Ex de consuet.

Esai. 8. 12.

Gen. 7. 1. Heb. 11. 7.

Epist 3. lib. 1. & in epist. ad Iulian. de hæret. baptiza.

As for their double horned argument, they do not driue vs to so hard a streight with it, to compell vs to confesse, that either the Church hath lien dead a certaine time, or that we haue controuersie against the church. Truely the church of Christ hath liued and shall liue, so long as Christ shal raigne at the right hand of the father: by whose hand she is vpholden, by whose succour she is defended, by whose power she keepeth her safetie. For he will vndoubtedlie performe that which he hath once promised, that he will be present with his euen vntill the ending of the world. Against it now we haue no warre at all: For we do with one consent together with all the people of the faithfull honour and worship the one God and Christ the Lord, in like sort as he hath alway been worshipped of all the godly. But they themselues not a little way erre from the truth, when they acknowledge no church, but which they see with present eie, and goe about to cõpasse it about with those bõuds in which it is not enclosed. Vpon these points hangeth our controuersie: first that they affirme that the forme of the church is alway appearing & to be seene: then, that they set the same forme in the sea of the church of Rome, and in the order of their prelates. We on the cõtrary side affirme, both that the church may consist of no appearing forme, and that the forme it selfe is not contained in that outward shining shew, which they foolishlie haue in admiration, but hath a farre other marke, namely, the pure preaching of the word of God, and the right ministration of sacraments. They are in a rage, vnlesse the church may be alwaies pointed out with a finger. But how oft hapned it in the people of the Iewes to be so deformed, that there appeared no forme at all? What forme thinke we to haue shined, whẽ Helias bewailed that he alone was left? How long since the cõming of Christ hath it lien hidden without forme? How since that time hath it been so oppressed with wars, seditions, and heresies, that it shined out on no side? If they had liued at that time, would they haue beleeued that there was any Church? but it was said to Helias, that there were preserued seuen thousand men, which had not bowed their knee before Baal. Neither ought it to be doubtfull to vs but that Christ hath alway reigned in earth since he ascended into heauen. But if the godly had then sought any discernable forme with their eies should they not by and by haue been discouraged. And verily Hilarie accounted it euen alreadie in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of Bishops, they marked not a deadly pestilence lurking vnder that viser. For thus he saith: One thing I warne you, beware of Antichrist: for you are

a

1. King. 19. 12.

Contra Auxentium.

ill taken with the loue of walls: ye do ill worshipp the Church of God in houses and buildings: vnder them ye do ill thrust in the name of peace. It is doubtfull that in those Antichrist shall sit. Mountaines and woods and lakes, and prisons, and caues are safer for me. For in these the Prophets, when they were either abiding or throwen into them, did prophecie. But what doth the world at this day honor in his horned bishops, but that it thinketh them to be the holy prelates of religion, whom it seeth to be heads ouer great Cities? Away therfore with such foolish estemming. But rather let vs leaue this to the Lord, for as much as he alone knoweth who be his, and
2. Tim. 2. 19. sometime also taketh away from the sight of men the outward knowledge of his Church. That is (I graunt) a horrible vengeance of God vpon the earth. But if the wickednes of men so deserue, why do we seeke to withstand the iust vengeance of God? In such wise the Lord hath in times past taken vengeance of the vnthankefulnesse of men. For because they would not receiue his truth, and had quenched his light, he suffered them being blinded in sense, both to be mocked with lies full of absurditie, and to be drowned in deepe darkenesse, so that there was no face of the true Church to be seene. Yet in the meane time he saued his both being scattered abroad and lying hidden in the middest of errours and darkenesse, from destruction. And no marueil. For he can skill to saue both in the very confusion of Babylon, and in the flame of the burning ouen. But whereas they would haue the forme of the Church to be iudged by I wote not what vaine pompous shew: how perillous that is, I will rather point vnto than declare, least I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolike sea, and the Bishops that are annoinred and consecrate by him, so that they be trimmed with fillets and Mitres, doe represent the Church, and ought to be taken for the Church: and therefore they cannot erre. How so? because they are Pastors of the Church, and consecrate to the Lord.
Exod. 32. 4. And were not Aaron and the other rulers of Israell also Pastors? But Aaron and his sonnes
1. King. 22. 11. Iere. 18. 18. after that they were made priests, did yet erre when they made the calfe. After this reason, why should not the foure hundred Prophets which lied to Achab, haue represented the Church? But the Church was on Micheas side, being indeed but one man alone, and vnregarded, but out of whose mouth came truth. Did not the false Prophets in resemblance beare both the name and face of the Church, when they did with one violent assault rise vp against Ieremy, and with threatning boasted that it was not possible that the lawe should perish from the priest, counsell from the wiseman, the word from the Prophet? Ieremy alone was sent against the whole companie of the Prophets, to declare from the Lord, that it should come to passe, that the lawe should perish from the priest, counsell from the wiseman, and the word from the Prophet. Do not such a glistering shew shine in that councell which the Bishops, Scribes, and Pharisees assembled, to take aduises together for the killing of Christ? Now let them goe and sticke fast in the outward visour, that they may make Christ and all the Prophets of God, schismatikes: and on the other side make the ministers of Satan, the instruments of the holy Ghost. If they speake as they thinke, let them faithfully answere me, in what nation and place they thinke that the Church remained since the time that by the decree of the Councell at Basile, Eugenius was thrust downe and depriued from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onely of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinals and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne vp by the fauour of Princes, he recouered his Papacie safe againe. That election of Aymee, which had beene orderly made by the authoritie of a generall and holy Synode, vanished away in a smoke: sauing that he himselfe was appeased with a Cardinals hat, as it were a barking dog with a peece of bread cast vnto him. Out of the bosome of these heretikes, rebels, and obstinates, are proceeded all the Popes, Cardinals, Byshops, Abbots and Priests, that haue beene since. Heere they are taken and can goe no further. For, to whether side will they giue the name of the Church? Will they denie that the Counsell was generall, which wanted nothing to the outward maiestie: namely, which beeing solemnely summoned by two Bulles, and well framed in the order of all things, continued in the same dignitie to the last end? Will they confesse Eugenius with all his companie a schismatike, by whome they are all sanctified? Therefore either let them otherwise define the forme of the Church, or they all as many as are of them shall bee of vs accounted schismatikes, which wittinglie and willinglie haue beene ordered of Heretikes. If it had neuer before beene knowne that the

Church

church is not bound to outward pomps, they themselus may be to vs a large proof, which vnder that glorious title of the Church haue so long so proudly boasted themselues, whereas yet they were the deadly pestilences of the Church. I speake not of their maners, and those tragicall doings wherewith their whole life swarmeth full: because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leasure to reade our writings, you shall plainely know that the verie doctrine, the doctrine it selfe, for the which they say that they be the Church is a deadly butcherie of soules, the firebrand, ruine, and destruction of the Church.

Finally they do not vprightly enough, when they doe spitefully rehearse how great troubles, vprores, and contentions the preaching of our doctrine hath drawen with it, and what finistes it now beareth in many. For the blame of these euils is vnworthily laid vpon it which ought rather to haue been imputed to the malice of Satan. This is as it were a certaine naturall property of the word of God, that whensoeuer it riseth vp, Satan is neuer quiet or sleeping. This is the most sure and most trustie marke, whereby it is discerned from lying doctrines, which doe easily shew foorth themselues when they are receiued with fauourable eares of all men, and are heard of the world reioicing at them. So in certaine ages past, when all things were drowned in deepe darkenesse, the Lord of this world made a sport and a play in manner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus in sound peace. For, what should he else do but laugh and play being in quiet and peaceable possession of his kingdome? But when the light shining from aboue somewhat scattered abroad his darkenesse, when that strong man troubled and assailed his kingdome, then he began to shake off his wonted drowsinesse, and hastily to arme himselfe. And first he stirred vp the force of men, wherby he might violently oppresse the truth beginning to shine. By which when he nothing preuailed, he turned to subtile entrappings. He stirred vp dissentions and disagreements of doctrine by his Catabaptists, and other monstrous leud men, whereby he might darken it, and at length vtterly quench it. And now he continueth to assaile it with both engines. For he trauelleth both by the force and power of men to plucke vp that seed: and with his darnell (as much as in him lieth) to choake it, that it may not grow and beare fruit. But all this he doth in vaine, if we heare the warning of God, which both hath long before opened his craft vnto vs, that he should not take vs vnware, and hath armed vs with sufficient defences against all his engines. But how great maliciousnes is it to lay vpon the word of God, the hatred either of the seditions, which naughtie and rebellious men do stirre vp, or of the sects which deceiuers doe raise against it? Yet it is no new example, Elias was asked whether it were not he that troubled Israel. Christ was esteemed of the Iewes a seditious man. The apostles were accused of making a cõmotion among the people. What other thing do they which at this day do father vpon vs all the troubles, vprores and contentions that boile vp against vs? But what is to be answered to such, Elias hath taught vs: namely, that it is not we that scatter errors or stir vp vprores: but it is they themselues that wrastle against the power of God. But as that one thing alone is sufficient to beate backe their rashnesse, so againe we ought to meet with the weakenesse of other, who oftentimes happen to be mooued with such offences, and in their dismaying to waner. But let them to the end that they may not faint with this dismaying and be discouraged, know that the Apostles in their time felt by experience the same things that now happen vnto vs. There were vnlearned & vnstedfast men, which wrested to their owne destruction, those things that Paul had written by the inspiration of God, as Peter saith. There were despisers of God, that when they heard that sin abounded, to the end that grace might more abound, by and by obiected, We will then abide in sinne, that grace may abound. When they heard that the faithfull are not vnder the law, they by and by answered, We will then sinne, because we are not vnder the law but vnder grace. There were that accused him as an exhorter to euill. There entred priuily many false apostles to destroy the churches which he had builded. Some by enuie and contention, and not purely, yea and maliciously preached the Gospell, thinking to adde more affliction to his bands. Somewhere the Gospell not much profited. All sought their owne, and not the things of Iesus Christ. Some went backward, dogs to their vomit, and swine to their wallowing in the mire. The most part did draw the libertie of the spirit to the licentiousnesse of the flesh. Many brethren crept in, by whom there came afterward great danger to the godly. Among the brethren themselues were many strifes raised vp. What should the Apostles haue done in this case? Should they not either haue dissembled for a time, or rather altogether haue giuen ouer and forsaken the Gospell, which they

1. King 18.

2. Pet. 3. 16. Rom. 6. 1. & 15.

Philip. 1. 15.

saw to be the seed-plot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for help in such distresses this came in their mind that Christ is the
Luke 2.34. stone of stumbling and rocke of offence, set vnto the ruine and rising againe of many, and for a signe that should be spoken against. With which assiance they being armed, went forward boldly through all dangers of vprores and offences. With the same thought we also ought to be vpholden, forasmuch as
2.Cor.2.16. Paul testifieth that this is the perpetuall propertie of the Gospell to be the sauour of death vnto death to them that perish, although it were ordained to this vse that it should be the sauour of life vnto life, and the power of God vnto the salvation of the faithfull: which verily we should also feele, if we did not with our vnthankefulnesse corrupt this so singular a benefit of God, and turne that to our owne destruction which ought to haue beene to vs the onely defence of our safetie.

But now I returne to you, my soueraigne Lord. Let those false reports nothing moone you, by which our aduersaries trauell to cast you in feare of vs, with saying that by this new Gospell (for so they call it) nothing is hunted for and sought but fit occasion of seditions, and vnpunished libertie of vices. For our God is not the Author of diuision, but of peace: and the Sonne of God is not the minister of sinne, which came to destroy all the works of the Diuell. And we are vnworthyly accused of such desires, whereof we neuer gaue any suspicion were it neuer so small. It is likely that we forsooth doe practise the ouerthrowing of kingdomes, of whom there hath neuer beene heard any one seditious word, whose life hath euer been knowen quiet and simple, when we lined vnder you, and which now being chased from home, yet cease not to pray for all things prosperous to you and your Kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behauiours although many things may be found faultie, yet there is nothing worthie of so great reproching: neither haue we with so ill successe (by the grace of God) profited in the Gospell, but that our life may be to these backebiters an examplar of chastitie, liberalitie, mercy, temperance, patience, modestie, and whatsoeuer other vertue. Verily it is by the proofe it selfe euident that we doe vnfainedly feare and worship God, forasmuch as we desire that his name be hallowed both by our life and our death, and enuie it selfe is compelled to beare of some of vs a witnesse of innocencie and ciuill vprightnesse, in whome this onely thing was punished with death, which ought to haue beene accounted for a singular praise. But if any vnder pretence of the Gospell doe stirre vp tumults (as hitherto it hath not beene found that there haue beene any such in your Realme) if any pretend the libertie of the grace of God to defend the licentiousnesse of their vices (of which sort I haue knowen many) there be lawes and penalties of lawes, by which they may according to their deserunings be sharply punished: yet so that in the meane time the Gospell of God be not euill spoken of for the wickednes of naughtie men. Thus haue you (O King) the venemous vnmistice of the slaunderers largely enough declared, that you may not with an eare of too easie beleefe bend to their reports. I feare me also least it be too largely set out, forasmuch as this Preface is in a maner come to the quantitie of a whole Booke of defense, whereby I entended not to make a defense in deede, but onely to mollifie your minde aforehand to giue audience to the disclosing of our cause: which your mind, though it be now turned away and estranged from vs, yea and enflamed against vs, yet we trust that we shall be able to recouer the fauor thereof, if you shall once haue without displeasure and troublous affection read ouer this our confession, which we will to be in steede of a defence for vs to your Maiestie. But if the whisperings of the malicious doe so possesse your eares, that there is no place for accused men, to speake for themselues: and if those outragious furies doe still with your winking at them, exercise crueltie with prisoning, tormenting, cutting and burning: we shall in deede, as sheepe appointed to the slaughter, be brought to all extremities, yet so that in our patience we shall possesse our soules, and wait for the strong hand of the Lord: which shall without doubt be present in time, and stretch foorth it selfe armed, both to deliuer the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assuredne sse.

The Lord the King of Kings stablish your throne with righteousnesse,
and your seate with equitie, most noble King.

At Basile the first day of August, in the yeare 1536.

IOHN CALVINE TO THE READER.

AT the first setting out of this worke, because I did not looke for that successe, which the Lord of his vnmeasurable goodnesse hath giuen, I had (as men vse to doe in small works) for the more part lightly passed it ouer. But when I vnderstood that it was receiued with that fauour of all the godly, which I neuer durst haue desired, much lesse haue hoped for; as I verily felt in my hart that much more was giuen to me than I had deserued, so I thought it should be a great vnthankfulnesse if I should not at the least after my slender abilitie endeuour to answer so fauourable affections toward me, and which of themselues prouoked my diligence. And this I attempted not onely in the second setting foorth of it: but how oft since that time the worke hath beene imprinted, so oft hath it beene enriched with some encrease. But although I did not then repent me of the labour that I had imployed: yet I neuer held my selfe contented till it was disposed into that order which is now set before you. Now I trust I haue giuen you that which may be allowed by all your iudgements. Truely with how great endeuour I haue applied my selfe to the doing of this seruice to the Church of God, I may bring foorth for an euident witnesse, that this last winter, when I thought that the feuer Quartane had summoned me to death, how much more the sickenesse enforced vpon me, so much lesse I spared my selfe, till I might leaue this booke to ouerliue me, which might make some part of thankfull recompence to so gentle prouoking of the godly. I had rather indeed it had beene done sooner: but it is soone enough if well enough. And I shall then thinke that it is come abroad in good season, when I shall perceiue that it hath brought yet more plentifull fruite than it hath done heeretofore to the Church of God. This is my onely desire. And truely full it were with me, if I did not holding my selfe contented with the allowance of God alone, despise the iudgement of men, whether they be the foolish and froward iudgements of the vnskilfull, or the wrongfull and malicious of the wicked. For although God hath throughly setled my minde to the endeuour both of enlarging his kingdome, and of helping the common profit: and though I am cleere in mine owne conscience, and haue himselfe and the Angels to witnesse with me, that since I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpose but that I might profit the church in the mainteining the doctrine of godlinesse: yet I thinke there is no man, that hath

beene

beeen ſnatched at, bitten & torne in ſunder with more ſlanders than I. When my Epiſtle was now printing, I was certainly enformed that at *Angsburgh* where the aſſemblie of the ſtates of the Empire was holden, there was a rumour ſpread abroad of my reuolting to the Papacie, and the ſame was more greedily receiued in the courts of Princes than was meete. This forſooth is their thankfulneſſe who are not ignorant of many trials had of my ſtedfaſtneſſe, which trials as they ſhake off ſo foule a ſlander, ſo they ſhould with all indifferent and gentle iudges haue defended me from it. But the deuill with his whole route is deceiued if in oppreſſing me with filthy lies, hee thinke that by his vniuſt dealing I ſhall bee either the more diſcouraged or made the leſſe diligent: becauſe I truſt that the Lord of his vnmeaſurable goodneſſe will grant mee that I may with euen ſufferance continue in the courſe of his holy calling. Whereof I giue to the godly Readers a newe proofe in this ſetting foorth of this booke. Now in this trauell this was my purpoſe ſo to prepare and furniſh them that be ſtudious of holy Diuinitie to the reading of the word of God, that they may both haue an eaſie entrie into it, and goe forward in it without ſtumbling: for I thinke that I haue in all points ſo knit vp together the ſumme of Religion, and diſpoſed the ſame in ſuch order, that whoſoeuer ſhall well haue it in minde, it ſhall not be harde for him to determine both what he ought chiefely to ſeeke in ſcripture: and to what marke to applie whatſoeuer is contained in it. Therefore, this as it were away being once made plaine, if I ſhall hereafter ſet forth any expoſitions of Scripture, becauſe I ſhall not need to enter into long diſputations of articles of doctrine, and to wander out into common places: I will alway knit them vp ſhortly. By this meane the godly Reader ſhall be eaſed of great paine and tediouſneſſe, ſo that he come furniſhed aforehand with the knowledge of this preſent worke as with a neceſſarie inſtrument. But becauſe the intent of this purpoſe, doth cleerely as in mirrors appeere in ſo many commentaries of mine, I had rather to declare indeed what it is, than to ſet it out in words. Farewell friendly Reader, and if thou receiue any fruite of my labours, helpe me with thy prayers to God our Father.

At Geneua the firſt day of Auguſt in the yeere
1559.

Auguſtine in his vij. Epiſtle.

I profeſſe my ſelfe to be one of the number of them, which write in profiting, and profit in writing.

WHAT

WHAT CHAPTERS ARE contained in the Bookes of *this Institution.*

In the first booke which intreateth of the knowledge of God the Creator: are contained xviij. Chapters.

THat the knowledge of God and of our selues, are things conioined: and how they bee linked the one with the other.
2 What it is to know God, and to what end tendeth the knowledge of him.
3 That the knowledge of God is naturally planted in the mindes of men
4 That the same knowledge is either choaked or corrupted, partly by ignorance, and partly by malice.
5 That the knowledge of God doth shiningly appeare in the making of the world, and in the continuall gouernment thereof.
6 That to attain to God the Creator, it is needfull to haue the Scripture to be our guide and mistres.
7 By what testimonie the Scripture ought to bee stablished, that is by the witnesse of the holy ghost, that the authoritie thereof may remaine certaine: And that it is a wicked inuention to say that the credit thereof doth hang vpon the iudgement of the Church.
8 That so farre as mans reason may beare, there are sufficient proofes to stablish the credit of the Scripture.
9 That those fantasticall men, which forsaking Scripture, resort vnto reuelation, doe ouerthrow all the principles of godlinesse.
10 That the Scripture, to correct all superstition, doth in comparison set the true God against all the Gods of the Gentiles, reckoning him for none of them.
11 That it is vnlawfull to attribute vnto God a visible forme, and that generally, they forsake God, so many as do erect to themselues any images.
12 That God is seuerally discerned from idols, that he may be onely and wholly worshipped.
13 That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.
14 That the Scripture euen in the creation of the world, and of all things, doth by certaine markes put difference between the true God, and faigned gods.
15 What a one man was created: wherein there is intreated of the powers of the soule, and of the image of God, of freewill, and of the first integrity of nature.
16 That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his prouidence doth gouerne all the parts thereof.
17 Whereto and to what end this doctrine is to be applied, that we may be certaine of the profite thereof.
18 That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet stil himselfe remaineth pure from all spot.

In the second booke which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the fathers in the time of the law, and then to vs in the Gospell: are contained xvij. Chapters.

1 THat by *Adams* sinne and falling away, mankinde became accursed, and did degenerate from his first estate: wherein is intreated of originall sinne.
2 That man is now spoiled of the freedome of will, and made subiect to miserable bondage.
3 That out of the corrupt nature of man proceedeth nothing but damnable.
4 How God worketh in the hearts of men.
5 A confutation of the obiections that are wont to be brought for the defence of free will.
6 That man being lost must seeke for redemption in Christ.
7 That the law was giuen, not to hold still the people in it, but to nourish the hope of saluation in Christ vntil his comming.
8 An exposition of the morall Law.
9 That Christ although he was knowne to the Iewes vnder the Law, yet was he deliuered onely by the Gospell.
10 Of the likenes of the old & new Testament.
11 Of the difference of the one Testament from the other.
12 That it behooued that Christ to performe the office of the Mediatour, should bee made man
13 That Christ tooke vpon him the true substance of the flesh of man.
14 How the natures of the Mediator doe make one person.
15 That we may know to what end Christ was sent of his father, and what he brought vs: three things are principally to be considered in him, his propheticall office, his kingdome, and his priesthood.
16 How Christ hath fulfilled the office of a redeemer, to purchase saluation for vs, wherein is intreated of his Death and Resurrection, and his Ascending into heauen.
17 That it is truely and properly said, that Christ hath deserued Gods fauour and saluation for vs.

The Table.

In the third Booke which intreateth of the manner how to receiue the grace of Christ, and what fruits come thereof to vs, and what effects follow of it: are contained xxv. Chapters.

1 THat those things which are spoken of Christ doe profit vs, by secret working of the holy Ghost.
2 Of Faith, wherein both is the definition of it, and the properties that it hath are declared.
3 That we are regenerate by faith, wherein is intreated of repentance.
4 That all that the Sophisters babble in their Schooles of penance, is farre from the pureneſſe of the Goſpell: where is intreated of confeſſion and Satisfaction.
5 Of the ſupplyings which they adde to ſatisfaction, as pardons and purgatorie.
6 Of the life of a Christian man. And firſt by what arguments the Scripture exhorteth vs thereunto.
7 The ſumme of a Christian life: where is intreated of the forſaking of our ſelues.
8 Of the bearing of the Croſſe, which is a part of the forſaking of our ſelues
9 Of the meditation of the life to come.
10 How we ought to vſe this preſent life, and the helpes thereof.
11 Of the Iuſtification of Faith, and firſt of the definition of the name and of the thing.
12 That to the end we may be fully perſwaded of the free iuſtification, we muſt liſt vp our mindes to the iudgement ſeat of God.
13 That there are two things to be marked in free iuſtification.
14 What is the beginning of Iuſtification, and the continuall proceeding thereof.
15 That those things that are commonly boaſted concerning the merits of works, doe ouerthrow as well the praiſe of God in giuing of righteouſneſſe, as alſo the aſſuredneſſe of ſaluation.
16 A confutation of the ſlanders, whereby the Papiſts goe about to bring this doctrine in hatred
17 The agreement of the promiſes of the Law and the Goſpell.
18 That of the reward, the righteouſneſſe of of works is ill gathered.
19 Of Christian libertie.
20 Of prayer which is the chiefe exerciſe of Faith, and whereby we daily receiue the benefits of God.
21 Of the eternall election, whereby God hath predeſtinate ſome to ſaluation, ſome other to deſtruction.
22 A confirmation of this doctrine by the teſtimonies of Scripture.
23 A confutation of the ſlanders, wherewith this doctrine hath alway beene vniuſtly charged.
24 That election is ſtabliſhed by the calling of God: and that the reprobate do bring vpon themſelues iuſt deſtruction, to which they are appointed.
25 Of the laſt reſurrection.

In the fourth Booke which intreateth of the outward meanes or helpes whereby God calleth vs into the fellowſhip of Chriſt, and holdeth vs in it: are contained xx. Chapters.

1 OF the true Church with which we ought to keepe vnitie. becauſe it is the Mother of all the godly.
2 A compariſon of the falſe Church with the true Church.
3 Of the teachers and miniſters of the Church, and of their election and office.
4 Of the ſtate of the old Church, and of the manner of gouerning that was in vſe before the Papacie.
5 That the old forme of gouernment is vtterly ouerthrowne by the tyrannie of the Papacie.
6 Of the ſupremacie of the Sea of Rome.
7 Of the beginning and increaſing of the Papacie of Rome, vntill it aduanced it ſelfe to this height, whereby both the libertie of the church hath beene oppreſſed, and all the right gouernment thereof ouerthrowne.
8 Of the power of the Church as touching the articles of Faith: and with how vnbridled licentiouſneſſe it hath in the Papacie beene wreſted to corrupt all pureneſſe of doctrine.
9 Of Counſels and of their authoritie.
10 Of the power in making of lawes wherein the Pope and his haue vſed a moſt cruell tyrannie and butcherie vpon ſoules.
11 Of the iuriſdiction of the Church and the abuſe thereof, ſuch as is ſeene in the Papacie.
12 Of the diſcipline of the Church, whereof the cheefe vſe is in the cenſures & excommunication.
13 Of vowes, by raſh promiſing whereof each man hath miſerablie intangled himſelfe.
14 Of Sacraments.
15 Of Baptiſme.
16 That the Baptiſme of Infants doth very well agree with the inſtitution of Chriſt, and the nature of the ſigne.
17 Of the holy Supper of Chriſt: and what it auaileth vs.
18 Of the Popiſh Maſſe, by which ſacriledge the Supper of Chriſt hath not onely beene prophaned, but alſo brought to nought.
19 Of the fiue falſely named Sacraments: where is declared, that the other fiue which haue beene hitherto commonly taken for Sacraments, are not Sacraments: and then is ſhewed what manner of things they be.
20 Of ciuill gouernment.

FINIS.

THE FIRST BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth *of the kowledge of God the Creator.*

THE FIRST CHAPTER.

That the knowledge of God, and of our selues, are things conioyned: and how they be linked the one with the other.

THE whole summe in a maner of all our wisdome, which only ought to be accounted true and perfect wisdome, consisteth in two parts, that is to say, The knowledge of God, and of our selues. But whereas these two knowledges be with many bonds linked together; yet whether goeth before or engendreth the other, it is hard to discerne. For first, no man can looke vpon himselfe, but he must needs by and by turne all his senses to the beholding of God, in whom he liueth and is mooued: because it is plaine, that those gifts wherewith we be endued, are not of our selues, yea, euen that we haue being is nothing els but an essence in the one God. Finally, by these good things that are as by dropmeale powred into vs from heauen, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinit plentie of good things that abideth in God. Specially that miserable ruine, whereinto the fall of the first man hath throwen vs, compelleth vs to lift vp our eyes, not only being foodlesse and hungrie, to craue from thence that which we lacke, but also being awakened with feare, to learne humilitie. For as there is found in man a certaine world of all miseries, and since we haue been spoiled of the diuine apparell, our shamefull nakednesse discloseth an infinit heape of filthie disgracements: it must needs be that euerie man be pricked with knowledge in conscience of his owne vnhappinesse, to make him come at the least vnto some knowledge of God. So by the vnderstanding of our ignorance, vanitie, beggerie, weakenesse, peruersnesse, and corruption, we learne to reknowledge, that no where els but in the Lord abideth the true light of wisdome, sound vertue, perfect abundance of all good things, and puritie of righteousnesse. And so by our owne euils we are stirred to consider the good things of God: and we can not earnestly aspire toward him, vntill we begin to mislike our selues. For of all men what one is there, that would not willingly rest in himselfe? Yea, who doth not rest, so long as he knoweth not himselfe, that is to say, so long as he is contented with his owne gifts, and ignorant or vnmindfull of his owne miserie? Therefore euery man is by the knowledge of himselfe, not only pricked forward to seeke God, but also led as it were by the hand to finde him.

Whether we consider our being, the gifts wherewith we are endued, or the euils that are found in vs, we are thereby led to the knowledge of God.

2 Againe, it is certaine, that man neuer commeth vnto the true knowledge of himselfe, vnlesse he hath first beholden the face of God, and from beholding thereof do descend to looke into himselfe. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocent, wise and holy, vntill that with manifest proofs we be conuinced of our vnrighteousnesse, filthinesse, follie, and vncleannesse. But we are not conuinced thereof, if we looke vpon our selues only, and not vpon God also, who is the only rule whereby this iudgement ought to be tried. For because we are naturally inclined to hypocrisie, therefore a certaine vaine resemblance of righteousnesse doth abundantly content vs in stead of righteousnesse in deed. And because there appeareth nothing among vs nor about vs, that is not defiled with much filthinesse, therefore that which is somewhat lesse filthie pleaseth vs as though it were most pure, so long as we holde our selues within the bounds of mans vncleannesse. Like as the eye which is vsed to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, we may yet more plainly discerne by our bodily sense how much we are blinded in considering the powers of the soule. For if at mid-day we either looke downe vpon the ground, or beholde those things that round about lie open before our eies, then we thinke our selues to haue very assured and piercing force of sight: but when we looke vp to the Sunne, and beholde it with fixed eies, then that same sharpnesse that was of great force vpon the ground is with so great brightnesse by and by dazled and confounded, that we are compelled to confesse, that the same sharpe sight which we had in considering earthly things, when it commeth to the Sun, is but meere dulnesse. Euen so commeth it to passe in weighing our spirituall good things. For while we looke no further than the earth, so long being well contented with our owne righteousnesse, wisdome & strength, we do sweetly flatter our selues, and thinke vs in maner halfe gods. But if we once begin to raise vp our thought vnto God, & to weigh what a one he is, & how exact is the perfection of his righteousnesse, wisdome and power, after the rule wherof we ought to be framed: then that which before did please vs in our selues with false pretence of righteousnesse, shall become lothsome to vs as greatest wickednes: then that which did maruellously deceiue vs vnder colour of wisdom shal stinke before vs as extreme folly: then that which did beare the face of strength shalbe proued to be most miserable weakenesse. So slenderly doth that, which in vs seemeth euen most perfect, answer in proportion to the pureneſſe of God.

The beholding of the Maiestie of God maketh men to see their own baseneſſe.

3 Heereof proceedeth that trembling and amazedneſſe, wherewith the Scripture in many places reciteth that the holy men were stricken and astonished so oft as they perceiued the presence of God. For when wee see that they which in his absence did stand assured and vnmoued, so soone as he discloseth his glorie, begin so to quake, and are so dismaied, that they fall downe, yea are swallowed vp, and in maner are destroied with feare of death: it is to be gathered thereby, that man is neuer sufficiently touched and inwardly moued with knowledge of his owne baseneſſe, vntill he haue compared himselfe to the Maiestie of God. But of such dismaying we haue often examples both in the Iudges and in the Prophets: so that this was a common saying among the people of God: We shall die, because the Lord hath appeared vnto vs. And therefore the historie of *Iob*, to throw men downe with knowledge of their owne follie, weakneſſe, and vncleannesse, bringeth alway his principall proofe from describing Gods wisdom, strength and cleannesse. And that not without cause. For we see how *Abraham*, the neerer that he came to beholde the glorie of God, the better acknowledged himselfe to be earth and dust. We see how *Elias* could not abide to tarie his comming to him with vncouered face: so terrible is the beholding of him. And what may man do that is but corruption and a worme, when euen the Cherubins for very feare must hide their faces? Euen this is it that the Prophet *Esay* speaketh of: The Sun shall blush, and the Moone shall be ashamed, when the Lord of hosts shall reigne, that is to say, when he displayeth his brightnesse, and bringeth it neerer to sight, then in comparison thereof the brighteſt thing of all shall be darkened. But howsoeuer the knowledge of God and of our selues are with mutuall knot linked together, yet the order of right teaching requireth, that first we intreat of the knowledge of God, and afterward come downe to speake of the knowledge of our selues.

Iudg. 13.22. Esai. 6.5. Ezek. 2.1.

Gen. 18.17.

1. Kin. 19.13. Esai. 24.23.

Esai. 2.10. and 19.

THE

THE SECOND CHAPTER.

What it is to know God, and to what end tendeth the knowledge of him.

I Meane by the knowledge of God, not onely that knowledge, whereby we conceiue that there is some God, but also that, whereby we learne so much as behoueth vs to know of him, and as is profitable for his glorie: finally so much as is expedient. For, to speake properly, we can not saie that God is knowen where there is no religion nor godlinesse. But here I doe not yet touch that speciall kinde of knowledge whereby those men that are in themselues reprobate and accursed doe conceiue God the redeemer in Christ the mediator: but I speake onely of that first and simple manner of knowledge, whereunto the verie order of nature would haue led vs, if Adam had continued in state of innocencie. For although no man, sith mankinde is in this ruine, can perceiue God to be either a father, or author of saluation, or in any wise fauorable, vnlesse Christ come as a meane to pacifie him towardes vs: yet it is one thing to feele, that God our maker doth by his power sustaine vs, by his prouidence gouerne vs, by his goodnesse nourish vs, and endue vs with all kindes of blessings: and another thing to embrace the grace of reconciliation offered vs in Christ. Whereas therefore the Lord first simplie appeareth as well by the making of the world, as by the generall doctrine of the Scripture, to be the Creator, and then in the face of Christ to be the Redeemer: hereupon arise two sorts of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our minde cannot conceiue the knowledge of God, but that it must giue to him some kinde of worship, yet shall it not be sufficient simplie to know that it is he onely that ought to be honored and worshipped of all men, vnlesse we be also perswaded that he is the fountaine of all good things, to the end that we should seeke for nothing elsewhere but in him. I meane hereby, not onely for that as hee hath once created this world, so by his infinite power he sustaineth it, by his wisedome he gouerneth it, by his goodnesse he preserueth it, and specially mankinde he ruleth by his righteousnesse and iudgement, suffereth by his mercy, and sauegardeth by his defence: but also becausse there can no where be found any one drop either of wisedom, or of light, or of righteousnesse, or of power, or of vprightnesse, or of sincere trueth, which floweth not from him, or whereof he is not the cause: to this end verily, that we should learne to looke for and craue all these thinges at his hand, and with thankesgiuing account them receiued of him. For this feeling of the powers of God is to vs a meere schoolemaster of godlinesse, out of which springeth religion: Godlinesse I call a reuerence of God, ioyned with loue of him, which is procured by knowledge of his benifites. For men will neuer with willing obedience submit themselues to God, vntill they perceiue that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will neuer yeeld themselues truely and with all their heart wholly to him, vnlesse they assuredly beleeue that in him is perfect felicitie reposed for them.

The knowledge whereby we conceiue that there is a God, that he is the creator and preseruer of all things that are, and the only giuer of good things, breedeth godlinesse and obedience.

2 Therefore they doe but trifle with vaine speculations, which in intreating of this question, doe make it their purpose to discusse what thing God is, where it rather behoueth vs to know what manner one he is, and what agreeth with his nature. For to what end serueth it to confesse as the Epicure doth, that there is a God, which doth onely delight himselfe with idlenesse, hauing no care of the world? Finally, what profiteth it to know such a God with whom we haue nothing to doe? But rather the knowledge of him ought to serue to this end, first to frame vs to feare and reuerence: then that by it guiding and teaching vs, we may learne to craue all good things at his hand, and to account them receiued of him. For how can any thought of God enter into thy minde, but that thou must therwithal by and by thinke, that forasmuch as thou art his creature, therefore thou art of right subiect and bound to his authoritie, that thou owest him thy life, that whatsoeuer thou enterprisest, whatsoeuer thou doest, ought to be directed to him? If this be true, then truely it followeth that thy life is peruersly corrupted if it be not framed to obeying of him, forasmuch as his will ought to

How the knowledge of diuers properties of God brought forth diuers vertues in vs.

be our lawe to liue by. Againe, thou canſt not cleerely ſee him, but that thou muſt needes knowe that he is the fountaine and originall of all good thinges, wherevpon ſhould grow both a deſire to cleaue vnto him, and an aſſured truſt in him, if mans owne corruptnes did not draw his minde from the right ſearching of him. For firſt of all, the godly minde doth not as by a dreame imagine to hirſelfe anie God at aduenture, but ſtedfaſtly beholdeth the onely one and true God: and doth not falſely forge of him whatſoeuer hirſelfe liketh, but is content to beleeue him to be ſuch a one as he diſcloſeth himſelfe, and doth alway with great diligence beware that with preſumptuous raſhneſſe ſhe paſſe not beyond his will, and ſo wander out of the way. And when ſhe ſo knoweth him, becauſe ſhe vnderſtandeth that he gouerneth all thinges, ſhe aſſuredly truſteth that he is her ſafe keeper and defender, and therefore wholly committeth herſelfe to his faith, becauſe ſhe vnderſtandeth that he is the authour of all good things: therefore if any thing trouble her, or if ſhe want any thing, by and by ſhe flieth to him for ſuccour, looking for helpe at his hand. Becauſe ſhe is perſwaded that he is good and mercifull, therfore with aſſured confidence ſhe reſteth on him, and doubteth not in all her euils to find readie remedie in his mercifull kindneſſe. Becauſe ſhe knoweth him to be her Lord and father, therefore ſhee determineth that he is woorthie that ſhe ſhould in all things haue regard to his authoritie, reuerence his maieſtie, procure the aduancement of his glorie, and obey his commandements. Becauſe ſhe ſeeth that he is a righteous Iudge, and armed with his ſeueritie to puniſh ſinners, therefore ſhe alway ſetteth his iudgement ſeat before her eies, & with feare of him withdraweth and reſtraineth herſelfe from prouoking his wrath. Yet is ſhe not ſo affraid with the feeling of his iudgement, that ſhe would conuey herſelfe from it, although there were a way open to eſcape it: but rather ſhe doth no leſſe loue him, while he extendeth vengeance vpon the wicked, then while he is beneficiall to the godly, foraſmuch as ſhe vnderſtandeth that it doth no leſſe belong to his glorie, that he hath in ſtore puniſhment for the wicked and euill dooers, than that hee hath reward of eternall life for the righteous. Moreouer ſhe doth not for onely feare of puniſhment refraine herſelfe from ſinning: but becauſe ſhe loueth and reuerenceth him as her father, attendeth on him and honoreth him as her Lord, therefore although there were no hell at all, yet ſhe dreadeth his onely diſpleaſure. Now behold what is the pure and true religion, euen faith ioyned with an earneſt feare of God, ſo that feare may containe in it a willing reuerence, and draw with it a right forme of worſhipping ſuch as is appointed in the lawe. And this is the more heedfully to be noted, becauſe all men generally do worſhip God, but few doe reuerence him, while each where is great pompous ſhewe in ceremonies, but the pureneſſe of heart is rare to be found.

It is in vaine to know God, of whom the moſt godleſſe haue a kind of feeling, vnleſſe we know him ſo, that we alſo worſhip him.

3 Truely, they that iudge rightly, will alway hold this for certaine, that there is grauen in the mindes of men a certaine feeling of the Godhead, which neuer can be blotted out. Yea that this perſwaſion, that there is a God, is euen from their generation naturally planted in them, and deepely rooted within their bones, the verie obſtinacie of the wicked is a ſubſtantiall witneſſe, which with their furious ſtriuing, yet can neuer winde themſelues out of the feare of God. Although *Diagoras* and ſuch other doe ieſt and laugh at all that hath in all ages beene beleeued concerning religion: although *Dionyſius* do ſcoffe at the heauenly iudgement: yet that is but a laughter from the teeth forwarde, becauſe inwardly the woorme of conſcience gnaweth them much more ſharpely then all hot fearing irons. I alleadge not this that *Cicero* ſaith, that errours by continuance of time grow out of vſe, and religion daily more and more encreaſeth and waxeth better. For the world (as a little hereafter we ſhall haue occaſion to ſhew) trauelleth as much as in it lyeth to ſhake off all knowledge of God, and by all meanes to corrupt the worſhipping of him. But this onely I ſay, that when the dull hardneſſe, which the wicked doe deſirouſly labour to get to deſpiſe God withall, doth lie piningly in their hearts, yet the ſame feeling of God, which they would moſt of all deſire to haue vtterly deſtroied, liueth ſtill, and ſometime doth vtter it ſelfe: whereby we gather that it is no ſuch doctrine as is firſt to be learned in ſchooles, but ſuch a one whereof euerie man is a teacher to himſelfe euen from his mothers wombe, and ſuch a one as nature ſuffereth none to forget, although many bend all their endeuour to ſhake it out of

their

their minde. Now, if all men be borne and do liue to this end, to know God, and the knowledge of God is but fickle and lightly vanisheth away, vnlesse it proceede thus farre: it is euident, that they all swarue out of kinde from the lawe of their creation, that do not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselues were not ignorant. For *Plato* meant nothing else, when he often times taught, that the soueraigne good of the soule is the likenesse of God, when the soule hauing throughly conceiued the knowledge of him is wholly transformed into him. Therefore verie aptly doth *Grillus* reason in *Plutarch*, where he affirmeth, that men, if religion be once taken from their life, are not onely nothing better than bruite beasts, but also manie waies much more miserable, for that being subiect to so many sorts of euils, they continually draw foorth a troublesome vnquiet life: and therefore the worshipping of God is the onely thing that maketh them better than bruite beastes, by which alone they aspire to immortalitie.

In Phedrone & theetero.

THE THIRD CHAPTER.

That the knowledge of God is naturally planted in the minds of men.

Why God hath imprinted some knowledge of himselfe in all mens minds, as that al nations, euen idolaters themselues do proue.

WE hold it out of controuersie, that there is in the minde of man, euen by naturall instinction, a certaine feeling of the Godhead. For to the end that no man should flee to the pretence of ignorance, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie, the remenbrance whereof, with powring in now and then as it were new drops, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne testimonie, for that they haue not both worshipped him, and dedicated their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more than among the grosseſt sorts of people and fardest from ciuill order of humanitie. But (as the heathen man saith) there is no nation so barbarous, no kinde of people so sauage, in whom resteth not this perswasion that there is a God. And euen they that in other parts of their life seeme verie little to differ from bruite beasts, yet do continually keepe a certaine seede of religion. So throughly hath this common principle possessed all mens minds, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath beene no countrey, no citie, yea no house, that could be without religion, in this is emplied a certaine secret confession, that a feeling of the Godhead is written in the hearts of all men. Yea, and idolatrie it selfe is a substantiall proofe of this perswasion. For we know how vnwillingly man abaseth himselfe to honour other creatures aboue himselfe. Therefore when he had rather worship a blocke and a stone, than he would be thought to haue no God, it appeareth that this imprinted perswasion of God is of most great force, which is impossible to be raced out of the minde of man, that it is much more easie to haue the affection of nature broken, as indeede it is broken when man from his owne naturall swelling pride of his owne will stoupeth downe euen to the baseſt creatures to honour God.

Cicero de nat. Deor.

Yea, they which do most denie it, shew most that it can not reasonably be denied.

2 Wherefore it is most vaine which some do say, that religion was deuised by the subtletie and craft of a few, by this policie, to keepe the simple people in awe, whereas they themselues that procured others to worship God, beleeued nothing lesse than that there was any God at all. I graunt indeed that subtle men haue inuented many things in religion, whereby to bring the people to a reuerence, and cast them in a feare, to make their minds the more pliable to obedience: But this they could neuer haue brought to passe, vnlesse the minds of men had beene alreadie before hand perswaded that there was a God, out of which perswasion as out of seede springeth that readie inclination to religion Neither is it likely that euen they which subtlely deceiued the simple sort with colour of religion, were themselues altogether without knowledge of God. For though in times past there haue bene some, and at this day there arise vp many that denie that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to know. We reade of none that euer did breake foorth into more presumptuous and vnbridled despising of God, than *Caius Caligula*: yet

none more miserably trembled when any token of Gods wrath appered. And so against his will he quaked for feare of him whom of wilfull purpose he endeuored to despise. And the same may a man comonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is he troubled at the verie noise of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maiestie, which doth so much the more vehemently strike their consciences as they more labour to flie away from it? They doe indeed looke about for all the starting holes that may be, to hide themselues from the presence of the Lord: but whether they will or no, they are still holden fast tied. For howsoeuer sometime it seemeth to vanish away for a moment, yet it often returneth againe, and with new assault doth run vpon them: so that the rest which they haue, if they haue any at all, from torment of conscience, is much like to the sleepe of drunkards or franticke men, which euen while they sleepe doe not quietly rest, because they are at euerie moment vexed with horrible and dreadfull dreames. Therefore the very vngodly themselues serue for an example to proue that there alway liueth in all mens minds some knowledge of God.

THE FOVRTH CHAPTER.

That the same knowledge is either choaked, or corrupted, partly by ignorance, and partly by malice.

The erronious imagination which superstitious persons haue of God, can not be excused for that they are the cause of their owne blindnesse.

BVt as experience teacheth that God hath sowen the seed of religion in all men, so scarsely may be found the hundreth man, that hauing it conceiued in his heart doth cherish it, but no man in whom it ripeneth, so far is it off, that any fruit appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some doe of set purpose maliciously reuolt from God; yet all do runne out of kinde from the true knowledge of him. So commeth it to passe that there remaineth no true godlinesse in the world. But whereas I said that some by errour fall into superstition, I meane not thereby as though their simplicitie might excuse them from blame, because the blindnesse that they haue, is commonly alway mingled both with proud vanitie and with stubbornesse. Vanitie and the same ioyned with pride appeareth in this, that they miserable men both in the seeking of God, do not climbe aboue themselues as they ought to haue done, but measure him according to the proportion of their owne fleshly dulnesse, and also neglecting the sound manner of searching for him, do curiously flie to vaine speculations. And so they conceiue him not such a one as he offereth himselfe, but do imagine him such a one as of their owne rash presumption they haue forged him. Which gulfe being once opened, what way soeuer they stirre their feet, they must needes alway runn headlong into destruction. For whatsoeuer afterward they goe about toward the worshipping and seruice of God, they cannot account it done to him, because they worship him not, but rather the deuise of their owne heart, and their owne dreame in stead of him. This peruersenesse doth *Paul* expresly touch, where he saith, That they were made fooles when they coueted to be wise. He had before said, that they were made vaine in their imaginations: but lest any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobrietie, but presumptuously taking vpon themselues more than they ought, they wilfully bring darknesse vpon them, yea with vaine and froward pride doe make themselues fooles. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not only vaine curiositie, but also a greedinesse to know more than is meet for them, ioyned with a false confidence.

Rom. 1. 22.

2 As for this that *Dauid* saith, That the wicked and mad men thinke in their hearts, that there is no God: First that it is meant onely of those that choaking the light of nature, do of purpose make themselues senceleſſe, as we shall see againe a little hereafter. Euen as we see that manie after that they haue been hardened with boldnesse and custom of sinning, do furiously put from them all the remembrance of God, which yet is by verie feeling of nature inwardly ministred vnto their minds. Now *Dauid*, to make their madnesse the more detestable, bringeth them in as though they precisely denied, that there is any God: although they take not from him his being, but because in taking from

Psal. 13. 1. *Malicious sinners are said to thinke there is no God, not as if they did precisely deny him to be, but because they la-*

from him his iudgement and prouidence, they ſhut him vp idle in heauen. For whereas nothing leſſe agreeth with the nature of God, than to throw away the gouernment of the world, and leaue it to fortune, to winke at the ſinnes of men, ſo as they may liue in licentious outrage vnpuniſhed: whoſoeuer he be that quenching the feare of the heauenly iudgement, doth careleſly follow his owne affections, he denieth that there is a God. And this is the iuſt vengance of God, to draw a fatneſſe ouer their hearts, ſo that the wicked when they haue once cloſed their eies, euen in ſeeing may not ſee. And *Dauid* in another place is the beſt expounder of his owne meaning, where he ſaith: That the feare of God is not before the eies of the wicked. Againe, that in their euill doings they proudly reioice at themſelues, becauſe they perſwade themſelues that God doth not looke vpon them. Therefore although they be compelled to acknowledge ſome God, yet they do rob him of his glorie in withdrawing from him his power. For as God (as *Paul* witneſſeth) cannot denie himſelfe, becauſe he continually abideth like himſelfe: ſo is it truely ſaid, that theſe men in faining God to be a dead and vaine image, do denie God. Moreouer it is to be noted that although they wraſtle againſt their owne naturall feeling, and do deſire not onely to ſhake out God from thence, but alſo to deſtroy him in heauen: yet their dull hardneſſe can neuer ſo far preuaile, but that God ſometime draweth them backe to his iudgement ſeat. But foraſmuch as they are not withholden with any feare from running violently againſt God: therefore it is certaine that there raigneth in them a brutiſh forgetfulneſſe of God, ſo long as that blind pang of rage doth ſo forcibly carrie them.

Leur to put off fro themſelues all feeling of his power, which notwithſtanding they cannot doe.

Pſa. 30.6.2. Pſa. 10. 11.

2. Tim. 1. 13

3 So is that vaine defence ouerthrowen, which many are wont to pretend for excuſe of their ſuperſtition. For they thinke, that any deuotion to religion ſufficeth, whatſoeuer it be, though it be neuer ſo much contrarie to order and truth. But they conſider not, that true religion ought to be framed according to the will of God, as by a perpetuall rule: and that God himſelfe abideth alway like himſelfe, and is no imagined Ghoſt or fantaſie, that may be diuerſly faſhioned after euery mans liking. And truely we may plainly ſee with how lying deceits ſuperſtition mocketh God, while ſhe goeth about to doe him pleaſure. For catching holde of thoſe things in a manner only, which God hath teſtified that he careth not for, ſhe either contemptuouſly vſeth, or openly refuſeth thoſe things that he appointeth and ſaieth to be pleaſant vnto him. Therefore whoſoeuer do ſet vp new inuented formes of worſhipping God, they worſhip and honour their owne doting deuiſes: becauſe they durſt not ſo triſle with God, vnleſſe they had firſt faigned a God, agreeing with the follies of their trifling toyes. Wherefore the Apoſtle pronounceth, that that vnſtaied and wandring opinion of the maieſtie of God, is a verie not knowing of God. When (ſaith he) yee knew not God, yee ſerued them that in nature were no Gods. And in another place he ſaith that the Epheſians were without a God at ſuch time as they ſtraied from the right knowledge of the one God. And at leaſt in this caſe, it differeth not much, whether thou beleeue one God or many, becauſe in both caſes thou departeſt from and forſakeſt the true God: whom when thou haſt once forſaken, there is nothing left with thee but a deteſtable Idol. It followeth therefore, that we muſt determine with Lactantius, that there is no lawfully allowable religion, but that which is ioyned with trueth.

God alloweth no deuotion but that which ſpringeth from the true knowledge of his name.

Gal. 4. 8.

Ephe. 2. 12

4 There is alſo a ſecond fault, that they neither haue at any time any conſideration of God, but againſt their wils, nor do approach toward him, till for all their holding backe they be forcibly drawen to him: and euen then alſo they haue not a willing feare that proceedeth from reuerence of Gods maieſtie, but onely a ſeruile and conſtrained feare, which the iudgement of God wringeth out of them: which iudgement becauſe they cannot eſcape, therefore they dread it, but yet ſo as therewithall they abhorre it. And ſo that ſaying of Statius, that feare firſt made gods in the world, may be fitly ſpoken of vngodlineſſe, and of this kinde of vngodlineſſe onely. They that haue a minde abhorring from the iuſtice of God, do heartily wiſh to haue his throne of iudgement ouerthrowen, which they know to ſtand for puniſhment of offences againſt his iuſtice by which affection they warre againſt God, who cannot be without his iudgement. But when they vnderſtand that his power impoſſible to be auoided, hangeth ouer them; becauſe they can neither by force remoue it, nor by flight eſcape it, therefore they

God accepteth not their ſeruice who ſeeke him onely by feare in caſes of extremitie, which neuertheleſſe doth proue that there was a ſeede of the knowledge of God which lay before ſuppreſſed in them.

they feare it. So leſt they ſhould in all things ſeeme to deſpiſe him, whoſe maieſtie ſtill preſſeth vpon them, they vſe a certaine outward forme of religion, ſuch as it is: but in the meane time they ceaſe not to defile themſelues with all kinde of vices, to ioyne outragious miſchiefes to miſchiefes vntill they haue in all points violated the holie law of the Lord, and deſtroied his whole righteouſnes, or at leaſt they are not ſo holden backe with that fained feare of God, but that they ſweetly reſt in their ſinnes, and flatter themſelues, & had rather to follow the intemperance of their fleſh than reſtraine it with the bridle of the holy Ghoſt. But foraſmuch as the ſame is but a voide and lying ſhadow of religion, yea ſcarcely woorthy to be called a ſhadow: heerby againe is eaſily gathered, how much the true godlineſſe, which is powred into the hearts of the faithfull, I meane that out of which religion ſpringeth, doth differ from this confuſed knowledge of God. And yet the hypocrites would obtaine by crooked compaſſes, to ſeeme nigh vnto God, whom they flie from. For whereas there ought to haue beene one continuall vnbroken courſe of obedience in their whole life, they in a manner in all their dooings careleſly rebelling againſt him, labour with a few ſacrifices to appeaſe him. Whereas they ought to haue ſerued him with holineſſe of life and ſincerenеſſe of heart, they inuent triflings & obſeruances of no value, to procure his fauour withall. Yea they doe the more licentiouſly lie dull in their owne dregs, becauſe they truſt that they may be diſcharged againſt him with their owne mockeries of propiciatorie ſatisfactions. Finally, whereas their affiance ought to haue bene faſtened in him, they neglecting him do reſt in themſelues, or in creatures. At length they entangle themſelues with ſuch a heape of errours, that the darke miſt of malice doth choake, and at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined to make them ſee the glorie of God. Yet that ſeede ſtill remaineth which can by no meane be plucked vp by the roote, to beleeue that there is a certaine Godhead: but the ſame ſeede is ſo corrupted, that it bringeth foorth of it none other but verie euill fruites. Yea thereby is that which I trauaile to proue more certainely gathered, that there is a feeling of the Godhead naturally grauen in the hearts of men, foraſmuch as the verie reprobates themſelues are of neceſſitie enforced to confeſſe it. In quiet proſperitie they pleaſantly mocke at God, yea they are full of talke and prating to diminiſh the greatnes of his power: but if once any deſperation touch them, it ſtirreth them vp to ſeeke the ſame God, and miniſtreth them ſudden ſhort praiers: by which it may appeare, that they were not vtterly ignorant of God, but that the ſame which ought ſooner to haue bene vttered, was by obſtinacie ſuppreſſed.

THE FIFTH CHAPTER.

That the knowledge of God doth ſhiningly appeare in the making of the world and in the continual gouernment thereof.

God's power and Godhead ſhineth ſo cleerely in the world, that it may be ſeene of all be they neuer ſo dull.

MOreouer becauſe the furtheſt end of bleſſed life ſtandeth in the knowledge of God: that the way to felicitie ſhould be ſtopped to none, therefore God hath not onely planted in the minds of men that ſeede of religion which we haue ſpoken of, but alſo hath ſo diſcloſed himſelfe in the whole workmanſhip of the world, and daily ſo manifeſtly preſenteth himſelfe, that men cannot open their eies but they muſt needes behold him. His ſubſtance indeed is incomprehenſible, ſo that his diuine maieſtie far ſurmounteth all mens ſenſes: but he hath in all his workes grauen certaine markes of his glorie, and thoſe ſo plaine and notably diſcernable, that the excuſe of ignorance is taken away from men, be they neuer ſo groſſe and dull witted. Therefore the Prophet rightfully crieth out, That he is clothed with light as with a garment: as if he ſhould haue ſaid, that then he firſt began to come foorth to be ſeene in viſible apparell, ſince the time that he firſt diſplaied his enſignes in the creation of the world, by which euen now what way ſoeuer we turne our eies, he appeareth glorious vnto vs. In the ſame place alſo the ſame Prophet aptly compareth the heauens as they be diſplaied abroad, to his royall pauillion: he ſaith that he hath framed his parlours in the waters, that the clouds are his chariots, that he rideth vpon the wings of the windes, that the windes and lightnings are his ſwift meſſengers. And becauſe the glorie of his

Pſal. 104. 2.

power

power and wisedome doth more fully shine aboue, therefore commonly the heauen is called his palace. And first of all, what waie soeuer thou turne thy eies, there is no peece of the world, be it neuer so small, wherein are not seene at least some sparkles of his glorie to shine. But as for this most large and beautifull frame, thou canst not with one view peruse the wide compasse of it, but that thou must needes be on euery side ouerwhelmed with the infinite force of the brightnesse therof. Wherefore the author of the Epistle to the *Hebrues* doth verie well call the ages of the world the spectacle of inuisible things, for that the so orderly framing of the world serueth vs for a mirrour wherein we may behold God, which otherwise is inuisible. For which cause the Prophet assigneth to the heauenly creatures a language that all nations vnderstand, for that in them there is a more euident testification of the Godhead, than that it ought to escape the consideration of any nation, be they neuer so dull. Which thing the Apostle declaring more plainly, saith, That there is disclosed vnto men so much as was behouefull to be knowne concerning God: because all men without exception, do throughly see his inuisible things euen to his verie power and Godhead, which they vnderstand by the creation of the world.

Heb. 11.3

Psal. 19.1.

Rom. 1.19.

2 As for his woonderfull wisedome, there are innumerable prooues both in heauen and in earth that witnesse it: I meane not onely that secreter sort of things, for the neerer marking whereof *Astrologie*, *Phisicke*, and all naturall Philosophie serueth, but euen those things that thrust themselues in sight of euery one, euen of the rudest vnlearned man, so that men cannot open their eies but they must needes be witnesses of them. But truely they that haue digested, yea or but tasted the liberall Arts, being holpen by the aide thereof, doe proceed much farther to looke into the secrets of Gods wisdome. Yet is there no man so hindred by lacke of knowledge of those Arts, but that hee throughly seeth abundantly enough of cunning workmanship in Gods workes, to bring him in admiration of the workeman thereof. As for example, to the searching out of the mouings of the starres, appointing of their places, measuring of their distances, and noting of their properties, there needeth Art and an exacter diligence: by which being throughly perceiued, as the prouidence of God is the more manifestly disclosed, so it is conuenient, that the minde rise somewhat the higher thereby to behold his glorie. But forasmuch as the vnlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eies, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so seuerally well ordered and disposed varietie doth of it selfe shew foorth it selfe: it is euident that there is no man to whom God doth not largely open his wisedome. Likewise it requireth a singular sharpnesse of wit, to wey with such cunning as *Galen* doth, the knitting togither, the proportionall agreement, the beautie, and vse in the frame of mans body: but by all mens confession, the body of man doth vtter in very shew of it selfe so cunning a compacting togither, that for it the maker of it may worthily bee iudged woonderfull.

His wisdome, though the learned more nerely, yet the rudest may plainly enough perceiue.

In lib. de vsu part.

3 And therefore certaine of the Philosophers in old time did not without cause call man a little world, because he is a rare representation of the power, goodnesse and wisdome of God, and containeth in himselfe miracles enough to occupy our mindes, if we will be content to marke them. And for this reason *Paul*, after that he had said that the verie blinde men may finde out God by groping for him, by and by saith further, that he is not to be sought farre off, because all men do feele vndoubtedly within themselues the heauenly grace wherewith they be quickened. But if we need to go no further than our selues, to finde and take hold of God: what pardon shall his slothfulnesse deserue that will not vouchsafe to descend into himselfe to finde God? And the same is the reason why *Dauid*, when he had shortly spoken in the aduancement of the wonderful name and honour of God that doth euery where gloriously shine, by and by crieth out: What is man that thou art mindefull of him? Againe, Out of the mouth of infants and sucking babes thou hast stablished strength. For so he pronounceth that not onely in the whole kinde of man is a mirrour of the workes of God, but also that the vety infants while they yet hang on their mothers brests, haue tongues eloquent enough to preach his glorie, so that there needeth no other Orators. And there-

We need not seeke farre for the knowledge of God when in our owne faces we may see him., Act. 17.27.

Psal. 8 5.

therefore be doubteth not to set their mouthes in the vaward, as being strongly armed to subdue their madnesse that would according to their diuellish pride couet to extinguish the name of God. And hereupon riseth that which *Paul* alledgeth out of *Aratus*, that we are the offspring of God: because he garnishing vs with such excellency, hath testified that he is our father. Like as euen by common reason, and as it were by information of experience, the prophane Poets called him the father of men. And truly no man will assentingly & willingly yeeld himselfe to serue God, but he that hauing tasted his fatherly loue, is mutually allured to loue and worship him.

Act. 17. 28.

4 And here is disclosed the foule vnthankfulnes of men, which while they haue within themselues a workhouse gloriously furnished with innumerable works of God. and also a shop stuffed with inestimable plenty of riches, & when they ought to burst forth into praising of him, are contrariwise puffed vp and do swell with so much the greater pride. They feele how diuersly in maruellous wise God worketh in them: they are taught by experience it selfe, how great variety of gifts they possesse by his liberallity: whether they wil or no, they are inforced to know that these are the tokens of his Godhead: & yet they suppresse it close within them. Truly they need not to goe out of thē selues, so that they would not in presumptuously taking vpon themselues that which is giuen from heauen, bury within the ground that which brightly giueth light to their mindes to see God. But euen at this day the earth beareth many monsterous spirits, which stick not to abuse the whole seed of godhead that is sowne in mans nature, & to imploy it to oppresse the name of God. How detestable, I pray you, is this madnesse, that man finding God a hundred times in his body & his soule, should by the very same pretence of excellency deny that there is a God? They will not say, that they are by chance made different from bruite beasts. But they pretend a cloke of nature, whom they account the maker of al things, & so do conuey God away. They see that exquisite workemanship in all their members, from their mouth and their eies euen to the nailes of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of the soule, doe represent a diuine nature that doth not easily suffer it selfe to be hid: vnlesse the Epicureans like the Giants Cyclopes would (bearing themselues bold vpon this hie degree) outragiously make warre against God. Do the whole treasures of the heauenly wisdome so meet together, to rule a worme of fiue feet long: and shall the whole vniuersality of the world be without this prerogatiue? First to agree that there is a certaine instrumentall thing that answereth to all the parts of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answere me, what meeting of vndiuisible bodies, boiling the meat and drinke in man, doth dispose part into excrements and part into bloud, and bringeth to passe that there is in all the members of man such an endeuouring to doe their office, euen as if so many seuerall soules did by common aduice rule one body.

* *Their vnthankefulnesse is worthy of detestation who ascribe the operations of their bodies and soules in such wise to nature that they hide the power of God which worketh in them.*

5 But I haue not now to doe with that stie of swine. I rather speake vnto them, that being giuen to subtleties, would by crooked conueiance with that cold saying of *Aristotle*, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they binde the soule to the body, that it cannot continue without the body, and with praises of nature they doe as much as in them is, suppresse the name of God. But the powers of the soule are farre from being inclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the stars, to learne the greatnesse of one, to know what space they be distant one from another, with what swiftnesse or slowenesse they goe their courses, how many degrees they decline this way or that way? I grant in deed that there is some vse of Astrologie: but my meaning is onely to shew that in this so deepe searching out of heauenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe seuerall from the bodie. I haue shewed one example, by which it shall be easie for the readers to gather the rest. Truely the manifold nimbleneſse of the soule, by which it surueieth both heauen and earth, ioyneth things past with things to come, keepeth in memorie things heard long before, and expresseth each thing to

They obscure the glory of God, who binde the soule in such sort vnto the body that they take from it those operations which depending not at all vpon corporall instruments, doe both shew the diuine nature of the soule, and the powerfull prouidence of him that created it.

it

it selfe by imagination, also the ingeniousnesse by which it inuenteth things incredible, and which is the mother of so many maruellous artes, are sure tokens of diuine nature in man. Beside that, euen in sleeping it doth not onely roll and turne it selfe, but also conceiueth many things profitable, reasoneth of many things, and also prophecieth of things to come. What shall we in this case say, but that the signes of immortalitie that are imprinted in man, cannot be blotted out? Now what reason may beare that man shall be of diuine nature, and not acknowledge his Creator? Shall we forsooth by iudgement that is put into vs discerne betweene right and wrong, and shall there be no iudge in heauen? Shall we euen in our sleepe haue abiding with vs some remnant of vnderstanding, and shall no God be waking in gouerning the world? Shall we be so counted the inuenters of so many artes and profitable things, that God shall be defrauded of his praise, whereas yet experience sufficiently teacheth, that from another and not from our selues, all that we haue, is in diuers wise distributed among vs? As for that, which some doe babble of the secret inspiration that giueth liuelinesse to the world, it is not onely weake, but also vngodly. They like well that famous saying of Virgil:

First heauen and earth, and flowing fieldes of seas,
The shining globe of Moone, and Titans stars, Aen. 6.
Spirite seedes within, and throughout all the lims,
Infused minde the whole huge masse doth moue,
And with the large big bodie mixe it selfe.
Thence come the kindes of men and eke of beastes
And liues of flying foules, and monsters strange,
That water beares within the marble Sea.
A fierie linelinesse and heauenly race there is
Within those seedes, &c.

Forsooth, that the world which was created for a spectacle of the glory of God, should be the Creator of it selfe. So in another place the same author following the common opinion of the Greekes and Latins, saith: Geo. 4.

Some say that bees haue part of minde diuine,
And heauenly draughtes. For eke they say that God
Goes through the coastes of land, and creekes of sea,
And through deepe skie. And hence the flockes and herdes,
And men, and all the kinds of sauage beasts
Each at their birth receiue their subtle liues.
And thereto are they rendered all at last,
And all resolued are returnd againe.
Ne place there is for death: but liuely they,
Flie into number of the stars aboue,
And take their place within the loftie skie.

Loe, what that hungrie speculation of the vniuersall minde that giueth soule and liuelinesse to the world, auaileth to engender and nourish godlinesse in the hearts of men. Which doth also better appeare by the blasphemous sayings of the filthy dogge Lucretius, which are deriued from the same principle. Euen this is it, to make a shadowish God, to driue farre away the true God whom we ought to feare and worship. I graunt indeed that this may be godlily said, so that it proceed from a godly minde, that Nature is God: but because it is a hard and an vnproper maner of speech, for as much as Nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religiousnesse, it is hurtfull to wrap vp God confusedly with the inferiour course of his workes. Let vs therefore remember, so oft as any man considereth his owne nature, that there is one God which so gouerneth all natures, that his will is to haue vs looke vnto him, our faith to be directed to him, and him to be worshipped and called vpon of vs: because there is nothing more against conueniencie of reason, than for vs to enioy those excellent gifts that sauour of diuine nature in vs, and to despise the author that freely doth giue them vnto vs. Now as concerning his power with how notable examples doth it forceably draw vs to consider it, vnlesse perhaps we may be ignorant, of how great a strength it is with his onely word to vphold this infinite

infinite masse of heauen and earth, with his onely becke, sometime to shake the heauen with noise of thunders, to burne vp each thing with lightenings, to set the aire on fire with lightning flames, sometime to trouble it with diuers sorts of tempests, and by and by the same God when he list in one moment to make faire weather: to hold in the Sea as if it hanged in the aire, which with his heighth seemeth to threaten continuall destruction to the earth, sometime in horrible wise to raise it vp with outragious violence of winds, and sometime to appease the waues and make it calme againe. For proofe heereof doe serue all the praises of God gathered of the testimonies of nature, specially in the booke of Iob and in Esay, which now of purpose I ouerpasse, because they shall else where haue another place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Onely my meaning was now to touch, that both strangers and they of the houshold of God haue this way of seeking God common to them both, that is, to follow these first draughts which both aboue and beneath doe as in a shadowe set foorth a liuely image of him. And now the same power leadeth vs to consider his eternitie. For it must needes be that he from whom all things haue their beginning, is of eternall continuance, and hath his beginning of himselfe. But now if any man enquire the cause whereby hee both was once lead to create all these things, and is now mooued to preserue them: we shall find that his onely goodnesse was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure vs to the loue of him, forasmuch as there is no creature (as the Prophet saith) vpon which his mercy is not powred out.

The workes of God in cherishing the good, punishing the wicked, and calling sinners home vnto himselfe, are proofes of his exceeding power and vertue.

6 Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doth appeare no lesse euident proofe of his powers. For in gouerning the fellowship of men he so ordereth his prouidence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his fauourable kindnesse to the godly, and his seuerity to the wicked and euill doers. For not doubtfull are the punishments that he layeth vpon hainous offences: like as hee doth openly shew himselfe a defender and reuenger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessitie, asswageth and comforteth their sorrowes, relieueth their calamities, and by all meanes prouideth for their safety. Neither ought it any thing to deface the perpetuall rule of his iustice, that he often times permitteth wicked men and euill doers for a time to reioice vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea and to be oppressed with the malice and vniust dealing of the vngodly. But rather a much contrary consideration ought to enter into our mindes: that when by manifest shew of his wrath he punisheth one sinne, we should therefore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we should thereupon thinke that there shall be another iudgement to which they are deferred to be then punished. Likewise how great matter doth it minister vs to consider his mercy, while he often times ceaseth not to shew his vnwearied bountifulnesse vpon miserable sinners in calling them home to him with more than fatherly tenderneſse, vntill he haue subdued their frowardnesse with doing them good?

The goodnes of God is shewed by deliuering men that are in miserie, his strength by ouerthrowing them that are mighty, his wisdome by disposing all things in fittest opportunitie.

7 To this end, where the Prophet particularly rehearseth, how God in cases past hope, doth suddenly and wonderfully and beside all hope succour men that are in miserie and in a maner lost, whether hee defend them wandering in wilderneſse from the wild beasts, and at length leadeth them into the way againe, or ministreth food to the needy and hungry, or deliuereth prisoners out of horrible dungeons and iron bands, or bringeth men in perill of shipwracke safe into the hauen, or healeth the halfe dead of diseases, or scorcheth the earth with heat and drineſse, or maketh it fruitfull with secret watering of his grace, or aduanceth the basest of the rascall people, or throweth downe the noble Peeres from the high degree of dignity: by such examples shewed foorth, hee gathereth that those things which are iudged chances happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindnesse, and that thereby is giuen matter of reioycing to the godly, and the wicked and reprobrate haue their mouths stopped. But because the greater part infected with their errours are blind in so cleere a place of beholding, therefore he crieth out, that it is

a gift of rare and singular wisedome, wisely to wey these works of God: by sight whereof they nothing profit that otherwise seeme most cleere sighted. And truely how much soeuer the glory of God doth apparantly shine before them, yet scarsely the hundreth man is a true beholder of it. Likewise his power and wisedome are no more hid in darknesse: whereof the one, his power, doth notably appeare, when the fierce outragiousnesse of the wicked being in all mens opinion vnconquerable, is beaten flat in one moment, their arrogancie tamed, their strongest holdes rased, their weapons and armour broken in peeces, their strengthes subdued, their deuises ouerthrowne, and themselues fall with their owne weight, the presumptuous boldnes, that auanced it selfe aboue the heauens is throwen downe euen to the bottome point of the earth againe, the lowly are lifted vp out of the dust, and the needy raised from the dunghill, the oppressed and afflicted are drawen out of extreme distresse, men in despaired state are restored to good hope, and vnarmed beare away the victorie from the armed, few from many; the feeble from the strong. As for his wisedome, it selfe sheweth it selfe manifestly excellent, while it disposeth euery thing in fittest opportunitie, confoundeth the wisedome of the world be it neuer so pearcing, findeth out the subtile in their subtiltie, finally gouerneth all things by most conuenient order.

Psal. 113. 7.

1. Cor. 3. 19.

8 We see that it needeth no long or labourſome demonstration, to fetch out testimonies, to serue for the glorious declaration and proofe of Gods maiestie: for by these fewe that we haue touched, it appeareth, that which way soeuer a man chance to looke, they are so common & ready that they may be easily marked with eie, and pointed out with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculation, doth but flie about in the braine, but such as shall be sound and fruitfull, if it be rightly conceiued and take roote in our harts. For the Lord is declared by his powers, the force whereof because we feele within vs, and doe enioy the benefits of them, it must needes be that we be inwardly mooued much more liuely with such a knowledge, than if we should imagine God to be such an one, of whom we should haue no feeling. Whereby we vnderstand that this is the rightest way and fittest order to seeke God, not to attempt to enter deepely with presumptuous curiositie throughly to discusse his substance, which is rather to be reuerently worshipped than scrupulously searched: but rather to behold him in his workes, by which he maketh himselfe neere and familiar, and doth in a manner communicate himselfe vnto vs. And this the Apostle ment, when he said, that God is not to be sought a farre off, forasmuch as he with his most present power dwelleth within euery one of vs.. Wherefore *Dauid* hauing before confessed his vnspeakeable greatnesse, when he descendeth to the particular rehearsall of his workes, protesteth that the same will shew foorth it selfe. Therefore we also ought to giue our selues into such a searching out of God, as may so holde our wit suspended with admiration, that it may therewithall throughly mooue vs with effectuall feeling. And, as *Augustine* teacheth in another place, because we are not able to conceiue him, it behoueth vs as it were fainting vnder the burden of his greatnesse, to looke vnto his workes, that we may be refreshed with his goodnesse.

The true knowledge of God consisteth not in the curious searching of his nature, but in the inward feeling of his power.

Act. 17. 27.

Psal. 145.

In Psal. 144.

9 Then such a knowledge ought not onely to stirre vs vp to the worshipping of God, but also to awake vs, & raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his seueritie, are but begun and not halfe full: without doubt we must thinke, that heerein he doth but make a shew afore hand of those things, whereof the open disclosing and full deliuerance is differred vnto another life. On the other side, when we see that the godly are by the vngodly greeued with afflictions, troubled with iniuries, oppressed with slaunders, and vexed with despitefull dealings and reproches: contrariwise that wicked doers doe flourish, prosper, and obtaine quiet with honour, yea, and that vnpunished: we must by and by gather that there shall be another life, wherein is laid vp in store both due reuenge for wickednesse, and reward for righteousnesse. Moreouer when we note that the faithfull are often chastised with the rods of the Lord, we may most certainly determine that much lesse the vngodly shall escape his scourges. For very well is that spoken of *Augustine*. If euery sinne should now be punished with open

The knowledge of those things which here God worketh vpon men, doth giue vs a taste of that which shall be more fully accomplished in the life to come, especially if we consider his effectuall working in our selues.

De ciui. dei. cap. 8.

paine, it would be thought that nothing were reserued to the last iudgement. Againe, if God should now openly punish no sinne, it would be beleeued, that there were no prouidence of God. Therefore we must confesse, that in euery particular worke of God, but principally in the vniuersall generalitie of them, the powers of God are set foorth as it were in painted tables, by which all mankinde is prouoked & allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers doe in his works most brightly appeare, yet what they principally tende vnto, of what valour they be, and to what end we ought to wey them: this we then onely attaine to vnderstand when we discend into our selues, and do consider by what meanes God doth shew foorth in vs his life, wisedome, and power, and doth vse towards vs his

Psal. 92. 7. righteousnesse, goodnesse, and mercifull kindnesse. For though *Dauid* iustly complaineth, that the vnbeleeuing doe dote in folly, because they wey not the deepe counsailes of God in his gouernance of mankinde: yet, that is also most true, which he saith

Psal. 40. 13. in another place, that the wonderfull wisedome of God in that behalfe exceedeth the haires of our head. But because this point shall heereafter in place conuenient be more largely entreated, therefore I doe at this time passe it ouer.

God manifesting himselfe, men profit not by it, because they beholde things done without regarding the doer, or they ascribe that to fortune which he doth, or if they haue some feeling of God, they deprane it with doting fancies, which fault is common vnto all, euen the sharpest witted.

10 But with how great brightnesse soeuer God doth in the mirrour of his workes shew by representation both himselfe and his immortall kingdome: yet such is our grosse blockishnesse, that we stand dully amased at so plaine testimonies, so that they passe away from vs without profite. For as touching the frame and most beautifull placing of the world, how many a one is there of vs, [illegible] when he either lifteth vp his eies to heauen, or casteth them about on the diuers countries of the earth, doth direct his minde to remembrance of the creator, and doth not rather rest in beholding the works without hauing regard of the workman? But as touching those things that dayly happen beside the order of naturall course, how many a one is there that doth not more thinke that men are rather whirled about and rowled by blinde vnaduisednesse of fortune, then gouerned by prouidence of God? But if at any time we be by the guiding and direction of these things driuen to the consideration of God, (as all men must needs be) yet so soone as we haue without aduisement conceiued a feeling of some godhead, we by and by slide away to the dotages or erroneous inuentions of our flesh, and with our vanitie we corrupt the pure veritie of God. So herein indeede we differ one from another, that euery man priuately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that we all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wits are subiect, but also the most excellent and those that otherwise are indued with singular sharpnesse of vnderstanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe ouer all the rest, which are much more vnreasonably fooliſh, *Plato* himselfe, the most religious and most sober of all the rest, vainely erreth in his rounde globe. Now what might not chaunce to the other, when the chiefe of them, whose part was to giue light to the rest, doe themselues so erre and stumble? Likewise where Gods gouernance of mens matters doth so plainly prooue his prouidence, that it can not be denied, yet this doth no more preuaile with men, then if they beleeued that all things are tossed vp and downe with the rash will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

**Men who they trust to their owne wits, become in their opinions concerning God, either vaine, as the Stoikes, and the Aegyptians, or irreligious as the Epicures, or irresolute as Symonides.*

11 *Hereof proceedeth that vnmeasurable sinke of errors, wherewith the whole world hath beene filled and ouerflowen. For each mans wit is to himselfe as a maze, so that it is no maruell that euery seuerall nation was diuersly drawen into seuerall deuises, and not that only, but also that each seuerall man had his seuerall gods by himselfe. For since that rash presumption and wantonnesse was ioyned to ignorance and darknesse, there hath beene scarcely at any time any one man found, that did not forge to himselfe an idoll or fansie in steede of God. Truely, euen as out of a wide and large spring doe issue waters, so the infinite number of gods hath flowed out of the wit of man, while euery man ouer licentiously strayning, erroneously deuiseth this or

that

that concerning God himselfe. And yet I neede not heere to make a register of the superstitions, wherewith the world hath beene entangled: becauſe both in ſo doing I ſhould neuer haue end, and alſo though I ſpeake not one word of them, yet by ſo many corruptions it ſufficiently appeareth how horrible is the blindneſſe of mans minde. I paſſe ouer the rude and vnlearned people. But among the Philoſophers, which enterpriſed with reaſon and learning to pearce into heauen, how ſhamefull is the diſagreement? With the higher wit that any of them was endued, and filled with Art and Science, with ſo much the more glorious colours he ſeemed to paint out his opinion. All which notwithſtanding, if one doe narrowly looke vpon, he ſhall finde them to be but vaniſhing falſe colours. The Stoickes ſeemed in their owne conceit to ſpeake very wiſely, that out of all the parts of nature may be gathered diuers names of God, and yet that God being but one is not thereby torne inſunder. As though we were not already more than enough enclined to vanitie, vnleſſe a manifold plenty of gods ſet before vs, ſhould further and more violently draw vs into error. Alſo the Ægyptians myſticall ſcience of diuinitie ſheweth, that they all diligently endeuoured to this end, not to ſeeme to erre without a reaſon. And it is poſſible, that at the firſt ſight ſome thing ſeeming probable, might deceiue the ſimple and ignorant: but no mortall man euer inuented any thing, whereby religion hath not beene fowly corrupted. And this ſo confuſe diuerſitie emboldened the Epicures and other groſſe deſpiſers of godlines, by little and little to caſt off all feeling of God. For when they ſaw the wiſeſt of all to ſtriue in contrary opinions, they ſticked not out of their diſagreements, and out of the fooliſh or apparantly erroneous doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themſelues while they ſearch for God, which is none at all. And this they thought that they might freely doe without puniſhment, becauſe it was better briefely to deny vtterly, that there is any God, than to faigne vncertaine gods, and ſo to raiſe vp contentions that neuer ſhould haue end. And too much fondly doe they reaſon, or rather caſt a miſt to hide their vngodlineſſe by ignorance of men, whereby it is no reaſon that any thing ſhould be taken away from God. But foraſmuch as all doe confeſſe, that there is nothing, about which both the learned & vnlearned do ſo much diſagree, thereupon is gathered that the wits of men are more than dull and blinde in heauenly myſteries, that do ſo erre in ſeeking out of God. Some other do praiſe that anſwer of *Symonides*, which being demaunded of King *Hieron*, what God was, deſired to haue a daies reſpite granted him to ſtudy vpon it. Aud when the next day following, the King demaunded the ſame queſtion he required two daies reſpite, and ſo oftentimes doubling the number of daies at length anſwered: How much the more I conſider it, ſo much the harder the matter ſeemeth vnto me. But granting that he did wiſely to ſuſpend his ſentence of ſo darke a matter, yet heereby appeareth, that if men be onely taught by nature, they can know nothing certainly, ſoundly, and plainly concerning God, but onely are tyed to confuſed principles to worſhip an vnknowen God.

12 Now we muſt alſo hold, that all they that corrupt the pure religion (as all they muſt needs do that are giuen to their own opinion) do depart from the one God. They will boaſt that their meaning is otherwiſe: but what they meane, or what they perſuade themſelues maketh not much to the matter, ſith the holy Ghoſt pronounceth, that all they are Apoſtataes, that according to the darknes of their own minde do thruſt diuels in the place of God. For this reaſon, *Paul* pronounceth that the *Epheſians* were without a God, till they had learned by the Goſpell, what it was to worſhip the true God. And we muſt not thinke this to be ſpoken of one nation onely, foraſmuch as he generally affirmeth in another place, that all men were become vaine in their imaginations, ſince that in the creation of the world, the Maieſtie of the Creator was diſcloſed vnto them. And therefore the Scripture, to make place for the true and one onely God, condemneth of falſehood and lying, whatſoeuer Godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the mount Sion, where flouriſhed the peculiar knowledge of God. Truely, among the Gentiles the Samaritanes in Chriſts time ſeemed to approch higheſt to true godlines: and yet we heare it ſpoken by Chriſts own mouth, that they knewe not what they worſhipped. Whereupon followeth, that they were deceiued with vaine error. Finally, although they were not all infected

It cannot be true worſhipping of God which is grounded onely vpon common reaſon, cuſtome, or conſent of men, being not taught by the law what God they ought to worſhip.
Ephe. 2. 12.
Rom. 1. 21.
Abac. 2. 18. 20
Iohn 4. 22.

with groſſe faults, or fell into open idolatries, yet was there no true and approoued religion that was grounded onely vpon common reaſon. For albeit, that there were a few
1.Cor. 2.8. that were not ſo mad as the common people were, yet this doctrine of *Paul* remaineth certainely true, that the Princes of this world conceiue not the wiſedome of God. Now if the moſt excellent haue wandred in darknes, what is to be ſaid of the very dregs? Wherefore it is no maruell, if the holy Ghoſt doe refuſe as baſtard worſhippings all formes of worſhipping, deuiſed by the will of men. Becauſe in heauenly myſteries opinion conceiued by wit of men, although it doe not alway breed a heape of errours, yet is alway the mother of errour. And though there come no worſe of it, yet is this no ſmall fault, at aduenture, to worſhip an vnknowne God: of which fault, all they by Chriſts
Iohn.4.22. owne mouth are pronounced guiltie, that are not taught by the law what God they ought to worſhip. And truely the beſt lawmakers that euer were, proceeded no further, than to ſay that religion was grounded vpon common conſent. Yea, and in *Xenophon, Socrates* praiſed the anſwer of *Apollo*, wherein he willed that euery man ſhould worſhip gods after the maner of the countrey, and the cuſtome of his owne Citie. But how came mortall men by this power, of their owne authoritie to determine that which far ſurmounteth the world? or who can ſo reſt in the decrees of the elders, or common ordinances of peoples, as to receiue without doubting a God deliuered by mans deuiſe? Euery man rather will ſtand to his owne iudgement, than yeelde himſelfe to the will of another. Sith therefore it is too weake and feeble a bonde of godlineſſe, in worſhipping of God to follow either a cuſtome of a Citie or the conſent of antiquitie, it remaineth that God himſelfe muſt teſtifie of himſelfe from heauen.

By the creatures of the world we cannot aſpire to the true knowledge of God, except our harts be alſo enlightned by him through faith. Heb.11.3.

13 In vaine therefore ſo many lampes lightned do ſhine in the edifice of the world, to ſhew foorth the glory of the creator, which doe ſo euery way diſplay their beames vpon vs, that yet of themſelues they can not bring vs into the right way. Indeede they raiſe vp certaine ſparkles, but ſuch as be choked vp before that they can ſpread abroad any full brightnes. Therefore the Apoſtle in the ſame place where he calleth the ages of the world images of things inuiſible, ſaith further, that by faith is perceiued, that they were framed by the word of God, meaning thereby that the inuiſible godhead is indeede repreſented by ſuch ſhewes, but that we haue no eies to ſee the ſame throughly, vnleſſe they be enlightned by the reuelation of God through faith. And *Paul*, where he teacheth that by the creation of the world was diſcloſed that which was to be knowen concerning God, doth not meane ſuch a diſcloſing as may be comprehended by the wit of men: but rather ſheweth that the ſame proceedeth no further but to make
Act.17. & 27. them vnexcuſable. The ſame *Paul* alſo, although in one place he ſaith, that God is not
Act.13. & 16. to be ſought a far of as one that dwelleth within vs: yet in another place teacheth to what end that neernes auaileth. In the ages paſt (ſaith he) God ſuffered the nations to walke in their own waies: yet he left not himſelfe without teſtimonie doing good from heauen, giuing ſhowers & fruitful ſeaſons, filling the harts of men with food & gladnes. Howſoeuer therefore the Lord be not without teſtimony, while with his great and manifold bountifulnes he ſweetely allureth men to the knowledge of him: yet for all that, they ceaſe not to follow their owne waies, that is to ſay, their damnable errours.

Our ignorance neuertheles becauſe it commeth by our owne fault is without excuſe.

14 But although we want naturall power, whereby we cannot climbe vp vnto the pure and cleare knowledge of God, yet becauſe the fault of our dulneſſe is in our ſelues, therefore all colour of excuſe is cut away from vs. For we cannot ſo pretend ignorance, but that euen our conſcience doth ſtill condemne vs of ſlouthfullnes & vnthankfulneſſe. It is a defence forſooth right worthy to be receiued, if man will alleage that he wanted eares to heare the truth, for the publiſhing whereof the very dumbe creatures haue loude voices: if man ſhall ſay that he cannot ſee thoſe things with his eies, which the creatures without eies doe ſhew him: if man ſhall lay for his excuſe the feeblenes of his wit, where all creatures without reaſon doe inſtruct him: Wherefore ſith all things do ſhew vs the right way, we are worthily put from all excuſe of our wandring and ſtraying out of the way. But howſoeuer it is to be imputed to the fault of men, that they doe by and by corrupt the ſeede of the knowledge of God, ſowne in their mindes by maruellous workmanſhip of nature, ſo that it groweth not to good and cleane fruit: yet it is moſt true, that we are not ſufficiently inſtructed by that bare and

ſimple

simple testimony, that the creatures doe honorably declare of Gods glory. For so soone as we haue taken by the beholding of the world a small taste of the Godhead, we leauing the true God doe in stead of him raise vp dreames and fansies of our owne braine, and doe conuey hither and thither from the true fountaine the praise of righteousnesse, wisdome, goodnesse and power. Moreouer we doe so either obscure, or by ill esteeming them, depraue his daily doings, that wee take awaie both from them their glory, and from the author his due praise.

THE SIXTH CHAPTER.

That, to attaine to God the Creator, it is needfull to haue the Scripture to be our guide and mistresse.

The true Creator and gouernor of the world cannot perfectly be knowne without the word, which meanes, God hath vsed euer sithens the beginning, to instruct his people by.

THerefore, although that same brightnesse, which both in heauen and earth shineth in the eies of all men, doth sufficiently take away all defence from the wickednesse of men, euen so as God, to wrap all mankind in one guiltinesse, doth shew his diuine maiestie to all without exception as it were portraied out in his creatures: yet is it necessarie that we haue also another and a better helpe that may righly direct vs to the very Creator of the world. Therefore not in vaine he hath added the light of his word, that thereby he might be knowne to saluation. And this prerogatiue he hath vouchsafed to giue vs, whom it pleased him more neerely and more familiarly to draw togither to himselfe. For because he saw the mindes of all men to be caried about with wandering and vnstedfast motion, after hee had chosen the Iewes to his peculiar flocke, hee compassed them in as it were with barres, that they should not wander out in vanitie as other did. And not without cause he holdeth vs with the same meane in the true knowledge of himselfe. For otherwise euen they should quicklie swarue away that seeme to stand stedfast in comparison of other. For as old men, or purblind, or they whose eies are dimme sighted, if you laie a faire booke before them, though they perceiue that there is somewhat written therein, yet can they not read two words together: but being holpen with spectacles set betweene them and it, they beginne to read distinctly: so the Scripture gathering vp together in our mindes the knowledge of God, which otherwise is but confused, doth remoouethe mist, and plainely shew vs the true God. This therefore is a singular gift, that to the instruction of his church God vseth not onely dumbe teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipped, but also therewithall pronounceth that he himselfe is the same God, whom we ought to worship: and doth not onely teach the elect to looke vpon God, but also presenteth himselfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to giue them also his word. Which is the righter and certainer marke to know him by. And it is not to be doubted, that *Adam*, *Noe*, *Abraham*, and the rest of the fathers by this helpe attained to that familiar knowledge, which made them as it were seuerally different from the vnbeleeuers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was needfull for them to know God not onely to be the Creator, but also the Redeemer: as doubtlesse they obtained both by the word. For that kind of knowledge whereby was giuen to vnderstand who is the God by whom the world was made and is gouerned, in order came before the other: and then was that other inward knowledge adioined, which only quickneth dead soules, whereby God is knowne not onely to be the maker of the world & the only author & iudge of al things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fal of the world and corruption of nature, I will omit also to entreat of the remedy thereof. Therefore let the readers remember that I do not yet speake of the couenant wherby God hath adopted to himselfe the children of *Abraham*, and of that speciall part of doctrine whereby the faithful haue alway beene peculiarly seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake how we ought to learne by the Scripture, that God which is the Creator of the world, is by certaine markes seuerally

discerned from the counterfait multitude of falſe gods. And then the order it ſelfe ſhall conueniently bring vs to the redeemer. But although we ſhall alleage many teſtimonies out of the new Teſtament, and ſome alſo out of the law and the Prophets, wherein is expreſſe mention made of Chriſt: yet they ſhall all tend to this end, to prooue that in the ſcripture is diſcloſed vnto vs God the creator of the world, and in the ſcripture is ſet forth what we ought to thinke of him, to the end that we ſhould not ſeeke about the buſh for an vncertaine godhead.

The fathers which knew God by the word, knew alſo the word to be of God, who hath publiſhed the ſame in writing, that all ages might be taught by it.

2 But whether God were knowne to the fathers by oracles and viſions, or whether by the meane and miniſtration of men he informed them of that which they ſhould from hand to hand deliuer to their poſterity: yet it is vndoubtedly true, that in their hearts was engrauen a ſtedfaſt certainty of doctrine, ſo as they might be perſwaded & vnderſtand, that it which they had learned came from God. For God alwaies made vndoubted aſſurance for credit of his word, which farre exceeded all vncertaine opinion. At length that by continuall proceeding of doctrine, the truth ſuruiuing in all ages might ſtill remaine in the world, the ſame oracles which he had left with the fathers, his pleaſure was to haue as it were enrolled in publicke tables. For this intent was the law publiſhed, whereunto after were added the Prophets for expoſitors. For though there were diuers vſes of the law, as hereafter ſhal better appeare in place conuenient: and eſpecially the principall purpoſe of Moſes, and all the Prophets was to teach the maner of reconciliation betweene God and men, for which cauſe alſo *Paul* calleth Chriſt the end of the law: yet, as I ſay once againe, beſide the proper doctrine of faith and repentance which ſheweth forth Chriſt the mediator, the Scripture doth by certaine markes and tokens paint out the onely and true God, in that that he hath created and doth gouerne the world, to the end he ſhould be ſeuerally knowne and not reckned in the falſe number of fained gods. Therefore although it behoueth man earneſtly to bend his eies to conſider the workes of God, foraſmuch as he is ſet as it were in this gorgeous ſtage to be a beholder of them: yet principally ought hee to bend his eares to the word, that he may better profit thereby. And therefore it is no maruell that they which are borne in darkeneſſe doe more and more waxe hard in their amazed dulneſſe, becauſe very few of them doe giue themſelues pliable to learne of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their own vanity. Thus then ought we to hold, that to the end true religion may ſhine among vs, we muſt take our beginning at the heauenly doctrine. And that no man can haue any taſte be it neuer ſo little of true and ſound doctrine, vnleſſe he haue beene ſcholar to the Scripture. And from hence groweth the originall of true vnderſtanding, that we reuerently embrace whatſoeuer it pleaſeth God therein to teſtifie of himſelfe. For not only the perfect and in al points abſolute faith, but alſo all right knowledge of God ſpringeth from obedience. And truly in this behalfe God of his ſingular prouidence hath prouided for men in and for all ages.

Rom. 10 4.

For many cauſes it was needfull the word ſhould be written, and that we ſhould tie our ſelues thereunto.

3 For if we conſider how ſlipperie an inclination mans minde hath to ſlide into forgetfulneſſe of God, how great a readineſſe to fall into all kind of errors, how great a luſt to forge oftentimes new and counterfeit religions, we may thereby perceiue how neceſſary it was to haue the heauenly doctrine ſo put in writing, that it ſhould not either periſh by forgetfulneſſe, or grow vaine by errour, or be corrupted by boldneſſe of men. Sith therefore it is manifeſt that God hath alway vſed the helpe of his word, toward all thoſe whom it pleaſed him at any time fruitfully to inſtruct, becauſe hee foreſaw that his image imprinted in the moſt beautifull forme of the world was not ſufficiently effectuall: Therefore it behoueth vs to trauell this ſtraight way, if we earneſtly couet to attaine to the true beholding of God. We muſt, I ſay, come to his word, wherein God is well and liuely ſet out by his workes, when his workes bee weighed not after the peruerſneſſe of our owne iudgement, but according to the rule of the eternall truth. If we ſwarue from that word, as I ſaid euen now, although we run neuer ſo faſt: yet we ſhall neuer attaine to the marke, becauſe the courſe of our running is out of the way. For thus we muſt thinke, that the brightneſſe of the face of God, which the Apoſtle calleth ſuch as cannot be attained vnto, is vnto vs like a maze, out of which wee cannot vnwrap our ſelues, vnleſſe we be by the line of the word guided into it: ſo that it is much better for

1. Tim. 6. 16.

vs

vs to halt in this way, than to runne neuer so fast in another. And therefore *Dauid* oftentimes when hee teacheth that superstitions are to be taken away out of the world, that pure religion may flourish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeth to himselfe a lawfull gouernment: because errours can neuer be rooted out of the hearts of men, till the true knowledge of God be planted. Psal. 9. & 96. 97. 99. &c.

4 Therefore the same Prophet, after that he hath recited that the heauens declare the glory of God, that the firmament sheweth foorth the workes of his hands, that the orderly succeeding course of daies and nights preacheth his maiestie, then descendeth to make mention of his word. The law of the Lord (saith he) is vndefiled conuerting soules: the witnesse of the Lord is faithfull, giuing wisedome to little ones: the righteousnesse of the Lord are vpright, making hearts cheerefull, the commandement of the Lord is bright, giuing light to the eies. For although he comprehendeth also the other vses of the law, yet in generality he meaneth, that forasmuch as God doth in vaine call vnto him all nations by the beholding of the heauen and earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29. Psalme, where the Prophet hauing preached of the terrible voice of God, which in thunder, winds, showers, whirlewinds, and stormes, shaketh the earth, maketh the mountaines to tremble, and breaketh the Cedar trees: in the end at last he goeth further and saith, that his praises are sung in the sanctuarie, because the vnbeleeuers are deafe and heare not all the voices of God that resound in the aire. And in like maner in another Psalme, after that he had described the terrible waues of the Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is holinesse for euer. And out of this meaning also proceeded that which Christ said to the woman of Samaria, that her nation and the rest did honor that which they knew not, and that only the Iewes did worship the true God. For whereas the wit of man by reason of the feebleneſſe thereof can by no meanes attaine vnto God, but being holpen and lifted vp by his holy word, it followed of necessitie, that all men, except the Iewes, did wander in vanitie and error, because they sought God without his word. Psal. 19. 21. *It is in vaine to seeke God by contemplation of his creatures without the studie of his word.* Psal. 93. 5. Iohn. 4. 22.

THE SEVENTH CHAPTER.

By what testimonie the Scripture ought to be established, that is, by the witnesse of the holy Ghost, that the authoritie thereof may remaine certaine. And that it is a wicked inuention to say, that the credit thereof doth hang vpon the iudgement of the Church.

BVt before I goe any further, it is needfull to say somewhat of the authority of the Scripture, not onely to prepare mens minds to reuerence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set foorth, there is no man of so desperate boldnesse, vnlesse he be void of all common sense and naturall wit of man, that dare derogate the credit of him that speaketh it. But because there are not daily oracles giuen from heauen, and the onely Scriptures remaine wherein it hath pleased him to preserue his truth to perpetuall memorie, the same Scripture by none other meanes is of full credite among the faithfull, but in that they doe beleeue that it is as verily come from heauen, as if they heard the liuely voice of God to speake therein. This matter indeed is right worthy both to be largely entreated of and diligently weighed. But the readers shall pardon me if heerein I rather regard what the proportion of the worke which I haue begunne may beare, than what the largenesse of the matter requireth. There is growne vp among the most part of men a most hurtfull errour, that the Scripture hath only so much authority as by common consent of the Church is giuen vnto it: as if the eternall and inuiolable trueth of God did rest vpon the pleasure of men. For so, to the great scorne of the holy Ghost, they aske of vs who can assure vs that these Scriptures came from God: or who can ascertaine vs that they haue continued vnto our age safe and vncorrupted: who can perswade vs, that this one booke ought to be reuerently receiued, and that other to be striken out of the number of Scripture, vnlesse the Church did appoint a certaine rule of *The credit of the Scripture doth not depend vpon the Churches receiuing and authorising of it.*

of all theſe things? It hangeth therefore (ſay they) vpon the determination of the Church, both what reuerence is due to the Scripture, and what bookes are to be reckened in the canon thereof. So theſe robbers of Gods honour, while they ſeeke vnder colour of the Church to bring in an vnbridled tyrannie, care nothing with what abſurdities they ſnare both themſelues and other, ſo that they may enforce this one thing to be beleeued among the ſimple, that the Church can doe all things. But if it be ſo: what ſhall become of the poore conſciences that ſeeke ſtedfaſt aſſurance of eternall life, if all the promiſes that remaine thereof ſtand and be ſtaied onely vpon the iudgement of men? When they receiue ſuch anſwere, ſhall they ceaſe to wauer and tremble? Againe, to what ſcornes of the vngodly is our faith made ſubiect? into how great ſuſpition with all men is it brought, if this be beleeued, that it hath but as it were a borowed credit by the fauour of men?

Ephe. 2. 20. *The Church depending vpon the ſcripture, doth not by her teſtimonie giue it credit, but becauſe it hath an euidence of certaintie with it ſelfe, doth therfore of dutie acknowledge it to be the truth of God.*

2 But ſuch babblers are wel confuted euen with one word of the Apoſtle. He teſtifieth that the church is builded vpon the foundation of the Prophets and Apoſtles. If the doctrine of the Prophets, and Apoſtles be the foundation of the Church: then muſt it needs be, that the ſame doctrine ſtood in ſtedfaſt certaintie, before that the Church beganne to be. Neither can they well cauill, that although the Church take her firſt beginning thereof, yet it remaineth doubtfull what is to be ſaid of the writings of the Prophets and Apoſtles, vnleſſe the iudgement of the Church did declare it. For if the Chriſtian Church were at the beginning builded vpon the writings of the Prophets and preaching of the Apoſtles: whereſoeuer that doctrine ſhall be found, the allowed credit thereof was ſurely before the Church, without which the Church it ſelfe had neuer beene. Therefore it is a vaine forged deuice, that the Church hath power to iudge the Scripture, ſo as the certainty of the Scripture ſhould be thought to hang vpon the wil of the Church. Wherfore, when the Church doth receiue the Scripture and ſealeth it with her conſenting teſtimonie, ſhe doth not of a thing doubtfull, and that otherwiſe ſhould be in controuerſie, make it autentike and of credit: but becauſe ſhe acknowledgeth it to be the truth of her God, according to her dutie of godlineſſe without delay ſhe doth honor it. Whereas they demand, how ſhall we be perſwaded that it came from God, vnleſſe we reſort to the decree of the Church? This is all one as if a man ſhould aske, how ſhall we learne to know light from darkeneſſe, white from black, or ſweete from ſower? For the Scripture ſheweth in it ſelfe no leſſe apparent ſenſe of her truth, than white and blacke things doe of their colour, or ſweet and ſower things of their taſte.

Contra epiſt fundamentalem ca. 5. *The authoritie of the Church, as S. Auguſtin confeſſeth, is of force to winne vnbeleeuers to their firſt liking of the Scripture, whereof when once they doe beleeue they ſee then a ſounder foundation whereupon they reſt their faith.*

3 I know that they commonly alleage the ſaying of *Auguſtine*, where he ſaith that he would not beleeue the Goſpell, ſaue that the authoritie of the Church mooued him thereto. But how vntruly and cauilloufly it is alleaged for ſuch a meaning, by the whole tenor of his writing it is eaſie to perceiue. He had to doe with the Manichees, which required to be beleeued without gainſaying, when they vaunted that they had the truth on their ſide, but prooued it not. And to make their *Manichees* to be beleeued, they pretended the Goſpell. Now *Auguſtine* asketh them what they would doe, if they did light vpon a man that would not beleeue the Goſpell it ſelfe, with what maner of perſwaſion they would draw him to their opinion. Afterward hee ſaith: I my ſelfe would not beleeue the Goſpell, &c. ſaue that the authority of the Church mooued me thereto. Meaning that he himſelfe, when he was a ſtranger from the faith, could not otherwiſe be brought to embrace the Goſpell for the aſſured truth of God, but by this, that he was ouercome with the authority of the Church. And what maruell is it, if a man not yet knowing Chriſt, haue regard to men? *Auguſtine* therefore doth not there teach that the faith of the godly is grounded vpon the authority of the Church, nor meaneth that the certainty of the Goſpell doth hang thereupon: but ſimply and only, that there ſhould be no aſſuredneſſe of the Goſpell to the infidels, whereby they might be wonne to Chriſt, vnleſſe the conſent of the Church did driue them vnto it. And the ſame meaning a little before he doth plainly confirme in this ſaying: When I ſhal praiſe that which I beleeue, and ſcorne that which thou beleeueſt, what thinkeſt thou meet for vs to iudge or doe? but that we forſake ſuch men as firſt call vs to come and know certaine truths, and after command vs to beleeue things vncertaine: and that we follow

Contra. epiſt. fundamentalem. c. 4.

them

them that require vs first to beleeue that which we are not yet able to see, that being made strong by beleeuing, we may attaine to vnderstand the thing that we beleeue: not men now, but God himselfe inwardly strengthning and giuing light to our minde. These are the very words of *Augustine*: whereby euery man may easily gather, that the holy man had not this meaning, to hang the credit that we haue to the Scriptures vpon the will and awardment of the Church, but onely to shew this, (which we our selues also doe confesse to be true) that they which are not yet lightned with the spirite of God, are brought by the reuerence of the Church vnto a willingnes to be taught, so as they can finde in their hearts to learne the faith of Christ by the Gospell: and that thus by this meane the authoritie of the Church is an introduction, whereby we are prepared to beleeue the Gospell. For, as we see, his minde is that the assurance of the godly be stayed vpon a far other foundation. Otherwise I doe not deny but that he often presseth the Manichies with the consent of the whole Church, when he seeketh to prooue the same Scripture which they refused. And from hence it came, that he so reproched *Faustus* for that he did not yeelde himselfe to the truth of the Gospell so grounded, so stablished, so gloriously renowned and from the very time of the Apostles by certaine successions perpetually commended. But he neuer trauelleth to this end, to teach that the authoritie which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But onely this, which made much for him in the matter that he disputed of, he bringeth foorth the vniuersall iudgement of the Church, wherein he had the aduantage of his aduersaries. If any desire a fuller proofe hereof, let him reade his booke concerning the profite of beleeuing. Where he shall finde that there is no other readinesse of beleefe commended vnto vs by him, but that which onely giueth vs an entrie, and is vnto vs a conuenient beginning to inquire, as he termeth it: and yet not that we ought to rest vpon bare opinion, but to leane to the certaine and sound trueth.

Contra Faustum lib. 32.

Aug. de vtilitate cred.

4 We ought to hold, as I before said, that the credit of this doctrine is not established in vs, vntill such time as we be vndoubtedly perswaded that God is the Author thereof. Therefore the principall proofe of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne sharpe wit or any such things as procure credit to men that speake: neither stand they vpon prooues by reason, but they bring foorth the holy name of God, thereby to compell the whole world to obedience. Now we haue to see how not onely by probable opinion, but by apparant truth it is euident, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we will prouide well for consciences, that they be not continually carried about with vnstedfast doubting, nor may wauer, nor stay at euery small stop, this maner of perswasion must be fetched deeper than from either the reasons, iudgements or the coniectures of men, euen from the secret testimonie of the holy Ghost. True indeed it is, that if we lifted to worke by way of arguments, many things might be alledged that may easily prooue, if there be any God in heauen, that the law, the prophecies and the Gospell came from him. Yea, although men learned and of deepe iudgement would stand vp to the contrarie, and would imploy and shew foorth the whole force of their wits in this disputation: yet if they be not so hardened as to become desperately shamelesse, they would be compelled to confesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therein: whereby it may appeare that the doctrine thereof is from heauen. And shortly hereafter we shall see, that all the bookes of the holy Scripture doe far excell all other writings whatsoeuer they be. Yea, if we bring thither pure eies & vncorrupted senses, we shall foorthwith finde there the maiestie of God, which shall subdue all hardnesse of gainsaying, and enforce vs to obey him. But yet they doe disorderly, that by disputation trauell to establish the perfect credit of the Scripture. And truely although I am not furnished with great dexterity, nor eloquence: yet if I were to contend with the most subtile despisers of God, that haue a desire to shew themselues wittie and pleasant in feebling the authoritie of Scripture, I trust it should not be hard for me to put to silence their bablings. And if it were profitable to spend labour in confuting their cauillations, I would with no great businesse shake insunder the brags that they mutter

Although there be reasons enough to proue the diuine authoritie of the Scripture against the cauillations of prophane men: yet cannot it hereby find that credit in the harts of men which the assurance of godlinesse doth require, except it be inwardly sealed by the testimonie of the holy Ghost, the same being the witnesse which was the author of it.

in

in corners But though a man doe deliuer the ſound word of God from the reproches of men, yet that ſufficeth not foorthwith to faſten in their harts that aſſuredneſſe that godlineſſe requireth. Prophane men becauſe they thinke religion ſtandeth onely in opinion, to the end they would beleeue nothing fondly or lightly, do couet and require to haue it prooued to them by reaſon, that *Moſes* and the Prophets ſpake from God. But I anſwer, that the teſtimonie of the holy Ghoſt is better than all reaſon. For as onely God is a conuenient witneſſe of himſelfe in his own word, ſo ſhall the ſame word neuer find credit in the harts of men, vntill it be ſealed vp with the inward witneſſe of the holy Ghoſt. It behooueth therefore of neceſſitie that the ſame holy Ghoſt which ſpake by the mouth of the Prophets, doe enter into our harts to perſwade vs, that they faithfully vttered that which was by God commanded them. And this order is very aptly ſet foorth by *Eſay* in theſe words: My ſpirit which is in thee, and the words that I haue put in thy mouth, and in the mouth of thy ſeede, ſhall not faile for euer. It greeueth ſome good men, that they haue not ready at hand ſome cleere proofe to alleage, when the wicked doe without puniſhment murmure againſt the word of God: As though the holy Ghoſt were not for this cauſe called both a ſeale and a pledge, becauſe vntill he doe lighten mens mindes, they doe alway wauer among many doubtings.

Eſai 51 16.

The Scripture for it ſelfe ſake is worthy of credite, which notwithſtanding it doth not obtaine in vs, till our harts be ſo enlightned that we therein perceiue as it were the very breathing of the diuine maieſtie.

5 Let this therefore ſtand for a certainly perſwaded truth, that they whom the holy Ghoſt hath inwardly taught, doe wholy reſt vpon the Scripture, and that the ſame Scripture is to be credited for it ſelfe ſake, and ought not to be made ſubiect to demonſtration and reaſon: but yet the certainty which it getteth among vs, it attaineth by the witnes of the holy Ghoſt. For though by the onely Maieſtie of it ſelfe it procureth reuerence to be giuen to it: yet then onely it throughly pearceth our affections, when it is ſealed in our harts by the holy Ghoſt. So being lightned by his vertue, we do then beleeue, not by our own iudgement, or other mens, that the Scripture is from God: but aboue all mans iudgement we hold it moſt certainly determined, euen as if we beheld the Maieſtie of God himſelfe there preſent, that by the miniſterie of men it came to vs from the very mouth of God. We ſeeke not for arguments and likelihoods to reſt our iudgement vpon: but as to a thing without all compaſſe of conſideration, we ſubmit our iudgement and wit vnto it. And that not in ſuch ſort as ſome are wont ſometime haſtily to take hold of a thing vnknowen, which after being throughly perceiued diſpleaſeth them: but becauſe we are in our conſciences well aſſured that we hold an inuincible trueth. Neither in ſuch ſort, as ſilly men are wont to yeelde their minde in thraldome to ſuperſtitions, but becauſe we vndoubtedly perceiue therein the ſtrength and breathing of the diuine maieſtie, wherewith we are drawen and ſtirred to obey, both wittingly and willingly, and yet more liuely and effectually than mans will or wit can attaine. And therefore for good cauſe doth God cry out by *Eſay*, that the Prophets with the whole people doe beare him witneſſe, becauſe beeing taught by prophecies, they did vndoubtedly beleeue without guile or vncertaintie that God himſelfe had ſpoken. Such therefore is our perſwaſion, as requireth no reaſons: ſuch is our knowledge, as hath a right good reaſon to maintaine it, euen ſuch a one, wherein the minde more aſſuredly and ſtedfaſtly reſteth, than vpon any reaſons: ſuch is our feeling, as cannot proceede but by reuelation from heauen. I ſpeake now of none other thing but that which euery one of the faithfull doth by experience finde in himſelfe, ſauing that my words doe much want of a full declaration of it. I leaue heere many things vnſpoken, becauſe there will be elſewhere againe a conuenient place to entreat of this matter. Onely now let vs know, that onely that is the true faith which the ſpirit of God doth ſeale in our harts. Yea with this only reaſon will the ſober reader, and willing to learne, be contented. *Eſay* promiſeth, that all the children of the renued Church ſhall be the ſchollers of God. A ſingular priuiledge therein doth God vouchſafe to graunt to his elect onely, whom he ſeuereth from all the reſt of mankinde. For what is the beginning of true doctrine, but a ready cheereſulneſſe to heare the voice of God? But God requireth to be heard by the mouth of *Moſes*, as it is written: Say not in thy hart, who ſhall aſcend into heauen, or who ſhall deſcend into the deepe? the word is euen in thine owne mouth. If it be the pleaſure of God that this treaſure of vnderſtanding be laide vp in ſtore for his children, it is no maruell nor vnlikely, that in the common multitude

Eſai. 43.10.

Eſai. 54.13.

Deut. 30 12. Rom. 10 6.

of

of men is seene such ignorance and dulnesse. The common multitude I call euen the most excellent of them, vntill such time as they be graffed in the body of the Church. Moreouer *Esay* giuing warning that the Prophets doctrine should seeme incredible, not onely to strangers but also to the Iewes that would be accounted of the houshold of God, addeth this reason: because the arme of God shall not be reueiled to all men. So oft therefore as the smalnesse of number of the beleeuers doth trouble vs, on the other side let vs call to minde, that none can comprehend the mysteries of God but they to whom it is giuen.

Rom.10.6.

Esay.53.1.

THE EIGHT CHAPTER.

That so farre as mans reason may beare, there are sufficient proones to establish the credit of Scripture.

VNlesse we haue this assurance, which is both more excellent and of more force than any iudgement of man, in vaine shall the authoritie of Scripture either be strengthened with arguments, or stablished with consent of the Church, or confirmed with any other meanes of defence. For vnlesse this foundation be laid, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, we haue embraced it deuoutly, and according to the worthines of it: then these things become very fit helpes, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is maruellous, how great establishment groweth heereof, when with earnest studie we consider how orderly and well framed a disposition of the diuine wisedome appeareth therein, how heauenly a doctrine in euery place of it, and nothing sauoring of earthlinesse, how beautifull an agreement of all the parts among themselues, and such other things as auaile to procure a maiestie to writings. But more perfectly are our harts confirmed when we consider, how we are euen violently carried to an admiration of it, rather with dignitie of matter, than with grace of words. For this also was not done without the singular prouidence of God, that the high mysteries of the heauenly kingdome should for the most part be vttered vnder a contemptible baseneſse of words, least if it had beene beautified with more glorious speech, the wicked should cauill that the onely force of eloquence doth raigne therein. But when that rough and in a manner rude simplicitie doth raise vp a greater reuerence of it selfe then any Rhetoricians eloquence, what may we iudge, but that there is a more mightie strength of truth in the holy Scripture, than that it needeth any Art of words? Not without cause therefore the Apostle maketh his argument, to proue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wisedome, because his preaching among them was set foorth not with enticing speech of mans wisedome, but in plaine euidence of the spirit and of power. For the truth is then set free from all doubting, when not vpholden by foraine aides it selfe alone sufficeth to sustaine it selfe. But how this power is properly alone belonging to the Scripture, heereby appeareth, that of all the writings of men, be they neuer so cunningly garnished, no one is so farre able to pearce our affections. Reade *Demosthenes* or *Cicero*, reade *Plato*, *Aristotle*, or any other of all that sort: I grant they shall maruellously allure, delite, mooue, and rauish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shall so liuely mooue thy affections, it shall so pearce thy hart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in maner vanish away: so that it is easie to perceiue that the Scriptures, which doe farre excell all gifts and graces of mans industrie: doe in deede breath out a certaine diuinitie.

The Scripture being once deuoutly embraced, we are afterward the more established by considering the diuine disposition, maiestie and agreement which is in it, and the force which it hath in our mindes through dignity of matter, not grace of words.

1.Cor.2.4.

2 * I grant indeede, that some of the Prophets haue an elegant, cleere, yea, and a beautifull phrase of speech, so as their eloquence giueth not place to the prophane writers: and by such examples it pleased the holy Ghost to shew that he wanted not eloquence, though in the rest he vsed a rude and grosse style. But, whether a man read *Daniel*, *Esay*, and such like, who haue a sweete and pleasant flowing speech, or *Amos*, the Heardman, *Hieremie* and *Zacharie*, whose rougher talke sauoreth of countrey rudenes: in euery one of them shall appeare that maiestie of the holy Ghost that I speake of.

* *All diuine writers are not rude, neither be all which are rude diuine: but Scripture, whether it speake roughly or smoothly, still it hath something aboue the excellencie of humane speech.*

Yet

Schoole men and Canoniſtes.

Yet am I not ignorant, that as Satan is in many things a counterfaiter of God, that with deceitfull reſemblance he might the better creepe into ſimple mens mindes: ſo hath he craftily ſpred abroad with rude and in manner barbarous ſpeech thoſe wicked errours wherewith he deceiueth ſilly men, and hath oft times vſed diſcontinued phraſes, that vnder ſuch viſor he might hide his deceits. But how vaine and vncleanly is that curious counterfaiting, all men that haue but meane vnderſtanding doe plainly ſee. As for the holy Scripture, although froward men labour to bite at many things, yet is it full of ſuch ſentences as could not be conceiued by man. Let all the Prophets be looked vpon, there ſhall not one be found among them, but he hath farre excelled all mans capacitie, in ſuch ſort that thoſe are to be thought, to haue no iudgement of taſte to whom their doctrine is vnſauorie.

The Scripture ancienter than all other writings.

3 Other men haue largely entreated of this argument, wherefore at this time it ſufficeth to touch but a fewe things, that chiefly make for the principall ſumme of the whole matter. Beſide theſe points that I haue already touched, the very antiquitie of the Scripture is of great weight. For howſoeuer the Greeke writers tell many fables of the Ægyptian diuinitie: yet there remaineth no monument of any religion, but that is farre inferior to the age of *Moſes*. And *Moſes* deuiſeth not a new God, but ſetteth forth the ſame thing which the Iſraelites had receiued in long proceſſe of time, conueyed in time to them by their Fathers as it were from hand to hand concerning the euerlaſting God. For what doth he elſe but labour to call them backe to the couenant made with *Abraham?* If he had brought a thing neuer heard of before, he had had no entrie to begin. But it muſt needs be that the deliuerance from bondage, wherein they were deteined, was a thing well and commonly knowne among them, ſo that the hearing of the mention thereof did forthwith raiſe vp all their minds. It is alſo likely that they were informed of the number of the C C C C yeers. Now it is to be conſidered, if *Moſes* which himſelfe by ſo long diſtance of time was before all other writers, doe from a beginning ſo long before himſelfe fetch the originall deliuerance of his doctrine: how much the holy Scripture then is beyonde all other writings in antiquitie?

Moſes in that he publiſheth things tending to the diſhonor of his owne ſtocke, ſheweth himſelfe to haue followed no ſuch humor as common writers amongſt men.

4 Vnleſſe perhaps ſome liſt to beleeue the Ægyptians, that ſtretch their auncientie to ſix thouſand yeeres before the creation of the world. But ſith their vaine babling hath beene alway ſcorned euen of all the prophane writers themſelues, there is no cauſe why I ſhould ſpend labour in confuting of it. But *Ioſephus* againſt *Appion*, alleadgeth teſtimonies woorthie to be remembred out of auncient writers, whereby may be gathered, that by conſent of all nations the doctrine that is in the lawe hath beene famous euen from the firſt ages, although it were neither read nor truely knowne. Now, that neither there ſhould remaine to the malicious any cauſe of ſuſpicion, nor to the wicked any occaſion to cauil, God hath for both theſe dangers prouided good remedies. When *Moſes* rehearſeth what *Iacob* almoſt three hundred yeers before had by heauenly inſpiration pronounced vpon his owne poſteritie, how doth he ſet foorth his owne tribe? yea, in the perſon of *Leui* he ſpotteth it with æternall infamie. *Symeon* (ſaith he) and *Leui* the veſſels of wickedneſſe. My ſoule come not into their counſell, nor my tongue into their ſecret. Truely, he might haue paſſed ouer that blot with ſilence, in ſo dooing not onely to pleaſe his Father, but alſo not to ſtaine himſelfe and his whole familie with part of the ſame. How can that writer be ſuſpected, which vnconſtrainedly publiſhing by the oracle of the holy Ghoſt, that the principall aunceſter of the familie wherof himſelfe deſcended was an abominable doer, neither priuately prouided for his owne honor, nor refuſed to enter into diſpleaſure of all his owne kinſmen, whom vndoubtedly this matter greeued. When alſo he rehearſeth the wicked murmuring of *Aaron* his owne brother, and *Mary* his ſiſter: ſhall we ſay that he ſpake after the meaning of the fleſh, or rather that he wrote it obeying the commandement of the holy Ghoſt? Moreouer, ſith himſelfe was higheſt in authoritie, why did he not leaue at leaſt the office of the high prieſthoode to his owne ſonnes, but appointeth them to the baſeſt place? I touch heere onely a fewe things of many. But in the law it ſelfe a man ſhall each where meete with many arguments that are able to bring full proofe to make men beleeue that *Moſes* without all queſtion commeth from heauen as an Angell of God.

Gen. 49.5.

Num. 12.1.

5 Now

5 Now these so many and so notable myracles that he recounteth, are euen as many establishments of the law that he deliuered, and the doctrine that he published. For, this that he was carried in a cloude vp into the mountaine: that there euen to the fortieth day he continued without company of men: that in the very publishing of the law his face did shine as it were beset with sunne beames: that lightnings flashed round about: that thunders and noises were heard each where in the aire: that a trumpet sounded being not blowen with any mouth of man: that the entrie of the tabernacle by a cloud set betweene, was kept from the sight of the people: that his authoritie was so myraculously reuenged with the horrible destruction of *Chore*, *Dathan*, & *Abiram*, and all that wicked faction: that the rocke stricken with a rod did by and by powre foorth a riuer: that at his praier it rained Manna frō heauen: did not God herein commend him from heauen as an vndoubted Prophet? If any man obiect against me, that I take these things as cōfessed, which are not out of controuersie, it is easie to answer this cauillation. For seeing that *Moses* in open assembly published al these things, what place was there to fainge before those witnesses that had themselues seen the things done? It is likely forsooth that he would come among them, and rebuking the people of infidelity, stubbornes, vnthankfullnesse, and other sinnes, would haue boasted that his doctrine was established in their owne sight with such myracles, which indeede they neuer sawe.

The authoritie of Moses confirmed by myracles.
Exod. 24. 18.
Exod. 34. 29.
Exod. 19. 16.
Exod. 40. 34.

Num. 16. 24.
Num. 20. 10.
Num. 11. 9.

6 For this is also worthie to be noted, so oft as he telleth of any myracles, he therewithall odiously ioyneth such things as might stir the whole people to cry out against him, if there had beene neuer so little occasion. Whereby appeareth, that they were by no other meane brought to agree vnto him, but because they were euer more than sufficiently conuinced by their owne experience. But because the matter was plainelier knowen, than that the prophane could denie that myracles were done by *Moses*: the father of lying hath ministred them another cauillation, saying, that they were done by Magicall arts and sorcerie. But what like proofe haue they to accuse him for a sorcerer, which so farre abhorred from such superstition, that he commaundeth to stone him to death, that doth but aske counsell of sorcerers and soothsaiers? Truely no such deceiuer vseth his iuggling casts, but that he studieth to amaze the minds of the people to get himselfe a fame. But what doth *Moses?* by this that he crieth out, that himselfe and his brother *Aaron* are nothing, but doth only execute those things that God hath appointed, he doth sufficiently wipe away all blots of thinking euill of him. Now if the things themselues be considered, what enchantment could bring to passe, that Manna dayly raining from heauen, should suffice to feede the people? And if any man keepe in store more than is iust measure, by the very rotting thereof he should be taught, that God did punish his want of beleefe? Beside that, with many great prooues God suffred his seruant so to be tried, that now the wicked can nothing preuaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime diuers of them conspiring among themselues went about to ouerthrow the holy seruant of God: how could he haue beguiled their furor with illusions? And the end that followed plainly sheweth, that by this meanes his doctrine was stablished to continue to the end of all ages.

His myracles not done by Magicall arts and sorcerie.
Exod. 7. 11.
Leu. 20.
Exod. 16.

7 Moreouer where he assigneth the chiefe gouernement to the tribe of *Iuda* in the person of the Patriarch *Iacob*, who can deny that this was done by spirit of prophecie, specially if we wey in consideration the thing it selfe, how in comming to passe it proued true? Imagine *Moses* to haue beene the first Author of this prophecie: yet from the time that he did first put it in writing, there passed fower hundred yeeres wherein there was no mention of the scepter in the tribe of *Iuda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Beniamin*. When *Dauid* was anointed by *Samuel*, what reason appeared there why the course of inheritance of the kingdome should be changed? who would haue looked that there should haue come a King out of the base house of a heardman? And when there were in the same house seuen brethren, who would haue said that that honour should light vpon the yongest? By what meane came he to hope to be a King? who can say that this annointment was gouerned by any arte, trauell or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewise those things that *Moses* afore speaketh, albeit

Gen. 49.
Moses by foreshewing things which came to passe long after his decease, declareth that he spake by the inspiration of God.
1. Sam. 11. 15.
1. Sam. 16.

darkly, concerning the Gentiles to be adopted into the couenant of God, seeing they came to passe almost two thousand yeares after, doe they not make it plaine, that he spake by the inspiration of God? I ouerskip his other tellings aforehand of things, which doe so euidently sauour of the reuelation of God, that all men that haue their sound wit may plainly perceiue that it is God that speaketh. To be short, that same one song of his, is a cleere looking glasse, wherein God euidently appeareth.

Deut. 32.

The like proues appeare in the writings of Esay, Ieremie, Ezechiel, Daniel, and other Prophets, to shew that they spake by a diuine instinct.

8 But in the other Prophets the same is yet also much more plainely seene. I will choose out onely a few examples, because to gather them all togither were too great a labour. When in the time of *Esay* the kingdome of *Iuda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esay* prophecie of the destruction of the Citie, and exile of the people. But admit that yet this was no token plaine ynough of the instinct of God, to tell long before of such things as at that time seemed false, and afterward prooued true: yet those prophecies that he vttereth concerning their deliuerance, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whom the Chaldees should be subdued, and the people restored to libertie. There passed more then an hundred yeeres from the time that *Esay* so prophecied before that *Cyrus* was borne: for *Cyrus* was borne in the hundreth yeere or there abouts after the death of *Esay*. No man could then gesse that there should be any such *Cyrus*, that should haue warre with the Babylonians, that should bring subiect so mighty a monarchie vnder his dominion, and make an end of the exile of the people of *Israel*. Doth not this bare telling without any garnishment of words euidently shew, that the things that *Esay* speaketh, are the vndoubted oracles of God, and not the coniectures of men? Againe, when *Ieremie* a little before that the people were carried away, did determine the end of the captiuitie within three score and ten yeeres, and promised returne and libertie, must it not needs be that his toong was gouerned by the spirit of God? what shamelesnesse shall it be to denie, that the credite of the Prophets was stablished by such prooues, and that the same thing was fulfilled in deede, which they themselues doe report to make their sayings to be beleeued? Behold, the former things are come to passe, and new things doe I declare before they come foorth, I tell you of them. I leaue to speake how *Hieremie* and *Ezechiel* being so farre asunder, yet prophecying both at one time, they so agreed in all their sayings, as if either one of them had endyted the words for the other to write. What did *Daniel*? Doth he not write continuing prophecies of things to come for the space of six hundred yeeres after, in such sort as if he had compiled an history of things already done & commonly known? These things if godly men haue well considered, they shall be sufficiently well furnished, to appease the barkings of the wicked. For the plaine proofe hereof is too cleare to be subiect to any cauillations at all.

Iere. 25. 11.

Esay. 42.

They are absurd men which aske how we know that any booke was written by Moses, and make it a question, whether euer there were any such man.

9 I know what some learned men doe prate in corners, to shew the quickenesse of their wit in assaulting the truth of God. For they demaund, who hath assured vs that these things which are read vnder title of their names, were euer written by *Moses* and the Prophets? Yea, they are so hardy to mooue this question, whether euer there were any such *Moses* or no. But if a man should cal in doubt whether euer there were any *Plato*, or *Aristotle*, or *Cicero*, who would not say, that such madnes were worthie to be corrected with strokes and stripes? The law of *Moses* hath beene maruellously preserued, rather by heauenly prouidence then by diligence of men. And though by the negligence of the Priests it lay buried a little while: yet since the time that the godly King *Iosias* found it, it hath still by continual succession from age to age been vsed in the hands of men. Neither did *Iosias* bring it foorth as an vnknowen or new thing, but such a thing as had been euer commonly published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the Temple, and a copie written out thereof, to remaine with the keepers of the Kings Records. Onely this had happed, that the Priestes had ceassed to publish the lawe according to the olde accustomed manner, and the people themselues had neglected their wonted reading of it. Yea, there in maner passed no age wherein the establishment thereof was not confirmed and renewed. They that had *Dauid* in their hands, knew they not of *Moses*? But to speake of them all at once, it is most certaine that their writings

came

came to posteritie none otherwise but from hand to hand (as I may terme it) by continuall orderly course of yeeres deliuered from their fathers, which had partly heard them speake, and partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

10 As for that which they obiect out of the history of the Maccabees, to minish the credit of Scripture, it is such a thing as nothing can be deuised more fit to stablish the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon themselues the engine that they raise vp against vs. When *Antiochus* (say they) commaunded all the bookes to be burned, whence are come these copies that we now haue? On the other side I aske them, in what shop they could so soone be made? It is euident, that after the crueltie appeased they were immediatly abroad againe, and were without controuersie knowen to be the same of al godly men, that hauing been brought vp in the doctrine of them, did familiarly know them. Yea, when all the wicked men being as it were conspired together, did insolently triumph with reproches vpon the Iewes, yet neuer was there any that durst lay to their charge false changing of their bookes. For whatsoeuer they thinke the Iewes religion to be, yet still they thinke *Moses* to be the Author of it. What then doe these praters else, but bewray their owne more then doggish frowardnes, while they falsely say, that these bookes are changed, and new put in their places, whose sacred antiquitie is approoued by consent of all histories? But to spend no more labour vainely in confuting such fooliish cauillations: let vs rather hereby consider how great a care God had for the preseruation of his word, when beyond the hope of all men he saued it from the outrage of the most cruell tyrant, as out of a present fire: that he endued the godly priestes and other with so great constancie, that they sticked not to redeeme this booke euen with losse of their life if neede were, and so to conuey it ouer to posteritie: that he disappointed the narrow search of so many gouernours and souldiours. Who can but acknowledge the notable and miraculous worke of God, that these sacred monuments which the wicked verily thought to haue beene vtterly destroyed, by and by came abroad againe as fully restored, and that with a great deale more honour? For by and by followed the translating of them into Greeke, to publish them throughout the world. And not in this only appeared the miraculous working, that God preserued the tables of his couenant from the bloudie proclamations of *Antiochus*: but also that amongst so manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime worne to a few and wasted, and last of all, brought in manner to vtter destruction, yet they remained still safe & extant. The Hebrew tongue lay not onely vnesteemed, but almost vnknowen. And surely had it not been Gods pleasure to haue his religion prouided for, it had perished altogether. For how much the Iewes that were since their returne from exil, were swarued from the natural vse of their mother tongue, appeareth by the Prophets that liued in that age; which is therefore woorthy to be noted, because by this comparison the antiquitie of the law and the Prophets is the more plainly perceiued. And by whom hath God preserued for vs the doctrine of saluation conteined in the law and the Prophets, to the end that Christ might in his appointed time be openly shewed? euen by the most cruelly bent enemies of Christ, the Iewes, whom Saint *Augustine* doth therefore woorthily call the keepers of the Librarie of the Christian Church, because they haue ministred vnto vs that thing to reade, whereof themselues haue no vse.

1. Mac. 1. *The miraculous preseruation of the law, a token of the diuine excellentie thereof.* 2. Mac. 1. 59.

11 * Now if we come to the new Testament, with how sound pillars is the truth thereof vpholden? The three Euangelists write the historie in base and simple speech. Many proud men do loath that simplicitie, because they take no heede to the chiefe points of doctrine therein, whereby it were easie to gather, that they intreat of heauenly mysteries aboue mans capacitie. Surely whosoeuer hath but one drop of honest shame will be ashamed if he reade the first Chapter of *Luke*. Now, the Sermons of Christ, the summe whereof is shortly compriſed by these three Euangelists, doe easily deliuer their writing from all contempt. But *Iohn* thundering from an high, those whom he compelleth not to obedience of faith, he throweth downe their stubbornesse more mightily then any thunderbolt. Now let come foorth all these sharpenosed fault-finders, that haue a great pleasure to shake the reuerence of Scripture out

* *The mysteries which the three Euangelists deliuer in simple speech, the thundering maiestie of Iohn, the rude education of the Apostles before they became teachers, S. Paules crueltie against Christians before he taught Christianitie, deliuereth the doctrine of the new Testament from the contempts of prophane men.*

of their owne and other mens harts, let them reade *Iohns* Gospell: Will they or no, they shall there finde a thousand sentences that may at least awaken their sluggishnesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The same is to be thought of *Peter* and *Paul*, in whose writings although the more part be blinde, yet the very heauenly maiestie in them holdeth all men bound, and as it were fast tied vnto it. But this one thing doth sufficiently aduance their doctrine aboue the world, that *Matthew* being before all giuen to the gaine of his money boorde, *Peter* and *Iohn* brought vp in their fisher boates, all grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. *Paul*, not onely from a professed, but also from a cruell and bloudie enimie conuerted to a new man, with sudden and vnhoped chaunge doth shew, that being compelled by heauenly authoritie, he now maintaineth that doctrine, which before he had fought against. Now let these dogs deny that the holy Ghost came downe vpon the Apostles, or let them discredite the historie: yet still the truth it selfe openly crieth out, that they were taught by the holy Ghost, which being before time despised men among the rascall people, suddenly began so gloriously to intreate of heauenly mysteries.

No small estimation groweth to the scripture, if the generall and continuall agreement of men in yeilding consent and credite thereunto be considered.

12 There be yet also furthermore many very good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the wils of so many ages haue constantly agreed to obey it. And that howsoeuer Sathan with all the world hath trauelled by maruellous meanes, either to oppresse it, or ouerthrowe it, or vtterly to blot and deface it out of mens remembrance, yet euer still like a palme tree, it hath risen vp aboue, and remained inuincible. For there hath not lightly beene in olde time any Sophister, or Rhetorician that had any more excellent wit than other, but he hath bent his force against the Scripture: yet they all haue nothing preuailed. The whole power of the earth hath armed it selfe to destroy it, and yet all their enterprises are vanished away, as in smoke. How could it haue resisted being so mightily on each side assailed, if it had had none other defence but mans? Yea, rather it is hereby prooued, that it came from God himselfe, that all the trauels of men striuing against it, yet it hath of her owne power still risen vp. Beside that, not one Citie alone, nor one onely nation hath agreed to receiue and imbrace it: but so farre as the world extendeth in length and breadth, the Scripture hath attained her credit, by one holy conspiracie of diuers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of mindes so diuers and disagreeing in manner in all things else, ought much to moue vs, because it appeareth, that the same is brought about none other way, but by working of the heauenly maiestie: no small estimation groweth vnto it, when we behold their godlinesse, that doe so agree, I meane not of them all, but onely of those, with whom as with lights it pleased God to haue his Church to shine.

The dignitie of Scripture not a little ascertained by the constant suffrings of so many that haue sealed it with their bloud.

13 Now with what assuredneſse of minde ought we to submit vs to that doctrine which we see stablished & witnessed with the bloud of so many holy men? They when they had but once receiued it, sticked not boldly without feare, yea and with great cheerefulnesse to die for it: how should it then come to passe, that we hauing it conueied to vs with such an assured pledge, should not with certaine and vnmooueable perswasion take hold of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloud of so many witnesses, specially when we consider that they suffred death to beare witnes of their faith: & not of a frantike distemperance of braine, as sometime the erroneous spirits are wont to doe, but with a firme & constant, and yet sober zeale of God. There be other reasons and those not fewe nor weake, whereby the Scripture hath her dignitie and maiestie, not onely ascertained vnto godly hearts, but also honourably defended against the subtilties of cauillers, yet be they such as be not of themselues sufficiently auailable to bring stedfast credite vnto it, vntill the heauenly Father disclosing therein his maiestie, doth bring the reuerence thereof out of all controuersie. Wherefore then onely the Scripture shall suffice to that knowledge of God that bringeth saluation, when the certainetie thereof shall be grounded vpon the inward persuasion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as second helpes of our weakneſse they follow that

chiefe

chiefe and highest testimony. But they do fondly that wil haue it perswaded by proofe to the vnfaithful, that the scripture is the word of God, which cannot be knowne but by faith. For good reason therefore doth *Augustine* giue warning, that godlines & peace of minde ought to go before, to make a man vnderstand somewhat of so great matters. De vtilitate credendi.

THE NINTH CHAPTER.

That those fonatical men, which forsaking Scripture, resort vnto reuelation, doe euer throw all the principles of godlinesse.

NOw they that forsaking the Scripture doe Imagine I wote not what way to attaine vnto God, are to be thought not so much to be holden with errour, as to be carried with rage. For there haue arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirit, both themselues doe forsake all reading, and also doe scorne their simplicitie which still follow the dead and slaying letter, as they call it. But I would faine know of these men, what spirit that is, by whose inspiration they are carried vp so high, that they dare despise the doctrine of the Scriptures as childish and base. For if they answer that it is the spirit of Christ, then such carelesnesse is woorthie to be laughed at. For I thinke they will graunt, that the Apostles of Christ and other faithfull in the primitiue Church were lightned with none other spirit. But none of them did learne of that spirit to despise the word of God: but rather euery one was mooued more to reuerence it, as their writings do most plainly witnesse. And surely so was it foretolde by the mouth of *Esay*. For where he saith: My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doth not binde the olde people to the outward doctrine, as though they were set to learne to spell; but rather he teacheth, that this shall be the true and perfect felicitie of the new Church vnder the reigne of Christ, that it shall no lesse be led by the voice of God, then by the spirit of God. Whereby we gather, that these lewde men with wicked sacriledge doe seuere asunder those things that the Prophet hath ioyned with an inuiolable knot. Moreouer, *Paul* being rauished vp into the third heauen, yet ceassed not to goe forward in the doctrine of the lawe and the Prophets, euen so as he exhorteth *Timothie*, a Doctour of singular excellencie to applie reading. And woorthie is that commendation to be remembred, wherewith he setteth foorth the Scripture, saying, that it is profitable to teach, to admonish, and to reprooue, that the seruants of God may be made perfect. How dwellish a madnesse is it to faine, that the vse of Scripture is but transitorie, and lasteth but for a while? which in deede guideth the children of God euen to the last end? Againe, I would haue them answere me this: whether they haue tasted of an other spirite then that which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddinesse, that they dare so boast. But what maner of spirit did he speake of in his promise? euen that spirite which should not speake of it selfe, but should minister and inspire into their mindes those things, which he the Lord himselfe had taught by his word. It is not therefore the office of the spirit, which is promised vs, to faine new and vnheard-of reuelations, or to coyne a new kinde of doctrine, whereby we should be led from the receiued doctrine of the Gospell, but to seale in our mindes the selfe same doctrine that is commended vnto vs by the Gospell.

The spirit of Christ is giuen not to guide men without the Scripture, but according to the Scripture.

Esay. 59. 21.

1. Tim. 4. 13.

2. Tim. 3. 16.

Iohn. 16. 13.

2 Whereby we plainly vnderstand, that we ought right studiously to apply the reading and hearing of the scripture, if we list to take any vse and fruit of the spirit of God. As also *Peter* praiseth their diligence that are heedefull to the doctrine of the Prophets, which yet might seeme to haue giuen place after the rising of the light of the Gospell. On the other side, if any spirite leauing the wisedome of the worde of God doth thrust vnto vs another doctrine, that the same spirit ought rightfully to be suspected of vanity and lying. For what? when Sathan transformeth himselfe into an Angell of light, what credit shall the holy Ghost haue among vs, if it be not seuerally knowne by some assured marke? And truely it hath beene plainely pointed out vnto vs by the word of the Lord, but that these miserable men doe willingly couet to erre to their

By the Scripture the spirit is tried whether it be of God or no. Neither is it dishonorable for the spirit so to be tried.

2. Pet. 1 20.

owne deſtruction, while they ſeeke a ſpirite rather from themſelues than from him. But (ſay they) it is diſhonorable, that the ſpirite of God, whom all things ought to obey, ſhould be ſubiect to the Scripture. As if this were a diſhonour to the holie Ghoſt to be euery where egall and like to it ſelfe, to agree with it ſelfe in all things, and no where to vary. Indeede, if it were to be tried by the rule either of men, or of Angels, or any others rule whatſoeuer, then it might well be thought, that it were brought into obedience, or if ye liſt ſo to terme it, into bondage. But when it is compared with it ſelfe, when it is conſidered in it ſelfe, who can therefore ſay, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but ſuch a triall wherewith it was his owne pleaſure to haue his Maieſtie eſtabliſhed. It ought to content vs ſo ſoone as he entreth into vs. But leaſt vnder his name the ſpirit of Satan ſhould creepe in, he will haue vs to know him by that image of himſelfe, which he hath printed in the Scriptures. He is the Author of the Scriptures: he cannot be diuerſe and vnlike himſelfe. Therefore it muſt needes be, that he continually remaine ſuch as he hath ſhewed himſelfe therein. This is no diſhonor vnto him, vnleſſe perhaps we count it honorable to ſwarue and goe out of kinde from himſelfe.

2.Cor.3.6. *As the ſcripture is a dead letter when we read it, hauing not the life of the ſpirit, ſo the ſpirit is a dangerous guide if we follow it, leauing the conduct of the ſcripture: they muſt goe hand in hand, each aſſuring and warranting other.*

3 Whereas they cauill that we reſt vpon the letter that ſlaieth, heerein they ſuffer puniſhment for deſpiſing of the Scripture. For it is plaine enough that *Paul* there contendeth againſt the falſe Apoſtles, which commending the lawe without Chriſt did call away the people from the benefite of the new Teſtament, wherein the Lord doth couenant that he will graue his law within the bowels of the faithfull, and write it in their harts. The letter therefore is dead, and the law of the Lord killeth the Readers of it, when it is ſeuered from the grace of Chriſt, and not touching the hart, onely ſoundeth in the eares. But if it be effectually printed in our harts by the holy Ghoſt, if it preſent Chriſt vnto vs: then is it the word of life, conuerting ſoules, giuing wiſedome to little ones, &c. Alſo in the ſame place the Apoſtle calleth his preaching the miniſterie of the holy Ghoſt: meaning that the holy Ghoſt doth ſo ſticke faſt in his truth which he hath expreſſed in the Scriptures, that then onely he putteth forth and diſplaieth his force, when the Scripture hath her due reuerence and dignitie. And it diſagreeth not heerewith which I before ſaid, that the word it ſelfe is not much aſſured vnto vs, vnleſſe it be confirmed by the witneſſe of the holy Ghoſt. For with a certaine mutuall knot the Lord hath coupled together the aſſurance of his word and of his ſpirite, ſo that perfect reuerence to the word doth then ſettle in our mindes when the holy Ghoſt ſhineth vpon vs to make vs therein behold the face of God: and on the other ſide without all feare of being deceiued we doe embrace the holy Ghoſt, when we reknowledge him in his owne image, that is, in his word. Thus it is vndoubtedly: God brought not abroad his word among men for a ſodaine ſhew, meaning at the comming of his ſpirite by and by to take it away againe, but he after ſent the ſame ſpirite with whoſe power he had diſtributed his word, to make an ende of his worke with effectuall confirmation of his word. In this ſort Chriſt opened the mindes of the two diſciples, not that they ſhould caſt away the Scriptures and waxe wiſe of themſelues, but that they ſhould vnderſtand the Scriptures. Likewiſe *Paul* when he exhorteth the Theſſalonians not to extinguiſh the ſpirite, doth not carry them vp on high to vaine ſpeculations without the word, but by and by ſaith further, that prophecies are not to be deſpiſed: whereby without doubt is ment, that the light of the ſpirit is choked vp ſo ſoone as prophecies come to be deſpiſed. What ſay theſe proudly ſwelling men, rauiſhed with the ſpirit, to theſe things, which recken this onely to be an excellent illumination, when careleſly forſaking and ſaying fare well to the word of God, they both boldly and raſhly doe take holde of all that they haue conceiued in their ſleepe? Truely, a farre other ſobrietie becommeth the children of God: which as they ſee that without the ſpirit of God they are voide of all light of truth, ſo doe they know that the word is the inſtrument wherewith the Lord diſtributeth to the faithfull the light of his ſpirit. For they know none other ſpirit but that which dwelt and ſpake in the Apoſtles, by whoſe oracles they are continually called to the hearing of the word.

Luke 24.27.

1.Theſ. 5. 19.

THE

THE TENTH CHAPTER.

That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.

BVt because we haue shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainely set foorth, is yet more familiarly and plainly declared in the word: now is it good to consider, whether the Lord shew himselfe such in the Scripture as it pleased him first to be represented in his works. But I shall at this time be contented onely to point vnto it, whereby the godly minds being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I do not yet touch the peculiar couenant, whereby God seuered the stocke of *Abraham* from other nations. For euen then he appeared the redeemer in receiuing to his children by free adoption those that before were enimies. But we are yet about that knowledge that resteth in the creation of the world, and ascendeth not to Christ the mediatour. And although by and by it shall be good to alleage certaine places out of the newe Testament, forasmuch as euen out of it both the power of God the Creator, and his prouidence in preseruing of the first nature is approoued, yet I warne the Readers before, what is now my purpose to doe, to the end that they passe not the appointed bounds. So for this present, let it suffice vs to learne, how God the maker of heauen and earth doth gouerne the world by him created. Euery where is renouned both his fatherly bountie and enclined will to doe good, and there are also examples rehearsed of his seueritie, which shew him to be a righteous punisher of wicked doings, specially where his sufferance nothing preuaileth with the obstinate.

The same power, prouidence, mercy, and iustice of God which shineth in the creatures of the world, is also taught in holy scripture.

2 In certaine places are set foorth more plaine descriptions, wherein his naturall face is as in an image represented to be seene. For in the place where *Moses* describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to vnderstand of God. The Lord (saith he) the Lord, a mercifull God, and gracious, patient, and of much mercy, and true, which keepest mercy vnto thousands, which takest away iniquitie and wicked doings, before whom the innocent shall not be innocent, which rendrest the wickednesse of the fathers to the children and childrens children. Where let vs marke, that his æternitie and being of himselfe is expressed in the twise repeating of that honourable name: and that then his virtues are rehearsed, in which is described vnto vs, not what he is in respect to himselfe, but what a one he is toward vs: that this knowledge of him may rather stand in a liuely feeling, than in an emptie and supernaturall speculation. And here we do heare recited those virtues of his which we noted to shine in the heauen and earth, that is to say, clemencie, bountie, mercie, iustice, iudgement, and truth. For might and power are conteined vnder this name *Elohim*, God. With the same names of addition doe the Prophets set him foorth when they meane fully to paint out his holy name. But, because I would not heape vp too many examples together, at this present let one Psalme suffice vs, wherein the summe of all his virtues is so exactly reckened vp, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly do we perceiue God by information of experience, to be such as he declareth himselfe in his word. In *Ieremy* where he pronounceth, what a one he would haue vs know him to be, he setteth foorth a description not altogether so full, but yet comming all to one effect. Hee that glorieth, saith he, let him glorie in this, that he knoweth me to be the Lord that doth mercie, iustice, and iudgement on the earth. Surely, these three things are very necessarie for vs to know: Mercy, in which alone consisteth all our saluation: Iudgement, which is daily executed vpon euill doers, and more greeuous is prepared for them to eternall destruction: Iustice, whereby the faithfull are preserued and most tenderly cherished. Which things when thou hast conceiued, the prophecy saith, thou hast sufficiently enough whereof thou mayst glorie in God. And yet heere are not omitted either his truth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is heere required of his iustice, mercy, and iudgement, vnlesse

Exod. 34. 6. *Moses, Dauid, and Ieremy teach the same which heauen and earth doe teach concerning God, namely his power, goodnes, mercy, holinesse, iustice, iudgement, & truth, and they teach to the same end, that we might yeeld him obedience, and put confidence in him.*

Psal. 145. 3.

Iere 9. 2.

leſſe it did reſt vpon his vnmooueable truth? And how ſhould we beleeue that he doth gouerne the earth with iuſtice and iudgement, but vnderſtanding his power? And whence commeth his mercy but of his goodneſſe? If then all his waies be mercie, iudgement, and iuſtice, in them muſt holineſſe alſo needs be ſeene. And to none other end is directed that knowledge of God that is ſet foorth vnto vs in the Scriptures, than is that knowledge alſo which appeereth imprinted in his creatures, that is to ſay: it firſt mooueth vs to the feare of God, and then to put confidence in him, to the end we may learne firſt to honour him with perfect innocencie of life and vnfained obedience, and then to hang altogether vpon his goodneſſe.

Howſoeuer the name of one God was knowen amongſt the Gentiles, their knowledge of him hath beene alwaies ſo corrupted, that the ſcripture directing to the true God, giueth ſpeciall warning of theirs as falſe.

3 But heere I meane to gather a ſumme of generall doctrine. And firſt let the readers note, that the Scripture to the end to direct vs to the true God, doth expreſſely exclude, and caſt away all the gods of the Gentiles, becauſe commonly in a manner in all ages religion hath beene corrupted. True it is indeed that the name of one God was euery where knowne and renoumed. For euen they that worſhipped a great number of gods, ſo oft as they did ſpeake according to the proper ſenſe of nature, they ſimplie vſed the ſingular name of God, as if they were contented with one God alone. And this was wiſely marked by *Iuſtine* the martyr, which for this purpoſe made a booke of the monarchie of God, where by many teſtimonies he ſheweth that this, that there is but one God, was engrauen in the hearts of all men. The ſame thing alſo doth *Tertullian* prooue by the common phraſe of ſpeech. But foraſmuch as all without exception are by their owne vanitie either drawen or fallen to falſe forged deuiſes, and ſo their ſenſes are become vaine, therefore all that euer they naturally vnderſtood of the being but one God, auailed no further, but to make them inexcuſable. For euen the wiſeſt of them doe plainly ſhew the wandring errour of their minde, when they wiſh ſome god to aſſiſt them, and ſo in their prayers doe call vpon vncertaine gods. Moreouer in this, that they imagined God to haue many natures, although they thought ſomewhat leſſe abſurdly then the rude people did of *Iupiter*, *Mercurie*, *Venus*, *Minerua*, and other: yet were they not free from the deceits of Satan, and as we haue already ſaid elſewhere, whatſoeuer waies of eſcape the Philoſophers haue ſuttlie inuented, they cannot purge themſelues of rebellion, but that they all haue corrupted the truth of God. For this reaſon *Habacuc* after he had condemned all idols, biddeth to ſeeke God in his owne temple, that the faithfull ſhould not admit him to be any other then ſuch as he had diſcloſed himſelfe by his word.

Aba. 2.

THE ELEVENTH CHAPTER.

That it is vnlawfull to attribute vnto God a viſible forme, and that generally they forſake God, ſo many as doe erect to themſelues any images.

The Scripture is of no one thing more carefull then leſt men corrupt the glorie of God, firſt by conceauing, and then by expreſſing him vnder any ſhape or ſimilitude.

BVt as the Scripture prouiding for the rude and groſſe wit of man, vſeth to ſpeake after the common manner: ſo when it meaneth to make ſeuerally knowen the true God from the falſe gods, it cheefely compareth him with idols: not that it doth allow theſe inuentions that are more ſuttly and finely taught by the Philoſophers, but the plainlier to diſcloſe the fooliſhneſſe of the world, yea rather their madneſſe in ſeeking God ſo long as they cleaue euery one to their owne imaginations. Therefore that excluſiue definition which we commonly heare, bringeth to nought all that maner of godhead, that men frame to themſelues by their owne opinion, becauſe God himſelfe is the onely conuenient witnes of himſelfe. In the meane time, ſith this brutiſh groſenes hath poſſeſſed the whole world, to couet viſible ſhapes of God, and ſo to forge themſelues gods of timber, ſtone, gold, ſiluer, and other dead and corruptible matter, we ought to hold this principle, that with wicked falſhood the glorie of God is corrupted, ſo oft as any ſhape is fained to repreſent him. Therefore God in the law, after he had once challenged the glorie of his deitie to himſelfe alone, meaning to teach vs what maner of worſhipping him he alloweth or refuſeth, addeth immediately: Thou ſhalt make thee no grauen image, nor any ſimilitude, in which words he reſtraineth our libertie, that wee attempt not to repreſent him with any viſible image. And there he ſhortly reckneth vp all the formes wherewith of long time before, ſuperſtition had begun to

Exod. 20. 4.

turne

turne his truth into lying. For we know that the Persians worshipped the Sun, yea, and so many starres as the foolish nations saw in the skie, so many gods they fained them. And scarce was there any liuing creature which was not among the Ægyptians a figure of God. But the Grecians were thought to be wiser then the rest, because they worshipped God in the shape of a man. But God compareth not images one with another, as though one were more and another lesse meete to be vsed, but without any exception he reiecteth all images, pictures, and other signes, whereby the superstitious thought to haue God neere vnto them.

Maximus Tirius Platonicus sermone. 38.

2 * This is easie to be gathered by the reasons which he ioyneth to the prohibition. First with *Moses*: Remember that the Lord hath spoken to thee in the vale of *Horeb*. Thou heardest a voice, but thou sawest no bodie. Therefore take heed to thy selfe, least peraduenture thou be deceiued and make to thy selfe any likenesse, &c. Wee see how openly God setteth his voice against all counterfait shapes, that we may know that they forsake God whosoeuer doe couet to haue visible formes of him. Of the Prophets onely *Esay* shall be enough, which speaketh oft and much hereof, to teach that the maiestie of God is defiled with vncomely and foolish counterfaiting, when he being without bodie, is likened to bodily matter: being inuisible, to a visible image: being a spirit, to a thing without life: being incomprehensible, to a small lump of timber, stone, or gold. In like manner reasoneth *Paul*: For as much as we are the generation of God, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone grauen by art and the inuention of man. Whereby it certainly appeareth, whatsoeuer images are erected, or pictures painted to expresse the shape of God, they simply displease him as certaine dishonors of his maiestie. And what maruell is it if the holy Ghost doe thunder out these oracles from heauen, sith he compelleth the very wretched and blind Idolaters themselues to confesse this in earth? It is knowen how *Seneca* complained, as it is to read in *Augustine*. They dedicate (saith he) the holy immortall and inuiolable Gods in most vile and base stuffe, and put vpon them the shapes of men and beasts, and some of them with kind of man and woman mingled together, and with sundrie shapen bodies, and such they call Gods, which if they should receiue breath and meet them, would be reckened monsters. Whereby againe plainly appeareth, that it is a fond cauillation wherewith the defenders of images seeke to escape, which say, that the Iewes were forbidden images, because they were inclinable to superstition. As though that thing pertained to one nation only which God bringeth forth of his æternall being and the continuall order of nature. And *Paul* spake not to the Iewes but to the Athenians, when he confuted their errour in counterfaiting a shape of God.

Deut. 4.10. 12.15.

* *Not only Moses, Esay, and Paul, but also blind idolaters themselues haue taught, that the maiestie of God is defiled when he is bodily represented in any likenes.*

Esay. 40.18. & 41.7. & 45.9. & 46.5.

Act. 17.29.

Lib. 6. De ciui. dei. cap. 10.

3 * God indeed, I graunt, sometime in certaine signes hath giuen a presence of his godhead, so as he was said to be beholden face to face, but all these signes that euer he shewed, did aptly serue for meanes to teach, and withall did plainly admonish men of an incomprehensible essence. For the cloud, and smoke, and flame, although they were tokens of the heauenly glorie, yet did they as it were bridle and restraine the minds of men, that they should not attempt to passe any further. Wherefore, not *Moses* himselfe, to whom God disclosed himselfe most familiarly in comparison of other, obtained by prayer to see that face, but receiued this answere, that man is not able to sustaine so great brightnesse. The holy Ghost appeared vnder the likenesse of a Doue, but sith he immediately vanished away, who doth not see that by that token of so short a continuance of a moment, the faithfull are put in minde, that they ought to beleeue him to be an inuisible spirit, that holding them contented with his virtue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a foreshewing of the reuealing that was to be made of him in Christ. And therefore it was not lawfull for the Iewes to abuse this pretence to erect to themselues a representation of the godhead in the shape of man. Also the mercie seate wherein God shewed foorth the presence of his power in the time of the law, was so made, as it might teach that the best beholding of the godhead is this, when mens mindes are carried beyond themselues with admiration of it. For the Cherubins with their wings stretched abroad did couer it, the veile did hide it, and the place it selfe being set far inward, did of it selfe sufficiently keepe it secret. Therefore it is very plaine that they be very mad, that

* *Although God haue vsed to declare the presence of his godhead by corporal signes, yet euen therein he hath still giuen some note to shew that hereupon we should not presume to erect vnto our selues a representation of that deitie which we cannot comprehend. The Iewes hauing such rudiments, is no argument why we should haue the because they had, much lesse worship them, which they did not.*

Deut. 4.11. Exod. 33.13. Mat. 3.16. Exod. 25.17.

that goe about to defend the images of God and of Saints with the example of theſe Cherubins. For, I pray you, what meant theſe little images, but to ſhew that images are not meete to repreſent the myſteries of God? for as much as they were made for this purpoſe, that hiding the mercie ſeate with their wings, they ſhould not onely keepe backe the eies of man, but alſo all his ſenſes from the beholding of God, and ſo to correct his raſh hardineſſe. For this purpoſe maketh it, that the Prophets deſcribed the Seraphins ſhewed them in a viſion, with their face couered: whereby they ſignifie, that ſo great is the brightneſſe of the glorie of God, that the Angels themſelues are kept from direct beholding it, and the ſmall ſparks thereof that ſhine in the Angels are withdrawen from our eies. Although yet ſo many as rightly iudge, doe acknowledge that the Cherubins of whom we now ſpeake, pertained onely to the old manner of introduction, as it were of children, vſed in the lawe. So to draw them now for an example to our age, is an abſurditie. For that childiſh age, as I may ſo terme it, is paſſed, for the which ſuch rudiments were appointed. And it is much ſhame, that the panime writers are better expounders of the law of God then the Papiſts are. *Iuuenal* reprocheth the Iewes, as it were in ſcorne, that they honor the white clouds and the deitie of heauen. I grant he ſpeaketh peruerſly and wickedly: and yet he ſpeaketh more truly in ſaying that they haue among them no image of God, than the Papiſts doe which prate that they had a viſible image of God. And whereas that people with a certaine hote haſtines, brake out oftentimes to ſeeke them idols, euen as waters out of a great freſh ſpring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatrie, leſt throwing vpon the Iewes the blame of that fault which is common to all, we ſleepe a deadly ſleepe vnder vaine allurements to ſinne.

Eſay 6. 2.

4 * To the ſame purpoſe ſerueth this ſaying: The idols of the Gentiles are gold and ſiluer, euen the works of mens hands. Becauſe the Prophet doth gather of the ſtuffe it ſelfe, that they are no gods that haue a golden or ſiluer image: and he taketh it for confeſſed truth, that it is a fooliſh fained inuention whatſoeuer we conceiue of our owne ſenſe concerning God. He nameth rather gold and ſiluer, than clay or ſtone, that the beautie or the price ſhould not ſerue to bring a reuerence to idols. But he concludeth generally, that nothing is leſſe allowable, then gods to be made of dead ſtuffe. And in the meane while he ſtandeth as much vpon this point, that men are carried away with too mad a raſhnes, which themſelues bearing about with them but a borrowed breath, ready to vaniſh away at euery moment, yet dare giue the honor of God to idols. Man muſt needs confeſſe that himſelfe is but a creature of a daies continuance, and yet he wil haue a piece of mettal to be counted God, to which himſelfe gaue the beginning to be a God. For whence came the beginning of idols but from the will of men? Very iuſtly doth the heathen Poet giue them this taunt:

Pſal. 115. 4. & 135. 15.

** The matter whereof idols are made, their makers, their meaſure, doth make them ſeeme worſe then mad, which allow the graning, or painting, or honoring of ſuch things as the figures of God.*

Horat. ſerm. 1. ſat. 8.

I was ſometime a fig tree log, a blocke that ſerud for nought:
The workman doubted what of me were fitteſt to be wrought:
A fourme to ſit vpon, or els a Priap God to be:
At length he thought the better was a God to make of me.

Forſooth an earthly ſilly man that breatheth out his owne life in manner euery moment, by his workmanſhip ſhall conuey the name and honour of God to a dead ſtocke. But foraſmuch as the Epicure in ſcoffingly ieſting hath cared for no religion, let vs leaue the taunts of him & ſuch as he is, and let the rebuking of the Prophet prick vs, or rather thruſt vs through where he ſaith, that they are too much beaſtly witted that with one ſelfe piece of wood doe make a fire and warme themſelues, doe heat the ouen to bake bread, doe roſt or ſeeth fleſh, and doe make them a God before which they fall downe humbly to pray. Therefore in another place he doth not only accuſe them by the law, but alſo doth reproch them that they haue not learned of the foundations of the earth: for that there is nothing leſſe conuenient than to bring God to the meaſure of fiue foote, which is aboue all meaſure and incomprehenſible. And yet this ſame monſtrous thing which manifeſtly repugneth againſt the order of nature, cuſtome ſheweth to be naturall to men. We muſt moreouer hold in mind, that ſuperſtitions are in Scripture commonly rebuked in this phraſe of ſpeech, that they are the workes of mens hands which want the authoritie of God: that this may be certaine, that all theſe manners of

Eſay 44. 15.

Eſay 40. 21.

Eſay 2. 8. & 31. 7. & 57. 10. Oſe. 14. 4. Mic. 5. 14.

worſhipping

worshipping that men doe deuise of themselues are detestable. The Propher in the Psalme doth amplifie the madnesse of them that therefore are indued with vnderstanding, that they should know that all things are mooued with the onely power of God, and yet they pray for helpe to things dead and senceleſſe. But because the corruption of nature carieth as well all nations, as each man priuately to so great madnes, at last the holy Ghost thundreth with terrible curse against them, saying: Let them that make them become like to them, and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden then a grauen image, whereby the fond subtletie of the Greekes is confuted. For they thinke they are well discharged if they graue not a God, while in painting they doe more licentiously outrage than any other nations. But the Lord forbiddeth an image not only to be made by the grauer, but also to be counterfaited by any other workman, because such counterfaiting is euill, and to the dishonor of his Maiestie.

Psal. 115. 8.

5 I know that it is a saying more then common among the people, that images are lay mens bookes. *Gregorie* so said, but the spirit of God pronounceth farre otherwise, in whose schoole if *Gregorie* had beene taught, he would neuer so haue spoken. For whereas *Hieremie* plainly saith, that the stocke is a doctrine of vanitie: and whereas *Habacuc* teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception, and say that the Prophets reproue them onely which abused images to wicked superstition: I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholly which the Papists take for an assured principle, that images are in steede of bookes. For they doe in comparison set images against God as things directly contrarie, and such as neuer can agree together. This comparison I say is made in those places which I haue alleaged. Sith there is but one true God whom the Iewes did worship, it is amisse and falsly done to forge visible shapes to represent God, and men are miserably deceiued, that thereby seeke for knowledge of God. Finally, if it were not true that it is a deceitfull and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I win of them when we shew that it is vanitie and lying that men doe attempt to represent God with images, we doe nothing but rehearse word for word that which the Prophets haue taught.

They who seeke the knowledge of God in such bookes learne nothing but errors and lyes by it. Hier 10 8. Ha. 2. 18.

6 Let be read what *Lactantius* and *Eusebius* haue written of this matter, which sticke not to take it for certaine that they were all mortall, of whom images are to be seene. Likewise *Augustine:* which without doubting pronounceth that it is vnlawfull not only to worship images, but also to set vp images to God. And yet saieth he none other thing but the same which many yeeres before was decreed by the Elibertine Councell, whereof this is the xxxvj. Chapter. It is ordeined that no pictures be had in the Church, that the thing which is honored and worshipped be not painted on the walles. But most notablie is that which in another place *Augustine* alleageth out of *Varro*, and confirmeth it with his owne assent, that they which first brought in the images of Gods, both tooke away the feare of God, and brought in errour. If *Varro* alone should say this, peraduenture it should be but of small authoritie. Yet ought it of right to make vs ashamed, that a heathen man groping in darknesse came to this light, to see that bodily images are therefore vnmeete for the maiestie of God, because they diminish the feare of God, and increase errour in men. The proofe it selfe witnesseth that this was no lesse truely then wisely spoken. But *Augustine* hauing borrowed it of *Varro*, bringeth it foorth as of his owne minde. And first he admonisheth, that the first errors wherewith men were entangled concerning God, began not of images, but as with new matter added, increased by them. Secondly he expoundeth that the feare of God is therefore minished or rather taken away thereby, because his maiestie may easily in the foolishnes, and in the fond and absurd forging of images grow to contempt. Which second thing I would to God we did not by proofe find to be so true. Whosoeuer therfore will couet to be rightly taught, let him elsewhere learne than of images, what is meete to be knowne concerning God.

By Lactantius, Eusebius, Augustine, the Eliberine Councell, and Varro himself, the counterfaiting of God by imagerie condemned as a thing which diminisheth his feare, and bringeth his glorie into contempt. Concil. Eliber. cap. 6. & cap. 31. Lib. 4. De ciui. dei ca. 9. & 31.

7 Wherefore if the Papists haue any shame, let them no more vse this shift to say that

If the images which Papists propose as bookes of holines, were not paternes of vncleannes as they are, yet are they no fit meanes to instruct the people of God, before whom Christ should rather be painted by teaching, than taught by painting.

that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I grant them so much, yet should they not much get thereby for defence of their idols. What monsters they thrust in, in the place of God, is well knowen. The pictures and images that they dedicate to Saints, what are they but examples of extreme riot and vncleanneſſe, whereunto if any would facion himselfe, he were worthie to be beaten with staues? Surely, the brothelhouses can shew harlots more chastely and soberly attyred, than their temples shew images of these whom they would haue called virgins. Euen as vncomely array giue they to the Martyrs. Let them therefore facion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lie in saying, that they are the books of some holines. But if it were so, yet then would we answer, that this is not the right way to teach the faithfull people in holy places, whom God would haue there instructed with farre other doctrine than with these trifles. God commanded in the Churches a common doctrine to be set forth to all men in preaching of his word and in his holy mysteries: whereunto they shew themselues to haue a minde not very heedfull, that cast their eies about to behold images. But whom doe the Papists call lay and vnlearned men, whose vnskilfulnes may beare to be taught onely by images? Forsooth euen those whom the Lord knowledgeth for his disciples, to whom he vouchsafeth to reueale the heauenly wisedome, whom he willeth to be instructed with the wholsome mysteries of his kingdome. I grant indeed as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnes, but that they are defrauded of that doctrine which onely was meete to instruct them with? For it is for no other cause, that they which had the cure of Churches gaue ouer their office of teaching to idols, but because themselues were dumb. *Paul* testifieth that Christ is in the true preaching of the Gospel, painted out in a maner crucified before our eies. To what purpose then were it to haue commonly set vp in Churches so many crosses of wood, stone, siluer and golde, if this were well and faithfully beaten into the peoples heads, that Christ died to beare our curse vpon the crosse, to clense our sinnes with the sacrifice of his body, and to wash them away with his bloud, and finally to reconcile vs to God the Father? Of which one thing they might learne more than of a thousand crosses of wood or stone. For perhaps the couetous doe set their minds and eies faster vpon the golden and siluer crosses, than vpon any words of God.

Gal. 3. 1.

Sap. 14. 15. *Imagerie is ancient and springeth from the ancient roote of infidelitie, men not beleeuing or not considering God to be present, vnlesse they haue some visible signe for aduertisement of his presence.* Gen. 31. 19.

8 As concerning the beginning of idols, that is by common consent thought to be true which is written in the booke of Wisedome, that they were the first authors of them, which gaue this honor to the dead, superstitiously to worship their memory. And truly I grant that this euil custome was very ancient, and I deny not that it was the firebrand wherewith the rage of men being kindled to idolatrie, did more and more burne therein. Yet doe I not grant that this was the first originall of this mischiefe. For it appeareth by *Moses* that images were vsed before that this curiositie in dedicating the images of dead men, whereof the prophane writers make often mention, were come in vre. When he telleth that *Rachel* had stolen her fathers idols, he speaketh it as of a common fault. Whereby we may gather that the wit of man is, as I may so call it, a continuall worship of idols. After the generall floud, there was as it were a new regeneration of the world, and yet there passed not many yeeres but that men according to their own lust faigned them gods. And it is likely that the holie Patriarch yet liuing, his childrens children were giuen to idolatry, so that to his bitter griefe he saw the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible iudgement. For *Thare* and *Nachor* euen before the birth of *Abraham* were worshippers of false gods, as *Iosue* testifieth. Seeing the generation of *Sem* so soone swarued, what shall we iudge of the posteritie of *Cham*, who were alreadie cursed in their father? The mind of men, as it is full of pride and rash boldnes, presumeth to imagin God according to hir own conceit: and as it is possessed with dulnes, yea, ouerwhelmed with grose ignorãce, so it conceiueth vanitie and a fond fantasie in steed of God. And in these euils is added a new mischiefe, that man attempteth to expresse in workmanship such a god as he inwardly conceiueth. Thus the minde begetteth the idoll, and the hand bringeth it forth. The example of the Israelites prooueth that this was the beginning of idolatrie, that

Ios. 24. 2.

men

men doe not beleeue that God is among them, vnleſſe he ſhew himſelfe carnally preſent. We know not (ſaid they) what is become of this *Moſes*: make vs gods that may goe before vs. They knew that there was a God whoſe power they had had experiēce of in ſo many miracles: but they did not beleeue that he was nie vnto them, vnleſſe they did ſee with their eies a corporall repreſentation of his face to be a witnes vnto them of the God that gouerned them. Their minde was therefore to know by the image going before them, that God was the guide of their iourney. This thing daily experience teacheth, that the fleſh is alway vnquiet till it hath gotten ſome counterfeit deuiſe like it ſelfe, wherein it may vainly delight as in an image of God. In a manner in all ages ſince the creation of the world, men to obey this blinde deſire haue erected ſignes wherein they imagined God to be preſent before their carnall eies. Exod. 31. 1.

9 After ſuch inuention forged, by and by followeth worſhipping. For when men thought that they beheld God in images, they did alſo worſhip him in them. At length being both with minds and eies altogether faſtned thereon, they began to waxe more and more brutiſh, and to wonder at them and haue them in admiration, as if there were ſome nature of godhead in them. So appeareth that men brake not out into the worſhipping of images, till they were perſwaded in ſome groſſe opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore whether thou repreſent to thy ſelfe either God or a creature in the image, when thou falleſt downe to worſhip, thou art alreadie bewitched with ſome ſuperſtition. For this reaſon the Lord hath forbidden not onely images to be erected that are made to expreſſe a likeneſſe of him, but alſo any titles or ſtones to be dedicated, that ſhould ſtand to be worſhipped. And for the ſame reaſon alſo in the commandement of the lawe, this other point is added concerning worſhipping. For ſo ſoone as they haue forged a viſible forme for God, they alſo tie the power of God vnto it. So beaſtly fooliſh are men, that there they faſten God where they counterfeit him, and therfore muſt they needs worſhip it. Neither is there any difference whether they ſimply worſhip the idol, or God in the idol. This is alway idolatrie, when honors due to God are giuen to an idol, vnder what colour ſoeuer it be. And becauſe God wil not be worſhipped ſuperſtitiouſlie, therefore whatſoeuer is giuen to idols is taken from him. Let them take heed hereunto that ſeeke for pretenſes to defend the abhominable idolatrie, wherwith theſe many ages paſt, true religion hath been drowned & ouerthrowne. But (ſay they) the images are not taken for Gods. Neither were the Iewes themſelues ſo vnaduiſed to forget that it was God by whoſe hands they had been brought out of Ægypt before they made the calfe. Yea when *Aaron* ſaid, that thoſe were the gods by whom they were deliuered out of the land of Ægypt, they boldly aſſented, ſhewing a plaine token of their meaning, that they would ſtill keepe that God that was their deliuerer, ſo that they might ſee him go before them in the calfe. Neither is it to be beleeued that the heathen were ſo groſſe as to beleeue, that God was no other thing but ſtocks and ſtones. For they changed their images at their pleaſure, but ſtill they kept the ſame gods in their minde: and there were many images of one God, and yet they did not according to the multitude of images faigne them many gods. Beſides that they did daily cōſecrate new images, yet did they not thinke that they made new gods. Let the excuſes be read which *Auguſtine* ſaith were pretēded by the Idolaters of his age. Whē they were rebuked, the common ſort anſwered, that they did not worſhip that viſible thing, but the deitie that did in it inuiſiblie dwell. And they that were of ſomewhat better religion, as he calleth it, did ſay that they did neither worſhip the image, nor the ſpirit in it, but by the corporal image they did behold the ſigne of that thing which they ought to worſhip? How then? All idolaters, whether they were of the Iewes, or of the Gentiles, were none otherwiſe minded then as I haue ſaid: being not contented with a ſpirituall vnderſtanding of God, they thought by the images he ſhould be more ſure and neerer imprinted in them. After once that ſuch diſordered counterfaiting of God well liked thē, they neuer ended, til daily more & more deluded with new deceits, they imagined that God did ſhew forth his power in images. And neuertheleſſe, both the Iewes were perſwaded that vnder ſuch images they did worſhip the one true Lord of heauen and earth: & likewiſe the Gētiles, their falſe gods, whom yet they fained to dwel in heauen.

From making images to repreſent God, men were brought firſt to thinke that his preſence was reſtrained vnto thoſe images, then to imagine that there was ſome diuine thing in them, and at length flatly to worſhip them.

In Pſal. 113.

The ſame fault in Papiſts which was in idolatrous Iewes and Gentiles.
In Pſal. 113.

10 Whoſoeuer denie that it hath thus been done in time paſt, yea within our owne remembrance, they impudently lie. For, why fall they downe before them? And when they pray, why turne they toward them as to the eares of God? For it is true that *Auguſtine* ſaith, that no man praieth or worſhippeth when he ſo beholdeth an image, but he is ſo affected in minde, that he thinketh himſelfe to be heard of it, or that it will doe for him what he deſireth. Why is there ſuch difference betweene the images of one God, that paſſing by one image with little reuerence or none done to it, they honour another ſolemnly? Why doe they wearie themſelues with vowed pilgrimages to viſit thoſe images whereof they haue like at home? Why doe they at this day in defence of them as it were for their religion and countrey, fight to ſlaughter and deſtruction, in ſuch ſort as they would better ſuffer to haue the one onely God than their idols to be taken from them? And yet I doe not recken vp the groſſe errours of the common people, which are almoſt infinite, and doe in manner poſſeſſe the hearts of all men. I doe onely ſhew what themſelues doe confeſſe when they meane moſt of all to excuſe themſelues of idolatrie. We doe not call them (ſay they) our gods. No more did the Iewes nor the Gentiles call them theirs in time paſt: and yet the Prophets each where ceaſe not to caſt in their teeth their fornication with ſtocks and ſtones, for doing no more but ſuch things as are daily done by them that would be counted Chriſtians, that is to ſay, that they carnally worſhipped God in ſtocks and ſtones.

The difference that they put betweene themſelues and idolaters, is but a ſhift. They are not acquited from the ſame ſinne becauſe they giue it another name.

11 Although I am not ignorant, nor thinke good to paſſe it ouer, as if I knew it not, how they ſeeke to eſcape with a more ſubtle diſtinction, whereof I ſhall againe make mention more at large hereafter. For they pretend that the worſhip which they giue to images, is *Idoloduliа*, which is ſeruice of images, and not *Idololatria* which is worſhip of images. For ſo they terme it when they teach that they may lawfully without any wrong done to God, giue vnto images and pictures that worſhip which they call *Doulia*, or ſeruice. And ſo they thinke themſelues without blame, if they be but the ſeruants and not alſo the worſhippers of idoles: as though it were not a little lighter matter to worſhip then to ſerue. And yet while they ſeeke a hole to hide them in the greeke word, they childiſhly diſagree with themſelues. For ſeeing *Latreuein* in Greeke ſignifieth nothing but to worſhip, their ſaying commeth but to this effect, as if they would ſay, that they worſhip in deede their images, but without any worſhipping. And there is no cauſe why they ſhould ſay that I ſeeke to catch them in words: but they themſelues, while they ſeeke to caſt a miſt before the eies of the ſimple, doe bewray their owne ignorance. And yet though they be neuer ſo eloquent, they ſhall not attaine by their eloquence to prooue vnto vs that one ſelfeſame thing is two ſundry things. Let them (ſay I) ſhew me a difference in the thing it ſelfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot eſcape guiltineſſe of his fault, by giuing his ſinne a new deuiſed name: ſo it is a very abſurditie to thinke that theſe men be quit by new deuiſe of a name, if in the matter it ſelfe they nothing differ from thoſe idolaters whom they themſelues are compelled to condemne. But ſo far are they from proouing that their caſe differeth from the caſe of thoſe idolaters, that rather the fountaine of all this whole miſchiefe is an vnorderly counterfaiting, wherein they haue ſtriued with them while both with their owne wit they deuiſe, and with their owne hands they frame them ſignifying formes to expreſſe them a faſhion of God.

Images, whether they be of ſtories, or onely of bodies may be both made and vſed, ſo that they be not made to repreſent God, nor otherwiſe abuſed when they are made.

12 And yet am I not ſo ſuperſtitious that I thinke no images may be ſuffered at all. But foraſmuch as caruing and painting are the gifts of God, I require that they both be purely and lawfully vſed. Leſt theſe things which God hath giuen vs for his glorie and for our owne benefite, be not onely defiled by diſordered abuſe, but alſo turned to our owne deſtruction. We thinke it vnlawfull to haue God faſhioned out in viſible forme, becauſe himſelfe hath forbidden it, and becauſe it cannot be done without ſome defacement of his glorie. And leſt they thinke that it is onely we that are in this opinion, they that haue beene trauelled in their works, ſhall finde that all ſound writers did alway reprooue the ſame thing. If then it be not lawfull to make any bodily image of God, much leſſe ſhall it be lawfull to worſhip it for God, or God in it. It remaineth therefore lawfull that onely thoſe things be painted and grauen whereof our eies are capeable: but that the maieſtie of God which is farre aboue the ſenſe of our eies, be not

abuſed

abuſed with vncomely deuiſed ſhapes. Of this ſort are partly hiſtories and things done, partly images and faſhions of bodies, without expreſſing of any things done by them. The firſt of theſe haue ſome vſe in teaching or admoniſhing a man: but what profit the ſecond can bring ſaue onely delectation, I ſee not. And yet it is euident, that euen ſuch were almoſt all the images that heretofore haue ſtand vp in Churches. Whereby we may iudge that they were there ſet vp not by diſcreet iudgement or choiſe, but by fooliſh and vnaduiſed deſire. I ſpeake nor how much amiſſe and vncomely they were for the moſt part faſhioned, nor how licentiouſly Painters and Caruers haue in this point ſhewed their wantonneſſe, which thing I haue alreadie touched. Onely I ſpeake to this end, that though there were no fault in them, yet doe they nothing auaile to teach.

Images dangerous and vnfit to be in Churches.

13 But leauing alſo that difference, let vs by the way conſider whether it be expedient in Chriſtian temples to haue any images at all, that doe expreſſe either things done, or the bodies of men. Firſt, if the authoritie of the ancient Church doe any thing mooue vs, let vs remember that for about fiue hundred yeeres together, while religion yet better flouriſhed, and ſincere doctrine was in force, the Chriſtian Churches were vniuerſally without images. So they were then firſt brought in for the garniſhment of Churches, when the ſinceritie of miniſtration was not a little altered. I will not now diſpute what reaſon they had with them that were the firſt authors thereof. But if a man compare age with age, he ſhall ſee that they were much ſwarued from that vprightnes of them that were without images. What? do we thinke that thoſe holy fathers would haue ſuffered the Church to be ſo long without the thing which they iudged profitable and good for them? But rather becauſe they ſaw either little or no profit in it, and much danger to lurke vnderneath it, they did rather of purpoſe and aduiſedly reiect it, than by ignorance or negligence omit it. Which thing *Auguſtine* doth alſo in expreſſe words teſtifie: When they be ſet in ſuch places (ſaith he) honorably on hie, to be ſeene of them that pray and doe ſacrifice, although they want both ſenſe and life, yet with the very likenes that they haue of liuely members & ſenſes, they ſo moue the weake minds, that they ſeeme to liue and breath, &c. And in another place: For that ſhape of members doth worke and in maner enforce thus much, that the mind liuing within a body doth thinke that body to haue ſenſe, which he ſeeth like vnto his own. And a little after: Images do more auaile to bow downe an vnhappy ſoule, by this that they haue mouth, eies, eares, and feet, than to amend it by this that they neither ſpeake, nor ſee, nor heare, nor go. This truly ſeemeth to be the cauſe why *Iohn* willed vs to beware not onely of worſhipping of images, but alſo of images themſelues. And we haue found it too much in experience, that through the horrible madnes which hath heretofore poſſeſſed the world, to the deſtruction in maner of all godlines, ſo ſoone as images be ſet vp in Churches, there is as it were a ſigne ſet vp of idolatrie, becauſe the folly of mē cannot refraine it ſelfe, but it muſt forthwith run on to ſuperſtitious worſhippings. But if there were not ſo much danger hanging thereby: yet when I cōſider for what vſe temples are ordained, me thinks it is very ill beſeeming the holines thereof, to receiue any other images than theſe liuely and naturall images, which the Lord by his word hath conſecrate. I meane Baptiſme, and the Lords ſupper, and other ceremonies wherewith our eies ought both more earneſtly to be occupied, and more liuely to be mooued, then that they ſhould neede any other images framed by the wit of men. Lo this is the incomparable commoditie of images, which can by no value be recompenced, if we beleeue the Papiſts.

Epiſt. 49.

In Pſal. 113.

1. Ioh. 5. 21.

The fondlow arguments of Papiſts, whereby it was diſputed in the Nyten Synod, that images were to be had in Churches.

14 I think I had ſpoken ynough of this thing already, but that the *Nicene* Synode doth as it were lay hand on me to enforce me to ſpeake more. I meane not that moſt famous Synod which *Conſtantine* the Great aſſembled, but that which was holden eight hundred yeeres ago, by the commandement and authoritie of *Irene* the Empreſſe. For that Synod decreed, that images ſhould not only be had in Churches, but alſo worſhipped. For whatſoeuer I ſhould ſay, the authoritie of the Synod would make a great preiudice on the other ſide. Although to ſay truth, that doth not ſo much moue me, as make it appeare to the readers how farre their rage extended, that were more deſirous of images than became Chriſtians. But firſt let vs diſpatch this. They that at this day maintaine the vſe of images, alledge the decree of that *Nicene* Synod for their defence.

But there is extant a booke of confutation bearing the name of *Charles* the Great, which by the phraſe we may gather to haue beene written at the ſame time. Therein are recited the ſentences of the Biſhops that were preſent at that Councell, and the arguments wherewith they contended. *Iohn* the Legate of the Eaſt parts ſaid: God created man after his owne image: and thereupon gathered that we ought to haue images. The ſame man thought that images were commended vnto vs in this ſentence: Shew me thy face becauſe it is beautifull. Another to prooue that images ought to be ſet vpon altars, cited this teſtimonie: No man lighteth a candle and putteth it vnder a buſhell. Another, to ſhew that the beholding of them is profitable for vs, brought forth a verſe out of the Pſalme: The light of thy countenance is ſealed vpon vs. Another tooke this ſimilitude: As the Patriarchs vſed the Sacrifices of the Gentiles, ſo muſt Chriſtian men haue the images of Saints in ſteede of the images of the Gentiles. To the ſame purpoſe haue they writhed this ſaying: Lord, I haue loued the beautie of thy houſe. But ſpecially wittie is the expoſition of this place: As we haue heard ſo haue we ſeene, that God is not knowen by onely hearing of his word, but alſo by looking vpon images. Like is the ſharpe deuiſe of Biſhop *Theodore:* Maruellous (ſaith he) is God in his Saints. And in another place: In the Saints that are in the earth: therefore this ought to be referred to images. Finally, ſo filthie are their vnſauourie follies that it greeueth me to rehearſe them.

Their arguments brought for proofe that they might be worſhipped.

15 When they talke of the worſhipping: then are brought foorth the worſhipping of *Pharao*, and of the rod of *Ioſeph*, and of the piller that *Iacob* ſet vp. Albeit in this laſt example, they doe not onely depraue the meaning of the Scripture, but alſo bring in that which is no where to be read. Then theſe places ſeeme to them maruellous ſtrong and meete prooues. Worſhip his footeſtoole. Againe, worſhip on his holy hill. Againe, all the rich men of the people ſhall worſhip thy countenance. If a man would in ſcorne put the perſonage of a riding foole vpon the patrones of Images, could he gather together greater and groſſer follies? But to put all out of doubt, *Theodoſius* Biſhop of *Mira*, doth ſo earneſtly confirme by the dreames of his Archdeacon, that images ought to be worſhipped, as if he had an oracle from heauen to ſhew for it. Now let the fauourers of images go and preſſe vs with the decree of that Synode. As though thoſe reuerend fathers doe not altogether diſcredit themſelues, in either ſo childiſhly handling, or ſo vngodly and fowly tearing the Scriptures.

Honour, and the ſame honour giuen by that Synod vnto images which is due vnto God himſelfe.

16 Now come I to thoſe monſtrous impieties, which it is maruell that euer they durſt vomit, and twiſe maruellous that they were not cried out againſt with high deteſtation of all men. And it is good that this outragiouſly wicked madnes be bewraied, that at leaſt the falſe colour of antiquitie may be taken away, which the Papiſts pretend for the worſhipping of images. *Theodoſius* the Biſhop of *Amorum* pronounceth curſe againſt all them that will not haue images worſhipped. Another imputeth all the calamities of *Grecia* and the Eaſt part to this, that images were not worſhipped. What puniſhment then were the Prophets, the Apoſtles and Martyrs woorthie to ſuffer, in whoſe time there were no images? They adde further. If the Emperours image be met with perfume and cenſing: much more is this honour due to the images of Saints. *Conſtantius* Biſhop of *Conſtance* in *Ciprus*, profeſſeth that he reuerently imbraceth images, and affirmeth that he will giue to them the ſame honourable manner of worſhip that is due to the Trinitie that giueth life. And whoſoeuer refuſeth ſo to doe, he curſeth him and ſendeth him away with the *Manichees* and *Marcionites*. And, that ye ſhould not thinke that this was the priuate ſentence of one man, they did all aſſent vnto it. Yea, *Iohn* the Legate of the Eaſt parts being further carried with heate, ſaid, it were better to bring all brothell houſes into the citie, then to denie the worſhipping of images. At length by conſent of them all it was decreed, that worſe then all heretikes are the Samaritans, and worſe then the Samaritans are the enemies of images. And becauſe the play ſhould not be without his ſolemne farewell, this clauſe was added, let them be glad and reioice, that hauing the image of Chriſt doe offer ſacrifice vnto it. Where is now the diſtinction of *Latria* and *Dulia*, wherewith they are woont to ſeeke to blinde the eies both of God and men? For the councell without any exception doth giue euen as much vnto images, as vnto the liuing God himſelfe.

The

THE TVVELFTH CHAPTER.

That God is seuerally discerned from idols, that he may be onely and wholy worshipped.

WE said in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, and by the way we touched how he is rightly worshipped, which point shall be in other places more largely set foorth. Now I doe but shortly repeate, that so oft as the Scripture affirmeth that there is but one God, it striueth not for the bare name of God, but withall commandeth this, that whatsoeuer belongeth to the godhead, be not giuen to any other. Whereby also appeareth what pure religion doth differ from superstition. *Eusebeia*, in Greeke signifieth as much as true worship, because alway euen the blinde themselues groping in darkenesse haue found that this rule ought to be holden, that God be not vnorderly worshipped. The name of religion although *Cicero* truely and well deriueth from *relegere*, to record, or gather vp together: yet is the reason that he assigneth enforced and farre set, that good worshippers did often record & diligently wey what was the truth. I rather thinke that that name is set as a cõtrary to wandering libertie, because the greater part of the world vnaduisedly taketh hold of that which they first meet withall, and flieth about hither & thither: but true godlines, to the end it may stand in stedfast state, *Relegit*, that is to say, doth gather vp it selfe together within her bonds. Like as I thinke superstition to haue her name hereof, that not being contented with the manner and order prescribed, she heapeth vp together a superfluous number of vaine things. But to leaue the words, it hath alway beene agreed by the consent of all ages, that religion is with false errours corrupted and peruerted. Whereupon we gather that it is a very fond colour which the superstitious doe pretend, whē with vndiscreet zeale they giue themselues leaue to doe all things. And although this confession sound in the mouthes of all men: yet herein a shamefull ignorance bewraieth it selfe, that neither they cleaue to the one God, nor haue any regard of order in the worshipping of him, as we haue alreadie shewed. But God, to claime his own right vnto himself, crieth out that he is iealous, and that he will be a seuere reuenger if he be mingled with any fained god. And then he setteth forth the lawfull maner of worshipping, to hold mankind in obedience. He conteineth both these points in his law, when first he bindeth the faithfull vnto himselfe that he onely may be their lawmaker: and then he prescribeth a rule whereby to be worshipped after his owne minde. Of the law, because the vses and ends thereof are many, I will intreate in place fit for it. Now I onely touch this point, that thereby men are brideled that they run not out of the way to wrong worshippings. Now, as I first said, we must hold in minde, that if all that euer properly belongeth to Godhead do not rest in God alone, he is spoiled of his honour, and his worship broken. And there must we somewhat heedfully marke with what subtleties superstition deceiueth. For it doth not so reuolt vnto strange gods that it seemeth to forsake the highest God, or to bring him downe into the number of other gods: but whilest she granteth vnto him the highest place, she setteth round about him a number of lesser gods: among whom she diuideth his offices. And so (albeit clokedly and craftily) the glorie of the Godhead is cut in parts, that it remaineth not whole in him. So in the old time, as well they of the Iewes as of the Gentiles did set beneath the father and iudge of gods a great rout of gods, which should euery one according to his degree in common haue with the highest God the gouerment of the heauen and earth. So the Saints that in a few ages past departed this life, are aduaunced to the fellowship of God, to be worshipped, called vpon, and honored in stead of him. And yet with such abhomination we thinke that the maiestie of God is not so much as diuided, when in deede it is a great part suppressed and extinguished, sauing that we retaine still a poore opinion of his supreme power: and in the meane time deceiued with entangled subtleties, we are sunderly carried to diuers gods.

True religion cleaueth to one set frame of worshipping one God, and him alone.

Superstition though it make that one God the chiefest, doth neuertheless diuide his honour amongst many.

1. De nat. deorum.

2 For this purpose also was inuented the distinction of *Latria* and *Dulia*, as they terme them, that is worship and seruice, whereby they might freely seeme to giue away the honors of God to Angels and dead men. For it is euident, that the worship which

The diſtinction which Papiſts make betweene the honor they doe vnto God & vnto Saints, is vnfit & fond.

the Papiſts giue vnto Saints, differeth nothing in deede from the worſhip of God. For all alike without diuerſitie they worſhip both God and them: ſauing that when they be charged with it, they wind away with this exception, that they keepe ſtill for God the honour that is due vnto him inuiolate, becauſe they leaue vnto him the worſhip that they call *Latria*. But ſith the queſtion ſtandeth vpon the matter, and not the word, who would permit them ſo carelelly to mock in a matter of all matters moſt weighty? But to let that alſo paſſe, yet win they nothing by this diſtinction, but to prooue, that they giue worſhip to one God, and ſeruice to another. For *Latria* in Greeke ſignifieth as much as in Latine *Cultus*, and in Engliſh worſhip, *Dulia* properly ſignifieth ſeruice. And yet ſometime in Scripture this difference is confounded together without diuerſitie. But graunt it be a perpetuall difference, then muſt we ſearch what both the words may meane. *Dulia* is ſeruice, *Latria* is worſhip. Now no man doubteth that to ſerue, is more than to worſhip. For many times a man could hardly beare to ſerue him whom he would not ſticke to worſhip. So is it an vnequall dealing to giue to the Saints that which is the greater, and to leaue to God that which is the leſſer. But many of the ancient authors haue vſed this diſtinction. What maketh that matter, if all men doe perceiue it to be not only vnfit, but altogether very fond?

Gal.4.8.

Though ciuill honor may be done vnto men, yet all religious not onely worſhip but ſeruice alſo, yea, and all dutifull behauiours of godlines are ſo due vnto God alone, that they cannot without impietie be made common vnto any other.

Mat.4.10.
Reu.19.10.
Act.10.25.

3 Now leauing nice ſubtleties, let vs wey the matter it ſelfe. When *Paul* putteth the *Galathians* in remembrance what they were before that they were lightened in the knowledge of God, he ſayth that they gaue *Duliam* ſeruice to thoſe that of nature were no gods. Although he name *Latriam* or worſhip, is therefore their ſuperſtition excuſable? He doth neuertheleſſe condemne their peruerſe ſuperſtition, which he termeth by the name of *Dulia*, ſeruice, than if he had expreſſed the name of *Latria*, worſhip. And whē Chriſt repulſeth the aſſault of Sathan with his buckler, that it is written, thou ſhalt worſhip the Lord thy God, the name of *Latria* was not brought in queſtion: Sathan required but an adoration. Likewiſe when the Angell reprooued *Iohn*, becauſe he fell down on his knees before him, we ought not to thinke that *Iohn* was ſo mad that he would giue vnto the Angel the honor that was due only to God. But becauſe it was not poſſible, but that all worſhip that is ioyned with religion ſauoureth ſomewhat as pertaining to God, therefore he could not adore the Angell, but that he muſt take away ſomewhat from the glorie of God. We read indeed often, that men haue been honoured: but that was a ciuil honour, as I may ſo call it. But religion hath another rule, which ſo ſoone as it is ioyned with worſhip, bringeth with it a prophane abuſe of the honour of God. The ſame may we ſee in *Cornelius*. He had not ſo ſlenderly profited in godlineſſe, but that he had learned to giue the ſoueraigne worſhip to God alone. Therefore, when he fell downe before *Peter*, he did it not of this meaning, to worſhip him in the ſteede of God. And yet did *Peter* earneſtly forbid him to doe that which he did. And why ſo? but becauſe men doe neuer ſo narrowly put difference betweene the worſhip of God and of his creatures: but that without diuerſitie they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we muſt remember that nothing be it neuer ſo little muſt be taken away from his glorie, but that he keepe ſtill that which is properlie his. Therefore *Zachary* when he preacheth of the repairing of the Church, in plaine words expreſſeth: That there ſhall not only be one God, but alſo that there ſhall be one name of that God, to the end that he haue nothing in common with idols. What maner of worſhip God requireth, we ſhall ſee in another place when it falleth in order. For it pleaſed him in his law to preſcribe vnto men what is lawfull and right, and ſo to bind them to a certain rule, that euery man ſhould not giue himſelfe leaue to deuiſe what forme of worſhip he liſt. But becauſe it is not expedient to loade the readers with heaping many matters together, I will not touch that point yet. Onely let it ſuffice for this time to keepe in minde, that euery carrying away of the dutifull behauiours of godlineſſe to any other then to God alone, is not without robberie of God. And firſt ſuperſtition deuiſed to giue diuine honours to the Sunne, or other Starres or idoles: then followed ambitious pride, which garniſhing mortall men with ſpoiles taken from God, preſumed to prophane all that euer was holy. And although this principle remained among them, to honour the ſoueraigne deitie, yet grew it in vſe indifferently to offer ſacrifices to ſpirits, leſſer gods, or dead men of honour. So ſlipperie is the

Zac.14.9.

way

way to slide into this fault, to make common to a number that which God seuerely challengeth to himselfe alone.

THE THIRTEENTH CHAPTER.

That there is taught in the Scriptures one essence of God from the very creation, which essence conteineth in it three persons.

THat which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffice not onely to ouerthrowe the foolish errors of the common people, but also to confute the fine subtleties of prophane Philosophie. One of the olde writers seemed to haue said very well, That God is all that we doe see, and all that we doe not see. But by this meane he hath imagined the Godhead to be powred into all the parts of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparely of his owne essence, yet by those two names of addition that I haue rehearsed, he doth both take away all grosse imaginations, and also represse the presumptuous boldnes of mans minde. For surely his immeasurable greatnes ought to make vs afraide, that we attempt not to measure him with our sense: and his spirituall nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, he filleth the earth also: yet because he seeth our mindes by reason of their dulnesse to lie still in the earth, for good cause he lifteth vs vp aboue the world, to shake off our sloth and sluggishnesse. And here falleth to ground the errour of the Manichees, which in appointing two originall beginnings, haue made the diuell in a maner equall with God. Surely, this was as much as to breake the vnitie of God and restraine his vnmeasurableneesse. For where they haue presumed to abuse certaine testimonies: that sheweth a foule ignorance, as their errour it selfe sheweth a detestable madnesse. And the *Anthropomorphites* are also easily confuted, which haue imagined God to consist of a body, because oftentimes the Scripture ascribeth vnto him a mouth, eares, eies, hands and feete. For what man, yea though he be slenderly witted, doth not vnderstand that God doth so with vs speake as it were childishly, as nurses doe with their babes? Therefore such maner of speeches doe not so plainly expresse what God is, as they doe apply the vnderstanding of him to our slender capacitie. Which to doe, it behooued of necessitie that he descended a great way beneath his owne heighe.

The Scripture teacheth God to be an essence vnmeasurable and spirituall, doth not onely stay men from measuring God by sense and from imagining any earthly thing of him, but also by the one doth conuince the Manichees, by the other the Anthropomorphites of madnesse.

2 But he also setteth out himselfe by another speciall marke, whereby he may be more neerely knowne. For he so declareth himselfe to be but one, that he yet giueth himselfe distinctly to be considered in three persons: which except we learne, a bare and emptie name of God without any true God flieth in our braine. And that no man should thinke that he is a threefold God, or that the one essence of God is diuided in three persons, we must here seeke a short & easie definition to deliuer vs from all error. But because many doe make much adoe about this word Person, as a thing inuented by man: how iustly they doe so, it is best first to see. The Apostle naming the sonne the engraued forme of the Hypostasis of his father, he vndoubtedly meaneth, that the Father hath some being, wherein he differeth from the Sonne. For to take it for essence (as some expositors haue done, as if Christ like a peece of waxe printed with a seale did represent the substance of the Father) were not onely hard but also an absurditie. For sith the essence of God is single or one and vndiuisible, he that in himselfe containeth it all, and not by peece-meale, or by deriuation, but in whole perfection, should very vnproperly, yea, fondly be called the engraued forme of him. But because the Father although he be in his owne propertie distinct, hath expressed himselfe wholy in his Sonne, it is for good cause said, that he hath giuen his Hypostasis, to be seene in him. Wherewith aptly agreeth that which by and by followeth, that he is the brightnes of his glory. Surely by the Apostles words we gather, that there is a certaine proper Hypostasis in the Father, that shineth in the Sonne: whereby also againe is easily perceiued the Hypostasis of the Sonne that distinguisheth him from the Father. Like order is in the holy Ghost. For we shall by and by proone him to be God, and yet he must needes be other than the Father. Yet this distinction is not of the essence, which it is vnlawfull

The Scripture teacheth one diuine essence wherein there are three distinguished, but not diuided persons subsisting.

Heb. 1. 3.

vnlawfull to make manifold. Therefore if the Apoſtles teſtimonie be credited, it followeth that there be in God three Hypoſtaſes. This terme ſeeing the Latines haue expreſſed with the name of Perſon, it were too much pride and waiwardneſſe to braule about ſo cleare a matter. But if we liſt word for word to tranſlate, we may call it ſubſiſtence. Many in the ſame ſenſe haue called it ſubſtance. And the name of Perſon hath not beene in vſe among the Latines onely, but alſo the Grecians, perhaps to declare a conſent, haue taught that there are three *Proſopa*, that is to ſay, Perſons in God. But they, whether they be Greekes or Latines that differ one from another in the word, doe very well agree in the ſumme of the matter.

With the names of Trinitie and Perſon no man ſhould be offended.

3 Now howſoeuer the heretikes barke at the name of Perſon, or ſome ouermuch preciſe men doe carpe that they like not the word fained by deuiſe of men: ſith they cannot get of vs to ſay, that there be three, whereof euery one is wholy God, nor yet that there be many Gods: what vnreaſonableneſſe is this, to miſlike words, which expreſſe none other thing but that which is teſtified and approoued by the Scriptures? It were better (ſay they) to reſtraine not onely our meanings but alſo our words within the bounds of Scripture, than to deuiſe ſtrange names that may be the beginning of diſagreement and brawling: ſo doe we tier our ſelues with ſtriſe about words: ſo the truth is loſt in contending: ſo charitie is broken by odiouſly brawling togither. If they call that a ſtrange word, which cannot be ſhewed in Scripture, as it is written in number of ſyllables: then they binde vs to a hard law, whereby is condemned all expoſition that is not peeced together, with bare laying together of textes of Scripture. But if they meane that to be ſtrange, which being curiouſly deuiſed, is ſuperſtitiouſly defended, which maketh more for contention than edification, which is either vnaptly, or to no profite vſed, which withdraweth from the ſimplicitie of the word of God, then with all my hart I embrace their ſober minde. For I iudge that we ought with no leſſe deuout reuerence to talke of God than to thinke of him, for as much as whatſoeuer we doe of our ſelues thinke of him, is fooliſh, and whatſoeuer we ſpeake is vnſauorie. But there is a certaine meaſure to be kept. We ought to learne out of the Scriptures a rule both to thinke and ſpeake, whereby to examine all the thoughts of our minde and wordes of our mouth. But what withſtandeth vs, but that ſuch as in Scripture are to our capacitie doubtfull and entangled, we may in plainer words expreſſe them, being yet ſuch words as doe reuerently and faithfully ſerue the truth of the Scripture, and be vſed ſparely, modeſtly, and not without occaſion? Of which ſort there are examples ynough. And whereas it ſhall by proofe appeare that the Church of great neceſſitie was enforced to vſe the names of Trinitie, and Perſons, if any ſhall then find fault with the newneſſe of words, ſhall he not be iuſtly thought to be greeued at the light of the truth, as he that blameth onely this, that the truth is made ſo plaine and cleare to diſcerne?

The crooked ſubtelties of heretikes hath cauſed ſound beleeuers to deuiſe new words for plainer opening of that, vnder which their poyſon lurked, as, Conſubſtantiall, againſt the Arrians: Perſonall Trinitie, againſt the Sabellians.

4 Such newneſſe of words, if it be ſo to be called, commeth then chiefly in vſe, when the truth is to be defended againſt wranglers that doe mock it out with cauillations. Which thing we haue at this day too much in experience, who haue great buſines in vanquiſhing the enimies of true and ſound doctrine. With ſuch folding and crooked winding theſe ſlipperie ſnakes doe ſlide away, vnleſſe they be ſtrongly griped and holden hard when they be taken. So the olde Fathers being troubled with contending againſt falſe doctrines, were compelled to ſhew their meanings in exquiſite plainneſſe, leaſt they ſhould leaue any crooked by-waies to the wicked, to whom the doubtfull conſtructions of wordes were hiding holes of errours. *Arrius* confeſſed Chriſt to be God, and the ſonne of God, becauſe he could not gainſay the euident words of God, and as if he had beene ſo ſufficiently diſcharged, did fainge a certaine conſent with the reſt. But in the meane while he ceaſed not to ſcatter abroade that Chriſt was creat, and had a beginning as other creatures. But to the end they might draw foorth his winding ſubtiltie out of his den, the auncient Fathers went further, pronouncing Chriſt to be the eternall ſonne of the Father and conſubſtantiall with the Father. Heereat wickednеſſe began to boyle, when the *Arrians* began to hate and deteſt the name *Omoouſion*, conſubſtantiall. But if in the beginning they had ſincerely and with plaine meaning confeſſed Chriſt to be God, they would not now haue denied

him

him to be consubstantiall with the Father. Who dare now blame these good men as braulers and contentious, because for one little words sake, they were so hot in disputation, and troubled the quiet of the Church? But that little word shewed the difference betweene the true beleeuing Christians, and the *Arrians* that were robbers of God. Afterward rose vp *Sabellius* which accounted in a maner for nothing the names of the Father, the Sonne, and Holy Ghost, saying in disputation that they were not made to shew any maner of distinction, but onely were seuerall additions of God, of which sort there are many. If he came to disputation, he confessed, that he beleeued the Father God, the Sonne God, the Holy Ghost God. But afterward he would readily slip away with saying, that he had in no otherwise spoken than as if he had named God, a strong God, iust God, and wise God: and so he sung another song, that the Father is the Sonne, and the holy Ghost is the Father, without any order, without any distinction. The good Doctors which then had care of godlines, to subdue his wickednesse, cryed out on the other side that there ought to be acknowledged in one God three properties? and to the ende to fense themselues against the crooked writhen subtleties with plaine and simple truth, they affirmed, that there did truely subsist in one God, or (which came all to one effect) that there did subsist in the vnitie of God a Trinitie of persons.

The wordes which haue been in this case deuised for opening of the truth, so that the thinges themselues be agreed vpon, are neither ouer stiffely to be vrged, nor too warwardly to be refused.

5 If then the names haue not been without cause inuented, we ought to take heede, that in reiecting them we be not iustly blamed of proud presumptuousnesse. I would to God they were buried indeede, so that this faith were agreede of all men that the Father and the Sonne, and the holy Ghost be one God: and yet that the Father is not the Sonne, nor the holy Ghost the Sonne, but distinct by certaine propertie. Yet am I not so precise, that I can finde in my hart to striue for bare words. For I note, that the olde Fathers, which otherwise speake very religiously of such matters, did not euery where agree one with another, nor euery one with himselfe. For what formes of speech vsed by the Councels doth *Hilary* excuse? To how great libertie doth *Augustine* sometime breake foorth? How vnlike are the Greekes to the Latines? But of this variance one example shall suffice for this time. When the Latins ment to expresse the word *Omoousion*, they called it Consubstantiall, declaring the substance of the Father and the Sonne to be one, so vsing the word substance for essence. Whereupon *Hierome* to *Damasus* saith, it is sacrilege to say, that there are three substances in God: and yet aboue an hundred times you shall finde in *Hilary*, that there are three substances in God. In the word Hypostasis, how is *Hierome* accombred? For he suspecteth that there lurketh poyson in naming three Hypostases in God. And if a man doe vse this word in a godly sense, yet he plainly saith that it is an improper speech, if he spake vnfainedly, and did not rather wittingly and willingly seeke to charge the Bishops of the Eastlands, whom he sought to charge with an vniust sclander. Sure this one thing he speaketh not very truely, that in all prophane schooles, *Ousia*, essence is nothing else but Hypostasis, which is prooued false by the common and accustomed vse. *Augustine* is more modest and gentle, which although he say, that the word Hypostasis in that sense is strange to Latine eares, yet so farre is it off, that he taketh from the Greekes their vsuall maner of speaking, that he also gently beareth with the Latines that had followed the Greeke phrase. And that which *Socrates* writeth in the sixt booke of the Tripartite historie, tendeth to this ende, as though he ment that he had by vnskilfull men beene wrongfully applied vnto this matter. Yea and the same *Hillarie* himselfe layeth it for a great fault to the heretikes charge, that by their waiwardnesse he is compelled, to put those things in perill of the speech of men, which ought to haue beene kept in religiousnes of minds, plainly confessing that this is to doe things vnlawfull, to speake that ought not to be spoken, to atttempt things not licenced. A little after, he excuseth himselfe with many words, for that he was so bolde to vtter new names. For after he had vsed the naturall names Father, Sonne, and holy Ghost, he addeth that whatsoeuer is sought further, is beyond the compasse of speech, beyonde the reach of sense, and beyonde the capacitie of vnderstanding. And in another place he saith, that happy are the Bishops of Gallia, which neither had, nor receiued, nor knew any other confession, but that olde and simple one, which from the time of the Apostles was receiued in all Churches. And much like is the excuse of *Augustine*, that this word was wrung

De trinit. li. 5. cap. 8. 9.

De trin. li. 2.

out

out of neceſſitie by reaſon of the imperfection of mens language in ſo great a matter: not to expreſſe that which is, but that it ſhould not be vnſpoken how the Father, the Sonne, and the holy Ghoſt are three. This modeſtie of the holy men ought to warne vs, that we doe not foorthwith ſo ſeuerely, like Cenſors, note them with infamie that refuſe to ſubſcribe and ſweare to ſuch words as we propound them: ſo that they doe it not of pride, of frowardneſſe, or of malicious craft. But let them againe conſider, by how great neceſſitie we are driuen to ſpeake ſo, that by little and little they may be enured with that profitable manner of ſpeech. Let them alſo learne to beware, leſt ſith we muſt meete on the one ſide with the *Arrians*, on the other ſide with *Sabellians*, while they be offended that we cut off occaſion from them both to cauill, they bring themſelues in ſuſpition, that they be the diſciples either of *Arrius* or of *Sabellius*. *Arrius* ſaith that Chriſt is God, but he muttereth that he was created, and had a beginning. He ſaith Chriſt is one with the Father, but ſecretly he whiſpereth in the eares of his diſciples, that he was made one as the other faithfull be, although by ſingular prerogatiue. Say once that Chriſt is Conſubſtantiall with his Father, then plucke you off his viſour from the diſſembler, and yet you adde nothing to the Scripture. *Sabellius* ſaith, that the ſeuerall names, Father, Sonne, and holy Ghoſt, ſignifie nothing in God ſeuerally diſtinct: ſay that they are three: and he will cry out that you name three Gods. Say that there is in one eſſence a Trinitie of perſons, then ſhall you in one word both ſay what the Scripture ſpeaketh, and ſtop their vaine babling. Now if any be holden with ſo curious ſuperſtition, that they cannot abide theſe names: yet is there no man, though he would neuer ſo faine, that can deny but that when we heare of one, we muſt vnderſtand an vnitie of ſubſtance: when we heare of three in one eſſence, that it is ment of the perſons of the Trinitie. Which thing being without fraud confeſſed, we ſtay no longer vpon words. But I haue long ago found, and that often, that whoſoeuer doe obſtinately quarrell about words, doe keepe within them a ſecret poyſon: ſo that it is better willingly to prouoke them, than for their pleaſure to ſpeake darkly.

The eſſence of God is one ſimple and ſingle thing, wherein there are three ſubſiſtences, eth differing from the other, hauing ſome incommunicable propertie.

6 But leauing diſputation of words, I will now begin to ſpeake of the matter it ſelfe. I call therefore a Perſon, a ſubſiſtence in the eſſence of God, which hauing relation to the other is diſtinguiſhed from them with vncommunicable propertie. By the name of the ſubſiſtence we meane another thing than the eſſence. For if the word had ſimply been God, and in the meane time had nothing ſeuerally proper to it ſelfe, *Iohn* had ſaid amiſſe that it was with God. Where he foorthwith addeth, that God himſelfe was the ſame word, he calleth vs backe againe to the one ſingle eſſence. But becauſe it could not be with God, but that it muſt reſt in the Father: hereof ariſeth that Subſiſtence, which though it be ioyned to the eſſence with an vnſeparable knot, yet hath it a ſpeciall marke, whereby it doth differ from it. So of the three ſubſiſtenſes, I ſay, that each hauing relation to other, is in propertie diſtinguiſhed. Relation is here expreſly mentioned. For when there is ſimple and indefinite mention made of God, this name belongeth no leſſe to the Sonne and the holy Ghoſt, than to the Father. But when the Father is compared with the Sonne, the ſeuerall propertie of either doth diſcerne him from the other. Thirdly, whatſoeuer is proper vnto euery of them is vncommunicable. For that which is giuen to the Father for a marke of difference, cannot agree with, nor be giuen to the Sonne. And I miſlike not the definition of *Tertullian*, ſo that it be rightly taken, That there is in God a certaine diſpoſition or diſtribution, which yet changeth nothing of the vnitie of the eſſence.

Iohn 1.1.

Lib. contra Praxeam.

7 But before that I goe any further, it is good that I prooue the Godhead of the Sonne and of the holy Ghoſt. Then after we ſhall ſee, how they differ one from another. Surely when the word of God is ſpoken of in the Scripture: it were a very great abſurditie to imagine it onely a fading and vaniſhing voice, which ſent into the aire, commeth out of God himſelfe, of which ſort were the oracles giuen to the fathers, and all the prophecies: when rather the word is ment to be the perpetuall wiſedome abiding with the Father, from whence all the oracles and prophecies proceeded. For as *Peter* teſtifieth, no leſſe did the olde Prophets ſpeake with the ſpirit of Chriſt, than did the Apoſtles and all they that after them did diſtribute the heauenly doctrine. But becauſe Chriſt was not yet openly ſhewed, we muſt vnderſtand that the Word was before

The word whereof in Scripture it is ſaid that the ſpirit was of it, the world made and ſuſtained by it, that it was begotten of God before the worldes, that it worketh with

before all worlds begotten of the Father. And if the Spirit was of the Word, whose instruments were the Prophets, we doe vndoubtedly gather that he was true God. And this doth *Moses* teach plainly enough in the creation of the world, when he setteth the word as the meane. For why doth he expresly tell, that God in creating of all his works said, Be this done: or that done: but that the vnsearchable glory of God may shiningly appeare in his images? The subtle-nosed and babling men doe easily mocke out this, with saying that the name Word, is there taken for his bidding or commandement. But better expositors are the Apostles, which teach that the worlds were made by the same, and that he susteineth them all with his mightie Word. For here we see that the word is taken for the bidding or commandement of the Sonne, which is himselfe the eternall and essentiall Word to the Father. And to the wise and sober it is not darke that *Salomon* saith, where he bringeth in wisedome begotten of God before all worlds, and bearing rule in the creation of things, and in all the works of God. For to say that it was a certaine commandement of God, seruing but for a time, were very foolish and vaine: whereas indeede it was Gods pleasure at that time to shew foorth his stedfast and eternall purpose, yea and some thing more secret. To which intent also maketh that saying of Christ: My Father and I doe worke euen to this day. For in saying: That from the beginning of the world he was continually working with his Father, he doth more openly declare that which *Moses* had more shortly touched. We gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working togither. But most plainely of all doth *Iohn* speake, when he sheweth that the same Word, which from the beginning was God with God, was together with God the Father the cause of all things. For he both giueth to the Word a perfect and abiding essence, and also assigneth vnto it some thing peculiar to it selfe, and plainely sheweth how God in speaking was the creator of the world. Therefore as all reuelations proceeding from God doe well beare the name of the word of God, so ought we yet to set in the highest place that substantiall Word, the welspring of all Oracles, which being subiect to no alteration, abideth alwaies one and the selfesame with God, and is God himselfe.

the father, that it is the cause of all things, is no sounding voice, but that essentiall word which is the sonne of God, the true and very God himselfe.
1. Pet. 1. 11.
Heb. 1. 2.
Eccl. 24. 14.
Iohn 5. 17.
Iohn 1. 3.

8 Here many dogges doe barke against vs, which when they dare not openly take from him his Godhead, doe secretly steale from him his eternitie. For they say, that the Word then began first to be, when GOD in the creation of the world opened his holy mouth. But very vndiscreetly doe they to imagine a certaine innouation of the substance of God. For as those names of God that haue relation to his outward worke, began to be giuen vnto him after the beginning of his worke, as for example, this that he is called the creator of heauen and earth: so doth Godlinesse know or admit no name that should signifie any new thing in himselfe to haue chaunced vnto God. For if any should come to him from elsewhere than in himselfe, then this saying of *Iames* should faile, that euery good giuing and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variableneſse, neither shadowing by turning. Therfore nothing is lesse to be suffered, then to faigne a beginning of that Word, which both alwaies was God, & afterward was Creator of the World. But full subtlely forsooth they reason, that *Moses* in saying that God then first spake, doth secretly shew, that there was no word in him before. Which is a most trifling argument. For it followeth not, because a thing at some one certaine time beginneth to be shewed openly, that therefore it had neuer any being before. But I conclude farre otherwise and say: seeing that in the same moment that God said, Let light be made, the power of the word appeared and shewed it selfe: the same Word was long before: but if a man aske how long before, he shall finde no beginning. For he appointed no certaine space of time when himselfe said: Father, glorifie me with the glory which I had with thee before the World was. And this thing *Iohn* also left not vntouched, because he first sheweth that in the beginning the Word was with God, before that he commeth to the creation of the world. We say therefore againe, that the Word which was conceiued of God before any beginning of time, was continually remaining with him. Whereby both his eternitie, true essence, and Godhead is proued.

The word in the beginning of things began to shew it selfe, but was before any thing began, and was it selfe without beginning.
Gen. 1. 3.
Iohn 17. 5.

9 Although I doe not yet touch the person of the Mediator, but doe defer it to that

The places of ſcripture which proue Chriſt to be God, and the ſhifts which the Iewes haue vſed about them.

that place where we ſhall ſpecially intreat of the redemption: yet becauſe it ought to be certeinely holden without controuerſie among all men, that Chriſt is the ſame Word clad with fleſh, in this place it wil be very fit to recite all thoſe teſtimonies that proone Chriſt to be God. When it is ſaid in the xlv. Pſalme, thy throne O God is for euer and euer: the Iewes doe cauill and ſay, that the name *Elohim* is alſo applied to the Angels and ſoueraigne powers. But in all the Scripture there is not a like place, that raiſeth an eternall throne to any creature. For he is heere not ſimply called God, but alſo the eternall Lord. Againe, this title is giuen to none but with an addition, as it is ſaid: that *Moſes* ſhall be for a God to *Pharao*. Some reade it in the Genitiue caſe which is very fooliſh. I graunt indeede that oftentimes a thing is called Diuine or of God, that is notable by any ſingular excellence: but heere by the tenour of the text it appeareth, that ſuch a meaning were hard and forced, and will not agree. But if their ſtubbornesſe wil not ſo yeeld: In *Eſay* is very plainely brought in for all one both Chriſt and God, and he that is adorned with the ſoueraigne power, which is properly belonging to God alone. This (ſaith he) is the name whereby they ſhall call him, the ſtrong God, the Father of the World to come, &c. Heere the Iewes barke againe, and turne the text thus: this is the name whereby the ſtrong God the father of the world to come ſhall call him: ſo that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpoſe ſhould ſo many names of addition in this place be heaped vpon God the Father, ſeeing it is the purpoſe of the Prophet to adorne Chriſt with ſuch ſpeciall notes as may build our faith vpon him? Wherefore it is out of doubt that he is heere in like ſort called the ſtrong God, as he is a litle before called Immanuel. But nothing can be found plainer then that place of *Hieremy*, where he ſaieth, that this ſhall be the name whereby the ſeed of *Dauid* ſhal be called *Iehouah* our righteouſneſſe. For where the Iewes themſelues doe teach, that all other names of God are but adiectiue names of addition, and that this onely name *Iehouah* which they call vnſpeakable is a ſubſtantiue name to expreſſe his eſſence: we gather that the Sonne is the onely and eternall God, which ſaith in another place that he will not giue his glorie to another. But heere alſo they ſeeke to ſcape away becauſe that *Moſes* gaue that name to the Altar that he builded: and *Ezechiel* gaue it to the new citie *Hieruſalem*. But who doth not ſee that the Altar was builded for a monument that God was the auancement of *Moſes*, and that *Hieruſalem* is not adorned with the name of God, but onely to teſtifie the preſence of God? For thus ſaith the Prophet: The name of the citie from that day ſhall be *Iehouah* there. And *Moſes* ſaith thus: He builded an Altar and called the name of it, *Iehouah* my exaltation. But more buſines ariſeth by another place of *Hieremie*, where the ſame title is applied to *Hieruſalem* in theſe words: this is the name whereby they ſhall call her *Iehouah* our righteouſnes. But this teſtimonie is ſo farre from making againſt the truth which wee defend, that it rather confirmeth it. For whereas he had before teſtified that Chriſt is the true *Iehouah* from whom floweth righteouſnes, now he pronounceth that the Church ſhall ſo verily feele the ſame, that ſhe may glorioufſlie vſe the very name it ſelfe. And ſo in the firſt place is ſet the fountaine and cauſe of righteouſnes, in the other the effect.

Eſay 9.6.

Iere.23.6.

Eſay.42.8.

Eze.48 35.
Exod.17.15.
Iere.33.16.

The word communicating it ſelf with men, tooke the office and name of an Angell, yet ſtill ſhewed it ſelfe to be the God of vnſpeakable glorie.

10 Now if this doe not ſatisfie the Iewes, that *Iehouah* is ſo often preſented in the perſon of an Angell, I ſee not with what cauillations they can mock it out. It is ſaid, that the Angell appeared to the holy fathers: and the ſame Angell challengeth to himſelfe the name of the eternall God. If any take exception and ſay, that this is ſpoken in reſpect of the perſon that he repreſenteth: this knot is not thus looſed. For being a ſeruant he would not ſuffer Sacrifice to be offered to him and take from God his due honour. But the Angell refuſing to eate bread, commaundeth Sacrifice to be offered to *Iehouah*. And then he prooueth that himſelfe indeed was the ſame *Iehouah*, and therefore *Manoah* and his wife by this token did gather, that they had ſeene not onely an Angell but God. And thence came it that he ſaid we ſhall die becauſe we haue ſeene God. And when his wife anſwereth, if *Iehouah* would haue ſlaine vs, he would not haue receiued Sacrifice at our hands: in this ſhe doth confeſſe that he was God which before was called the Angell. Beſide this, the anſwere of the Angell himſelfe taketh away all doubt of it, ſaying: why doeſt thou aske me of my name, which is maruellous? So much

Iud.6.7.
Iud.13.16.

much the more detestable was the wickednesse of *Servetto*, when he affirmed that God neuer appeared to *Abraham* and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctours of the Church expounded, that the same principal Angel was the Word of God, which then as aforehand began to execute the office of mediatour. For though he was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet still in the meane time he retained that which was his owne, to be the God of vnspeakable glorie. The same thing meaneth *Osee*, which after he had recited the wrastling of *Iacob* with the Angell, saith: *Iehouah* the God of hostes, *Iehouah*, worthie of memorie is his name. Heere againe *Servetto* carpeth, that God did beare the person of an Angell. As though the Prophet did not confirme that which *Moses* had said: Why doest thou aske me of my name? And the confession of the holy Patriarch doth sufficiently declare that he was not a created Angell, but one in whom the full Godhead was resident, when he said: I haue seene God face to face. And for this cause *Paul* saith, that Christ was guide of the people in the wildernesse. For though the time was not yet come of his abasement: yet that eternall word shewed a figure of that office to which he was appointed. Now if the second Chapter of *Zacharie* be wayed without contention, the Angell that sent another Angell was by and by pronounced to be the God of hostes, and to him is soueraigne power ascribed. I omit innumerable testimonies on the which our faith safely resteth, although they doe not much moue the Iewes. For when it is said in *Esay*: Behold, this is our God, this is *Iehouah*, we shall wait vpon him, and he shall saue vs, they that haue eies may see, that herein is ment God which raiseth vp for the saluation of his people. And these vehement demonstrations twise repeated suffer it to be drawen no otherwhere but to Christ. And yet plainer and fuller is the place of *Malachie*, where he promiseth that he shal come, the Lord that was then desired, to his owne temple. But to none but to the only soueraigne God was the temple dedicate, which temple yet the Prophet doth claime for Christ, whereupon followeth, that Christ is the same God that was euer honored among the Iewes.

Osee.12.5. Gen.32.29. 1.Cor.10.4. Zach.2.3. Esa.25.9. Mal.3.1.

The Godhead of Christ plainly auouched in the New Testament.

11 As for the new Testament, it swarmeth with innumerable testimonies, therefore we must trauell rather shortly, to choose out few, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediatour in flesh: yet all that I shall bring foorth shall aptly serue to prooue his Godhead. First, this is worthie to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles do shew that they are either alreadie performed, or hereafter to be performed in Christ. For where *Esay* prophecieth that the Lord of hostes shall be to the Iewes & Israelites a stumbling stone & a rock to fall vpon: *Paul* affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in another place, We must all (saith he) once be brought to appeare before the iudgement throne of Christ. For it is written, to me shall all knees bow, and to me shall all toongs sweare. Seeing God in *Esay* speaketh this thing of himself, and Christ in deed performeth it in himselfe, it followeth that he is the selfesame God, whose glorie may not be withdrawen to another. And that thing which writing to the *Ephesians* he alleageth out of the Psalmes, is euident that it can be applied to none but to God alone. Ascending on hie he hath caried captiuitie captiue, meaning that such ascending was in shadow shewed, when God in notable victorie against foreine nations did shew foorth his power, but he declareth that in Christ it was more fully performed. So *Iohn* testifieth that it was the glorie of the Sonne that was reuealed to *Esay* by a vision, whereas indeed the Prophet himself writeth that the maiesty of God appeared vnto him. And it is euident that those things which the Apostle writing to the Hebrues applieth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didst lay the foundations of heauen & earth, &c. Againe, worship him all ye his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Psalmes, he himselfe alone hath fulfilled. For it was he that rose vp and had mercie of *Sion*. It was he that claimed to himselfe the kingdome of all the nations and Ilands. And why should *Iohn* sticke to apply the maiestie of God to Christ, which

Esa.8.14. Rom.9.24. Rom.14.10. Esa.55.23. Ephe.8.4. Psal.57.19. Iohn 1.14. Esa.6.1. Heb.1.10.& 6. Iohn 1.1.

2.Cor.10. Rom.9.5.

in his preface had ſaid that the word was alway God? Why ſhould *Paul* feare to ſet Chriſt in the iudgement throne of God, hauing before with ſo open proclamation declared his Godhead, where he ſaied that he was God bleſſed to the end of worlds? And to make appeare, how well he agreeth in this point with himſelfe, in another place he writeth that Chriſt is God openly ſhewed in the fleſh. If he be God to be praiſed to the end of worlds, then he is the ſame to whom in another place he affirmeth all glorie and honour to be due. And thus he hideth not, but plainly cryeth out, that he would haue counted it no robberie, if he had ſhewed himſelfe equall with God, but that he willingly abaſed himſelfe. And that the wicked ſhould not carpe that he is ſome made God, *Iohn* goeth further and ſaith: He is the true God and the eternall life. Although it ought aboundantly to ſatisfie vs, that he is called God, ſpecially of that witneſſe which expreſly affirmeth vnto vs, that there are no more Gods but one. That ſame witnes is *Paul*, which ſaith thus: How many ſoeuer be called Gods, either in heauen or in earth, to vs there is but one God from whom are all things. When we heare of the ſame mouth, that God was openly ſhewed in the fleſh, that God with his owne bloud purchaſed the Church vnto himſelfe: why ſhould we imagine a ſecond God which he himſelfe acknowledgeth not? And it is no doubt that all the godly were of the ſame meaning. Likewiſe *Thomas* in proteſting him to be his Lord and his God, doth profeſſe that he is that onely one God whom he had alwaies worſhipped.

1.Tim.3.16. 1.Tim.1.17. Philip.2.6. Iohn 5.20. 1.Cor.8.5. 1.Tim.3.16. Act.10.28. Iohn 20.28.

12 *Now if we eſteeme his Godhead by the works that in the Scripture are aſcribed vnto him, it ſhall thereby more euidently appeare. For when he ſaid that from the beginning he was thitherto working with his Father: the Iewes which were moſt dull in vnderſtanding of all his other ſayings, yet then perceiued that he tooke vpon him the power of God. And therefore as *Iohn* telleth, they ſought the more to kill him, becauſe he did not onely breake the Sabboth, but alſo did call God his Father, making himſelfe equall with God. How dull ſhall we be then, if we doe not perceiue that his Godhead is herein plainely affirmed? And truely to order the world with prouidence and power, and to gouerne all things with the authority of his owne might, which the Apoſtle aſcribeth vnto him, belongeth to none but onely to the creator. And he not onely enterparteneth the gouerment of the world with his Father, but alſo all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that doe away thine offences for mine owne ſake. According to the meaning of this ſentence, when the Iewes thought that wrong was done to God for that Chriſt did forgiue ſinnes, Chriſt not onely affirmed in words, but alſo prooued by miracle that this power belonged vnto himſelfe. We ſee therefore that he hath, not the miniſtration, but the power of forgiueneſſe of ſinnes, which the Lord ſaith he will not ſuffer to paſſe away from himſelfe to any. What ſhall we ſay of ſearching, and pearſing the ſecret thoughts of hearts? is it not the propertie of God alone? But the ſame had Chriſt: whereby is gathered that he is God.

* *His working with the Father, his gouerning of the world, his pardoning of ſinnes, his perceiuing the very thoughts of the hearts, proueth him to be very God.*

Iohn 5.17. Heb.1.3. Eſa.43.25. Mat.9.6. Mat.9.4.

13 *Now in his miracles how plainly and clearely doth he appeare? And though I graunt that as well the Prophets as the Apoſtles did equall and like miracles to theſe that he did: yet this great difference is there, that they by their miniſtration diſpoſed the gifts of God, he ſhewed foorth his owne power. He vſed ſometime prayer, to the end to giue glory vnto his Father. But we ſee for the moſt part his owne power ſhewed vnto vs. And how could it otherwiſe be but that he was the very authour of miracles that by his owne authoritie gaue power to other to deale miracles abroad? For the Euangeliſt declareth that he gaue power to the Apoſtles to raiſe vp the dead, to heale the leprous, to caſt out deuils, &c. And they ſo vſed the miniſtration thereof, that they ſufficiently ſhewed that this power came not from elſewhere but from Chriſt. In the name of Ieſus Chriſt (ſaith *Peter*) riſe and walke. It is therefore no marueile if Chriſt alledged his miracles to confound the vnbeleeuingneſſe of the Iewes: foraſmuch as they were ſuch as being done by his owne power, did giue a moſt plaine teſtimonie of his Godhead. If elſewhere then in God there is no ſaluation, no righteouſneſſe, no life: and Chriſt conteineth all theſe things in him, ſurely he is thereby declared to be God. And no man can obiect againſt me and ſay, that life and ſaluation is powred into him by God: for it is not ſayd that he receiued ſaluation, but that he

* *That hee wrought miracles by his own power, and gaue power vnto others to worke: that he is the author of life and ſaluation: that he is goodnes and iuſtice it ſelfe, that men are willed to beleeue and truſt in him: that his name is called vpon, that we are taught to glory in the knowledge of him, that the ſame things are wiſhed iointly from the father and from him, theſe are proofes of his Godhead.*

Mat.10.8. Mar.3.15. & 6.7. Act.3.6. Iohn 5.36. & 10.37. & 14.11. Mat.19.17.

is

is ſaluation himſelfe. And if none be good but onely God: how can he be onely man, being I will not ſay good and iuſt, but ſelfe goodnes and iuſtice? Yea, from the firſt beginning of the creation as the Euangeliſt witneſſeth, in him was life: and he euen then being life was the light of men. Wherefore being ſupported with ſuch prooues we are bold to repoſe our faith and hope in him: when yet we know that it is an vngodlineſſe that robbeth God for any man to faſten his confidence in creatures. Beleeue yee in God? ſaith he. Beleeue then alſo in me. And ſo doth *Paul* expound thoſe two places of *Eſay*, Whoſoeuer truſteth in him, ſhall not be put to ſhame. Againe, Out of the roote of *Iſay* ſhall he come that ſhall riſe to rule peoples, in him the nations ſhall truſt. And why ſhould we ſeeke out more teſtimonies of Scripture for this matter, when we ſo often meete with this ſentence? He that beleeueth in me hath eternall life. Moreouer the inuocation which hangeth vpon faith belongeth alſo to him, which yet is proper to the maieſtie of God, if he haue any thing at all proper to himſelfe. For one Prophet ſayeth: Whoſoeuer calleth vpon the name of *Iehouah* ſhall be ſaued: and another ſayeth, a moſt ſtrong toure is the name of *Iehouah*: to it the righteous ſhall flee and hee ſhall be ſaued, but the name of Chriſt is called vpon for ſaluation: it followeth therefore that he is *Iehouah*. As for inuocation, we haue an example of it in *Stephen*, when he ſayeth, Lord Ieſu receiue my ſpirit. Againe, in the whole Church, as *Ananias* teſtifieth in the ſame booke. Lord (ſayeth he) thou knoweſt how great euils this man hath done to thy Saints that call vpon thy name. And that it may be more plainely vnderſtanded, that the whole fulneſſe of the Godhead doth corporally dwell in Chriſt, the Apoſtle doth confeſſe that he brought no other doctrine among the Corinthians but the knowledge of him, and that he preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached vnto vs, whom he willeth to glorie in the knowledge of himſelfe alone? Who dare ſay, that he is but a creature, of whom the onely knowledge is our whole glorie? Beſide that, the ſalutations ſet before the Epiſtles of *Paul*, with the ſame benefites from the Sonne which they doe from the Father: whereby wee are taught not onely that thoſe things which the Father giueth vs doe come vnto vs by his interceſſion, but alſo by communitie of power, he is the authour of them. Which knowledge by practiſe is without doubt more certaine and perfect than any idle ſpeculation. For there the godly minde doth behold God moſt preſent, and in manner handle him, where it feeleth it ſelfe to be quickened, lightned, ſaued, iuſtified, and ſanctified.

Iohn 1.4.
Iohn 14.1.
Eſay 26.16.
Eſay 11.10.
Rom.10.11. & 15.12.

Io.2.32.
Pro.28.10.

Act.7.59.
Act 9.13.

1.Cor.2.

Hie.9.24.

14 Wherefore out of the ſame fountaines we muſt fetch our meane of prouing to confirme the Godhead of the Holy ghoſt. Very plaine is the teſtimonie of *Moſes* in the hiſtory of the creation, that the ſpirit of God was vpon the depths, or vpon the vnfaſhioned heape: becauſe he ſheweth that not onely the beautie of the world that is now to be ſeene is preſerued by the power of the Spirit, but ere this beautie was added, the Spirit was then buſied in preſeruing that confuſed lump of things. And that ſaying of *Eſay* cannot be cauilled againſt, And now *Iehouah* and his Spirit hath ſent me. For he communicateth with the Holy ghoſt his chiefe power in ſending of Prophets. Whereby appeareth the diuine maieſtie of the Holy ghoſt. But our beſt prooſe, as I haue ſaid, ſhall be by familiar vſe. For that which the Scriptures impute vnto it, is farre from the propertie of creatures, and ſuch a thing as we our ſelues doe learne by aſſured experience of godlineſſe. For he it is that being each where poured abroad, doth ſuſtaine and giueth growing and life to all things in heauen and in earth. And by this point he is prooued to be none of the number of creatures, for that he is not comprehended within any bounds: but by pouring his liuely force into all things to breath into them life and motion, this is the very worke of God. Moreouer, if regeneration into an incorruptible life be better and more excellent than any preſent quickning: what ſhall we iudge of him from whoſe power the ſame proceedeth? And that he is the author of regeneration, not by a borrowed, but by his owne force, the Scripture in many places teacheth: and not of that onely, but alſo of the immortalitie to come. Finally, as vnto the Sonne, ſo vnto him alſo are applied all thoſe offices that are moſt of all properly belonging to the Godhead. For he ſearcheth the deepe ſecrets of God, wherewith none of

Gen.1.2.
Reaſons prouing the godhead of the holy Ghoſt, as it preſerued the world in that originall confuſion, it regenerateth, it ſent the Prophets, it giueth life, the offices are attributed vnto it which are proper vnto God, as to ſearch the ſecrets of God, &c.
Eſa.48.16.

1.Cor.2.10.
1.Cor.12.10.

of all the creatures is of counsell. He giueth wisedome and skill to speake, whereas yet the Lord pronounceth to *Moses* that it is onely his worke to doe it. So by him we come to a partaking of God, so that we may feele his power as it were working life in vs. Our iustification is his worke. From him is power, sanctification, trueth, grace, and what good thing soeuer may be thought of, because it is the holy Ghost onely from whom proceedeth all kinde of gifts. For that sentence of *Paul* is right woorthy to be noted. Although there be diuers gifts, and manifolde and sundrie is the distribution of them, yet is there but one holy Spirit: because he maketh him not onely the originall and beginning, but also the author. Which a litle after is more plainely expressed in these words. One and the same spirit distributeth all things as he will. For if he were not something subsisting in God, he would not attribute vnto him choise of mind and will. Therefore most euidently doth *Paul* giue to the holy Ghost diuine power, and sheweth that he is substantially resident in God.

Exod.4.11.

1.Cor.12.11.

The holy Ghost in Scripture plainlie termed God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathered that we are the temple of God, because his spirit dwelleth in vs: which thing is not lightly to be passed ouer. For whereas God so often promiseth that he will choose vs for a temple to himselfe, that promise is no other way fulfilled, but by his spirit dwelling in vs. Surely, as *Augustine* very well saith: if we were commanded to make vnto the holy Ghost a temple of timber and stone because such worship is due to God onely, it were a cleere argument that he is God: now therefore how much cleerer is this, that we ought not to make a temple, but our selues to be a temple for him? And the Apostle himselfe, calleth vs sometime the temple of God, sometime the temple of the holy Ghost, both in one meaning. And *Peter* reprehending *Ananias* for that he had lied to the holy Ghost, said that he lied not vnto men but vnto God. And where *Esay* bringeth in the Lord of hostes speaking, *Paul* teacheth that it is the holy Ghost that speaketh. Yea, where comonly the Prophets say, that the words which they vtter are the words of the Lord of hostes, Christ and the Apostles doe referre them to the holy Ghost. Whereby it followeth that he is the true *Iehouah*, that is the chiefe authour of prophecies. Againe, where God complaineth that he was prouoked to wrath by the stubburnesse of his people, in steed of that *Esay* saith that his holy spirit was grieued. Last of all, if blasphemie against the holy Ghost be not forgiuen in this world nor in the world to come, whereas he may obtain pardon that hath blasphemed against the Sonne: his diuine maiestie is hereby plainly prooued, the offence or diminishment whereof is an vnpardonable crime. I doe wittingly and of purpose omit many testimonies that the ancient writers haue vsed. They haue thought it a maruellous meete place to alleage out of *Dauid*: with the word of the Lord the heauens were established, and all the power of them with the spirit of his mouth, to proue that the world was no lesse the worke of the holy Ghost than of the Sonne. But forasmuch as it is commonly vsed in the Psalmes to repeate one thing twise: and in *Esay*, the spirit of his mouth is as much to say as his word, that reason is very weake. Therefore I thought good to touch a few such things as godly minds might soundly rest vpon.

1.Cor.3.17. & 6.19. 2 Cor.6.16. August. ad Maximinum. Epist.66.

Act 5.3. Esay 6.9. Act.28.25.

Esay 43.10. Mat.12.30. Mar.3.29. Luke 12.10. Psal.33.6.

Esay 11.4.

In the Trinitie of persons the vnitie of God is proued by this, that there is but one faith, and one baptisme.

16 And as God hath more plainly disclosed himselfe by the comming of Christ, so is he also in the three persons become more familiarly knowne. But of all the testimonies let this one suffice vs for this present. *Paul* so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this maner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he thereby prooueth that there is but one Faith. Therefore if we be entred into the faith and religion of one God by Baptisme: we must needs thinke him the true God in whose name we are baptised: And it is not to be doubted, but that in this solemne protestation, Christ ment to testifie that the perfect light of faith was alreadie deliuered, when he said: Baptise them in the name of the Father and of the Sonne and of the holie Ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeared in the Father, the Sonne, and the holie Ghost. Wherby is euident that in the essence of God abide three persons, in which the one God is knowen. And surely, forasmuch as our faith ought not to looke hither and thither, nor diuersly to wander about, but to haue regard to the one God, to be

Eph.4.5.

Mat.28.29.

applied

applied to him, and to sticke fast in him: it is hereby easily prooued, that if there be diuers kindes of Faith, there must also be many Gods. Now whereas Baptisme is a Sacrament of Faith: it prooueth vnto vs the vnitie of God, because it is but one. And heereof also followeth, that it is not lawfull to be baptised but into one God, because we embrace the faith of him, into whose name we are baptised. What ment Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, and the Holy Ghost, but that we ought with one faith to beleeue in the Father, Sonne, and the Holie Ghost? Therefore sith this remaineth certaine, that there is but one God, and not many, we determine that the Worde and the Spirit are nothing else but the very selfe essence of God. And very foolishly did the *Arrians* prate, which confessing the Godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the *Macedonians*, who would haue to be vnderstood by the Spirit, onely the gifts of grace that are powred foorth into men. For as wisedome, vnderstanding, prudence, fortitude, feare of God doe proceede from him: so he onely is the spirit of wisedome, prudence, fortitude, and godlinesse. Yet is not he deuided according to the distribution of his graces: but howsoeuer they be diuersly dealt abroad, yet he remaineth one and the same, as the Apostle saith. 1. Cor. 12. 11.

The sonne distinguished from the father, and the spirit from them both.

17 Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirit. In discussing whereof, how great religiousnesse and sobrietie we ought to vse, the greatnesse of misterie it selfe doth admonish vs. And I verie well like that saying of *Gregorie Nazianzene*: I cannot thinke vpon the one, but by and by I am compassed about with the brightnesse of the three: And I cannot seuerally discerne the three, but I am suddenly driuen backe to one. Wherefore let it not come in our mindes once to imagine such a Trinitie of Persons as may holde our thought withdrawen into seueralities, and doth not foorthwith bring vs againe to that vnitie. The names of Father, Sonne, and holie Ghost, doe prooue a true distinction, that no man should thinke them to be bare names of addition, whereby God according to his workes is diuersly entituled: but yet it is a distinction, not a diuision. The places that we haue already cited, doe shew that the Sonne hath a propertie distinct from the Father, because the Worde had not bene with God, if he had not beene another thing than the Father: neither had he had his glorie with the Father but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he saith, that there is another which beareth him witnesse. And for this purpose maketh that which in another place is said, that the Father created all things by the Word, which he could not, but being after a certaine manner distinct from him. Moreouer, the Father came not downe into the earth, but he that came out from the Father. The Father died not, nor rose againe, but he that was sent by him. Neither yet did this distinction begin at the taking of the flesh: but it is manifest that he was also before, the onely begotten in the bosome of the Father. For who can abide to say, that then the Sonne entered into the bosome of the Father, when he descended from heauen to take manhood vpon him? He was therefore before in the bosome of the Father, and enjoyed his glorie with the Father. As for the distinction of the Holy Ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shew it to be another beside himselfe? as when he promiseth that he will send another comforter, and often in other places.

In sermone de sacro baptismo.

Iohn 5. 3. & 8 16.

Iohn 1. 18.

Ioh. 14. 6. 15. 26.

Iohn 14. 16.

18 But to borrow similitudes from matters of men, to expresse the force of this distinction, I know not whether it be expedient. Indeed the olde fathers are wont soe to doe sometime: but withall they doe confesse, that whatsoeuer they bring forth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring forth any thing vnfitly, it should giue occasion either to the malicious to cauill, or to the vnskilfull to be deceiued. Yet such distinction as we haue marked to be set out in Scriptures, it is not good to haue left vnspoken. And that is this, that to the Father is giuen the beginning of working, the fountaine and spring of all things: to the Sonne wisedome, counsell, and the very disposition in the dooing of things: to the holy Ghost is assigned power and effectuall working. And although eternitie belong vnto the Father, and eternitie to the Sonne and to the Holy Ghost also, for as much as God

That the father is of none, the sonne is of the father, and the spirit is of both.

could neuer haue beene without his wiſedome and power, and in eternitie is not to be ſought, which was firſt or laſt: yet this obſeruation of order is not vaine or ſuperfluous, wherein the Father is reckoned firſt, and then of him the Sonne, and after of them both the holie Ghoſt. For euery mans minde of it ſelfe enclineth to this, firſt to conſider God, then the wiſedome riſing out of him, and laſt of all the power wherewith he putteth the decrees of his purpoſe in execution. In what ſort the Sonne is ſaid to be of the Father onely, and the holie Ghoſt both of the Father and the Sonne, is ſhewed in many places, but no where more plainly than in the viij. Chapter to the Romanes, where the ſame ſpirit is without difference ſometime called the ſpirit of Chriſt, and ſometime of him that raiſed vp Chriſt from the dead: and that not without cauſe. For *Peter* doth alſo teſtifie that it was the ſpirit of Chriſt wherewith the Prophets did prophecie, whereas the Scripture ſo often teacheth, that it was the Spirit of God the Father.

That the Trinitie of perſons is an argument to proue the vnitie of God: and in what ſenſe the father is the beginning of the ſonne. Iohn 14. 10. Auguſt. hom. de temp. 38.

19 Now this diſtinction is ſo farre off from ſtanding againſt the ſingle vnitie of God, that thereby we may proue that the Sonne is one God with the Father, becauſe he hath one ſpirit with him, and that the holy Spirit is not a thing diuers from the Father and the Sonne. For in each Hypoſtaſis is vnderſtanded the whole ſubſtance, with this, that euery one hath his owne propertie. The Father is whole in the Sonne, and the Sonne is whole in the Father, as himſelfe affirmeth: I am in the Father, and the Father is in me. And the Eccleſiaſticall writers doe not grant the one to be ſeuered from the other by any difference of eſſence. By theſe names that betoken diſtinction (ſaith *Auguſtine*) that is ment whereby they haue relation one to another, and not the very ſubſtance whereby they are all one. By which meaning are the ſayings of the old writers to be made agree, which otherwiſe would ſeeme not a little to diſagree. For ſometime they ſay that the Father is the beginning of the Sonne, and ſometime that the Sonne hath both Godhead and eſſence of himſelfe, and is all one beginning with the Father. The cauſe of this diuerſitie *Auguſtine* doth in another place well and plainly declare, when he ſaith: Chriſt hauing reſpect to himſelfe, is called God, and to his Father is called the Sonne. And againe, the Father as to himſelfe is called God, as to his Sonne is called the Father, where hauing reſpect to the Sonne he is called the Father, he is not the Sonne: and where as to the Father he is called the Sonne, he is not the Father: and where he is called as to himſelfe the Father, and as to himſelfe the Sonne: it is all one God. Therefore when we ſimply ſpeake of the Sonne: without hauing reſpect to the Father, we doe well and properly ſay, that he is of himſelfe: and therefore we call him but one beginning: but when we make mention of the relation betweene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of *Auguſtine* concerning the Trinitie doth nothing but ſet forth this matter. And much ſafer it is to reſt in that relation that he ſpeaketh of, than in too ſubtlely pearcing vnto the high myſterie, to wander abroade by many vaine ſpeculations.

De trinitate & coll. ad Paſcentium epiſt. 174. Cyrillus de trin. lib. 6. idē lib. 3. dialog. Auguſt. in Pſal. 109. & tract. in Iohn 39. & Pſal. 68.

The diuerſitie of perſons and the order of them ſtandeth well inough with one ſingle diuine eſſence, whereunto we muſt haue recourſe when the father, the ſonne, or the ſpirit ſeuerally is called God, and not imagin each to be a ſeuerall God from other.

20 Let them therefore that are pleaſed with ſoberneſſe, and contented with meaſure of faith, ſhortly learne ſo much as is profitable to be knowen: that is, when we profeſſe that we beleeue in one God, vnder the name of God, we vnderſtand the one onely and ſingle eſſence in which we comprehend three Perſons or Hypoſtaſes. And therefore ſo oft as we doe indefinitely ſpeake of the name of God, we meane no leſſe the Sonne and the holy Ghoſt than the Father. But when the Sonne is ioyned to the Father, then commeth in a relation, and ſo we make diſtinction betweene the Perſons. And becauſe the properties in the Perſons bring an order with them, ſo as the beginning and originall is in the Father: ſo oft as mention is made of the Father and the Sonne, or the holy Ghoſt together, the name of God is peculiarly giuen to the Father. By this meane is retained the vnitie of the eſſence, and regard is had to the order, which yet doth miniſh nothing of the godhead of the Sonne and of the Holy Ghoſt. And whereas we haue already ſeene that the Apoſtles doe affirme, that the Sonne of God is he, whom *Moſes* and the Prophets doe teſtifie to be *Iehouah* the Lord, we muſt of neceſſitie alway come to the vnitie of the eſſence. Wherefore it is a deteſtable ſacriledge for vs to call the Sonne a ſeuerall God from the Father, becauſe the ſimple name of God, doth admit no relation, and God in reſpect of himſelfe cannot be ſaid to be this or that. Now, that the name of *Iehouah* the Lord indefinitely taken is applied to Chriſt, appeareth by the words

words of *Paul*, where he saith: Therefore I haue thrise praied the Lord, because that after he had receiued the answere of Christ, My grace is sufficient for thee: he saith by and by, that the power of Christ may dwell in me. It is certaine that the name Lord is there set for *Iehouah*, and therefore to restraine it to the person of the Mediatour were very fond and childish, for so much as it is an absolute sentence that compareth not the Father with the Sonne. And we know that after the accustomed maner of the Greekes, the Apostles doe commonly set the word *Kyrios*, Lord, in stead of *Iehouah*. And not to fetch an example farre off, *Paul* did in no other sense pray to the Lord, than in the same sense that *Peter* citeth the place of *Ioel*: Whosoeuer calleth vpon the name of the Lord shall be saued. But where this name is peculiarly giuen to the Sonne, we shall see that there is another reason thereof, when we come to a place fit for it. Now it is ynough to haue in minde, when *Paul* had absolutely prayed to God, he by and by bringeth in the name of Christ. Euen so is the whole God called by Christ himselfe the Spirit. For there is no cause against it, but that the whole essence of God may be spirituall, wherein the Father, the Sonne, and the Holy Ghost be comprehended. Which is very plaine by the Scripture. For euen as there we heare God to be made a Spirit: so we doe heare the Holy Ghost, for so much as it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

2. Cor. 12. 9.

Act. 2. 16. Ioel 2. 28.

21 But for as much as Sathan, to the end to roote out our faith, hath alway moued great contentions, partly concerning the diuine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of persons: And as in a maner in all ages he hath stirred vp wicked spirits to trouble the true teachers in this behalfe: so at this day he trauelleth out of the old embers to kindle a new fire: therefore heere it is good to answere the peruerse foolish errours of some. Hitherto it hath beene our purpose, to leade as it were by the hand those that are willing to learne, and not to striue hand to hand with the obstinate and contentious. But now the truth which we haue alreadie peaceably shewed, must be rescued from the cauillations of the wicked. Albeit my chiefe trauell shall yet be applied to this end, that they which giue gentle and open eares to the word of God, may haue whereupon stedfastly to rest their foote. In this point, if any where at all in the secret mysteries of Scripture, we ought to dispute soberly, and with great moderation, and to take great heed that neither our thought nor our toong proceede any further than the bounds of Gods word doe extend. For how may the mind of man by his capacitie define the immeasurable essence of God, which neuer yet could certainly determine how great is the bodie of the Sunne which yet he daily seeth with his eies? yea, how may she by her owne guiding attaine to discusse the substance of God, that cannot reach to know her owne substance? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he onely, as *Hilarie* saith, is a conuenient witnesse to himselfe, which is not knowen but by himselfe. We shall giue it ouer vnto him, if we shall both conceiue him to be such as he hath opened himselfe vnto vs, and shall not elsewhere search to know of him, then by his owne word. There are to this end written fiue homilies of *Chrysostome* against the *Anomei*. Yet the boldnesse of Sophisters could not be restrained by them from babbling vnbridledly. For they haue behaued themselues in this behalfe no whit more modestly than they are wonted in all other. By the vnhappie successe of which vndiscretion, we ought to be warned to take care that we bend our selues to trauell in this question rather with tractable willingnesse to learne, than with sharpnesse of wit, and neuer haue in our mind either to search for God any where else than in his holy word, or to thinke any thing of him, but hauing his word going before to guide vs, or to speake any thing but that which is taken out of the same word. The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is very hard to know, so doth it bring more businesse and comberance to some wits than is expedient. Let them remember that the minds of men doe enter into a maze when they follow their owne curiositie, and so let them suffer themselues to be ruled with the heauenly oracles, howsoeuer they cannot attaine the height of the mysterie.

With what sobrietie we ought to dispute against heretikes about the mysterie of the Trinitie.

Hilar. lib. pri. de Trinitate.

22 To make a register of the errours, wherewith the pureness of faith in this point of doctrine hath in times past beene assailed, were too long and full of vnprofitable

The monstrous impietie of Seruetus.

table tediousnesse: and the most part of heretikes haue so attempted to ouerwhelme the glory of God with grosse doting errours, that they haue thought it enough for them to shake and trouble the vnskilfull. And from a few men haue sprong vp many sectes, whereof some doe teare in sunder the essence of God, some doe confound the distinction that is betweene the Persons. But if we hold fast that which is already sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy Ghost, is single and vndiuided: Againe, that the Father by a certaine propertie differeth from the Sonne, and the Sonne from the Holy Ghost: we shall stop vp the gate not onely against *Arrius*, and *Sabellius*, but also the other old authors of errours. But because in our time there be risen vp certaine phrentike men, as *Seruetto* and other like, which haue encumbred all things with new deceits: It is good in few words to discusse their falshoods. The name of the Trinitie was so hatefull, yea, so detestable to *Seruetto*, that he said, that all the Trinitaris, as he called them, were vtterly godlesse. I omit the foolish words that he had deuised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinitie is but a thing imagined, because it disagreeth with the vnitie of God. In the meane time the Persons he would haue to be certaine outward conceptions of Forme, which are not truely subsisting in the essence of God, but doe represent God vnto vs in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word & the Spirit were all one: but since that Christ arose God out of God, the holy Ghost sprong also another God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall word of God was the spirit of Christ with God, and the bright shining of his forme: Againe, that the holy Ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne and in the holy Spirit a part of God, euen as the same spirit in vs, and also in wood and stones is substantially a portion of God. What he babbleth of the Person of the Mediatour, we shall hereafter see in place conuenient. But this monstrous forged deuise, that a Person is nothing else but a visible forme of the glory of God, needeth no long confutation, For whereas *Iohn* pronounceth, that the word was God before the world was yet create, he maketh it much differing from a conception of forme. But if then also, yea, and from farthest Eternitie of time, that Word which was God was with the Father, and had his own proper glory with the Father, he could not be an outward or figuratiue shining: but it necessarily followeth that he was an Hypostasis that did inwardly abide in God. And although there be no mention made of the Spirit, but in the historie of the creation of the world, yet he is not there brought in as a shadow, but an essentiall power of God, when *Moses* sheweth that the very vnfashioned lumpe was sustained in him. Therefore it then appeared, that the eternall Spirit was alwaies in God, when he preserued and sustained the confused matter of heauen and earth, vntill beautie and order were added vnto it. Surely he could not yet be an image or representation of God as *Seruetto* dreameth. But in other points he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meane shew himselfe visible. For if that be true, there is no other Godhead left vnto Christ, But so farre as he is by the eternall decree of God ordeined his sonne. Moreouer, he so transformeth those imagined shapes, that he sticketh not to fainge new accidents in God. But this of all other is most abhominable, that he confusely mingleth as well the sonne of God, as the holy Ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which euery portion is God. And namely he saith, that the spirits of the faithfull are coeternall and consubstantiall with God: albeit in another place he assigneth the substantiall Deitie, not onely to the soule of man, but also to other creatures.

Iohn 1. 1.

Gen. 1. 2.

That the essence of God doth not belong to the father only.

23 Out of this sinke came foorth another like monstre. For certaine lewd men meaning to escape the hatred and shame of the wickednesse of *Seruetto*, haue indeede confessed, that there are three Persons, but adding a manner how: that the Father which is truely and properly the one onely God, informing the Sonne and the holy Ghost, hath powred

powred his godhead into them. Yea they forbeare not this horrible maner of ſpeech, that the father is by this marke diſtinguiſhed from the ſonne and the holy Ghoſt, that he is the onely eſſentiator or maker of the eſſence. Firſt they pretend this colour, that Chriſt is each where called the ſonne of God, whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be alſo common to the ſonne, yet by reaſon of preeminence it is ſometime giuen to the Father onely, becauſe he is the fountaine and originall of the Deitie, and that for this purpoſe, to make the ſingle vnitie of the eſſence to be thereby noted. They take exception and ſay: If he be truely the ſonne of God, it is inconuenient to haue him reckoned the ſonne of a Perſon. I anſwere that both are true: that is, that he is the ſonne of God becauſe he is the Word begotten of the Father before all worlds (for we come not yet to ſpeake of the Perſon of the Mediatour) and yet for explications ſake we ought to haue regard of the Perſon, that the name of God be not taken ſimply but for the Father onely. For if we meane none to be God but the Father, we plainly throw downe the Sonne from the degree of God. Therefore ſo oft as mention is made of the Godhead, we muſt not admit a compariſon betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to *Eſay* was the true and onely God, and yet *Iohn* affirmeth that the ſame was Chriſt. And he that by the mouth of *Eſay* teſtified, that he ſhould be a ſtumbling ſtone to the Iewes was the onely God: and yet *Paul* pronounceth that the ſame was Chriſt. He that cryeth out by *Eſay*, I liue, and to me all knees ſhall bow, is the onely God: and yet *Paul* expounded that the ſame was Chriſt. For this purpoſe ſerue the teſtimonies that the Apoſtle reciteth. Thou O God haſt laid the foundations of heauen and earth. Againe, let all the Angels of God worſhip him, which things belong to none, but to the onely God. And yet he ſaith, that they are the proper titles of Chriſt. And this cauillation is nothing worth, that that is giuen to Chriſt, which is proper to God, becauſe Chriſt is the ſhining brightneſſe of his glory. For becauſe in each of theſe places is ſet the name of *Iehouah*, it followeth, that it is ſo ſaid in reſpect that he is God of himſelfe. For if he be *Iehouah*, it cannot be denied that he is the ſame God that in another place crieth out by *Eſay*: I, I am, and beſide me there is no God. It is good alſo to conſider that ſaying of *Hieremie*: The gods that haue not made the heauen and earth, let them periſh out of the earth that is vnder the heauen. Wheras on the other ſide we muſt needs confeſſe, that the Sonne of God is he, whoſe Godhead is oft prooued in *Eſay* by the creation of the world. And how can it be that the Creator, which giueth being to all things ſhall not be of himſelfe, but borrow his being of another? For whoſoeuer ſaith that the Sonne was eſſentiate or made to be of his Father, denieth that he is of himſelfe. But the Holy Ghoſt ſaith the contrary, naming him *Iehouah*. Now if we graunt that the whole eſſence is in the Father onely, either it muſt be made partable, or be taken from the Sonne, and ſo ſhall the Sonne be ſpoiled of his eſſence, and be a God onely in name and title. The eſſence of God, if we beleeue theſe trifles: belongeth onely to the Father, for as much as he is onely God, and is the eſſence maker of the Sonne. And ſo ſhall the Godhead of the Sonne be an abſtract from the eſſence of God, or a deriuation of a part out of the whole. Now muſt they needes graunt by their owne principle, that the holy Ghoſt is the Spirit of the Father onely. For if he be a deriuation frm the firſt eſſence, which is onely proper to the Father, of right he cannot be accounted the Spirit of the Sonne: which is confuted by the teſtimonie of *Paul*, where he maketh the Spirit common to Chriſt and the Father. Moreouer, if the Perſon of the Father be wiped out of the Trinitie, wherein ſhall he differ from the Sonne and the holy Ghoſt, but in this, that he onely is God? They confeſſe Chriſt to be God, and yet they ſay, he differeth from the Father. Againe, there muſt be ſome marke of difference to make that the Father be not the Sonne. They which ſay that marke of difference to be in the eſſence, doe manifeſtly bring the true Godhead of Chriſt to nothing, which cannot be without eſſence, yea, and that the whole eſſence. The Father differeth not from the Sonne, vnleſſe he haue ſomething proper to himſelfe that is not common to the Sonne. What now will they finde wherein to make him different? If the difference be in the eſſence, let them anſwere if he haue not communicated the ſame to the Sonne. But that could not

Eſay. 6. 1. Iohn 12. 41. Eſay. 8. 14.

Rom. 9 33. Eſay. 45. 23. Rom. 14. 11. Heb. 1. 10. Pſal. 102. 26. Pſal 97. 7.

Eſay. 44 6. Iere. 10. 11.

not be in part, for to ſay that he made halfe a God were wicked. Beſide that by this meane they doe fouly teare in ſunder the eſſence of God. It remaineth therefore that the eſſence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the eſſence there is no difference of the one of them from the other. If they ſay, that the Father in giuing his eſſence, remaineth neuertheleſſe the onely God, with whom the eſſence abideth? then Chriſt ſhall be a figuratiue God, and a God onely in ſhew and in name but not indeede: becauſe nothing is more proper to God than to be, according to this ſaying: He that is hath ſent me vnto you.

Exod. 5. 13.

The arguments anſwered which are brought to proue the father to be the onely true God.

24 It is eaſie by many places to prooue that it is falſe which they hold, that ſo oft as there is in Scripture mention made abſolutely of God, none is meant thereby but the Father. And in thoſe places that they themſelues doe alleadge, they fouly bewray their owne want of conſideration, becauſe there is alſo ſet the name of the Sonne. Whereby appeareth, that the name of God is there relatiuely taken, and therefore reſtrained to the Perſon of the Father. And there obiection where they ſay, If the Father were not onely the true God, he ſhould himſelfe be his owne Father, is anſwered with one word. It is not inconuenient for degree and orders ſake, that he be peculiarly called God which hath not onely of himſelfe begotten his wiſedome, but alſo is the God of the Mediatour, as in place fit for it, I will more largely declare. For ſith Chriſt was openly ſhewed in the fleſh, he is called the Sonne of God, not onely in reſpect that

Mat. 19. 17.

he was the eternall Word before all worlds begotten of the Father: but alſo becauſe he tooke vpon him the Perſon and office of the Mediatour to ioyne vs vnto God. And becauſe they doe ſo boldly exclude the Sonne from the honor of God, I would faine know whether the Sonne when he pronounceth, that none is good but God, doe take goodneſſe from himſelfe? I doe not ſpeake of his humane nature, leaſt perhaps they ſhould take exception, and ſay, that whatſoeuer goodnes was in it, it came of free gift. I aske whether the eternall Word of God be good or no? If they ſay nay, then we hold their vngodlineſſe ſufficiently conuinced: in ſaying yea, they confound themſelues. But whereas at the firſt ſight, Chriſt ſeemeth to put from himſelfe the name of Good, that doth the more confirme our meaning. For ſith it is the ſingular title of God alone, foraſmuch as he was after the common maner ſaluted by the name of Good, in refuſing falſe honour, he did admoniſh them, that the goodneſſe wherein he excelled,

1. Tim. 1. 17.

was the goodneſſe that God hath. I aske alſo, where *Paul* affirmeth that onely God is immortall, wiſe, and true, whether by theſe words Chriſt be brought into the number of men mortall, fooliſh, and falſe? Shall not he then be immortall, that from the beginning was life to giue immortalitie to Angels? Shall not he be wiſe, that is the eter-

Phi. 2. 10.

nall wiſedome of God? Shall not the truth it ſelfe be true? I aske furthermore, whether they thinke that Chriſt ought to be worſhipped or no? For he claimeth this vnto himſelfe, to haue all knees bow before him: it followeth that he is the God which did in the law forbid any other to be worſhipped but himſelfe. If they will haue that meant

Eſay. 44. 6.

of the Father onely which is ſpoken in *Eſay*: I am, and none but I: this teſtimonie I turne againſt themſelues, foraſmuch as we ſee, that whatſoeuer pertaineth to God is giuen to Chriſt. And their cauillation hath no place, that Chriſt was exalted in the fleſh, wherein he had beene abaſed, and that in reſpect of the fleſh, all authoritie is

Phil. 2. 7.

giuen him in heauen and in earth: becauſe although the maieſtie of King and Iudge extend to the whole Perſon of the Mediatour, yet if he had not beene God openly ſhewed in the fleſh, he could not haue beene aduanced to ſuch height, but that God ſhould haue diſagreed with himſelfe. But this controuerſie *Paul* doth well take away, teaching that he was equall with God before he did abaſe himſelfe vnder the ſhape of a ſeruant. Now how could this equalitie haue ſtand togither, vnleſſe he had beene the

Eſay. 25. 9.

ſame God whoſe name is *Iah* and *Iehouah*: that rideth vpon the Cherubin, that is King of all the earth and Lord of the worlds? Now howſoeuer they babble againſt it, it cannot be taken from Chriſt which *Eſay* ſaith in another place: He, he, is our God, for him we haue waited, whereas in theſe words he deſcribeth the comming of God the Redeemer, not onely that ſhould bring home the people from the exile of Babylon, but alſo fully in all points reſtore the Church. And with their other cauillation they nothing preuaile, in ſaying, that Chriſt was God in his Father. For though we confeſſe

confesse that in respect of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detestable inuention to say, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he should haue moe essences than on, or else they call Christ God onely in title and imagination. If they graunt that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is vnbegotten and vnfashioned. I know that many quick-nosed men doe laugh at this that we gather the distinction of Persons out of the words of *Moses*, where he bringeth in God speaking thus: Let vs make man after our image. But yet the godly readers doe see how vainly and fondly *Moses* should bring in this as a talke of diuers together, if there were not in God moe Persons than one. Now certaine is it, that they whom the Father spake vnto, were vncreate: but nothing is vncreate but God himselfe, yea the one onely God. Now therefore vnlesse they graunt that the power of creating was common, and the authoritie of commaunding common, to the Father, the Sonne, and the Holy Ghost: it shall follow that God did not inwardly thus speak to himselfe, but directed his speech to other forreine workemen. Finally one place shall easily answere two of their obiections. For whereas Christ himselfe pronounceth that God is a Spirit, this were not conuenient to be restrained to the Father onely, as if the Word himselfe were not of Spirituall nature. If then the name of Spirit doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended vnder the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth: whereupon followeth another thing, because Christ doth vnder a head execute the office of a teacher, he doth giue the name of God to the Father, not to the intent to destroy his owne Godhead, but by degrees to lift vs vp vnto it.

Gen. 1. 26.

Iohn 4. 24.

25 But in this they are deceiued, that they dreame of certaine vndiuided singular things, whereof each haue a part of the essence. But by the Scriptures, we teach, that there is but one essentiall God, and therefore that the essence as well of the Sonne as of the Holy Ghost is vnbegotten. But for so much as the Father is in order first & hath of himselfe begotten his wisedome, therefore rightfully as is aboue said, he is counted the originall and fountaine of all the Godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of Person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsely and cauillously they ascribe vnto vs a deuise of their owne braine, as though we did faigne that by deriuation there come three Persons out of one essence: whereas it is euident by our writings, that we doe not drawe the Persons out of the essence, but although they be abiding in the essence we make a distinction betweene them. If the Persons were seuered from the essence, then peraduenture their reason were like to be true. But by that meanes it should be a Trinitie of Gods and not of Persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make vp the Trinitie, as though we did imagine that there descend three Gods out of it. And this exception groweth of like foolishnes where they say, that then the Trinitie, should be without God. For though it meete not to make vp the distinction as a part or a member, yet neither are the Persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. We say therefore, that the Godhead is absolutely of it selfe. Whereby we grant that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his Person is God himselfe. And the true teaching writers that in olde time haue spoken of the Trinitie, haue onely applied this name to the Persons, for so much as it were not onely an absurd errour but also a grosse vngodlinesse, to comprehend the essence in the distinction. For they that will haue these three to meete, the essence, the Sonne, and the holy Ghost, it is plaine that they doe destroy the essence of the Sonne and the holy Ghost, for else the parts ioyned together would fall in sunder, which is a fault in euery distinction. Finally if the Father and the Sonne were Synonimes or seuerall names signifying one thing, so the

There is one indiuisible diuine essence, which is vnbegotten, absolutely of it selfe and without beginning.

the Father ſhould be the Godmaker, and nothing ſhould remaine in the Sonne but a ſhadow, and the Trinitie ſhould be nothing elſe, but the ioyning of one God with two creatures.

Chriſt though the ſonne of God, yet properly God not by a certaine derived dietie, but by the ſame Godhead where by his father is God.

26 Whereas they obiect, that if Chriſt be properly God, he is not rightfully called the Son: to that we haue already anſwered, that becauſe in ſuch places there is a compariſon made of the one Perſon to the other, the name of God is not there indefinitely taken, but reſtrained to the Father onely, in ſo much as he is the beginning of the Godhead, not in making of eſſence as the maddmen doe fondly imagine, but in reſpect of order. In this meaning is conſtrued that ſaying of Chriſt to the Father: this is the eternall life, that men beleeue in thee the one true God, and Ieſus Chriſt whom thou haſt ſent. For ſpeaking in the perſon of the Mediatour, hee keepeth the degree that is meane betweene God and men: and yet is not his maieſtie thereby diminiſhed. For though he abaſed himſelfe, yet he left not with the Father his glory that was hidden before the world. So the Apoſtle in the ſecond Chapter to the Hebrues, though he confeſſeth that Chriſt for a ſhort time was abaſed beneath the Angels, yet he ſticketh not to affirme withall, that he is the ſame eternall God that founded the earth. We muſt therefore hold, that ſo oft as Chriſt in the perſon of the Mediator ſpeaketh to the Father, vnder this name of God is comprehended the Godhead which is his alſo. So when he ſaid to the Apoſtles: It is profitable that I goe vp to the Father, becauſe the Father is greater: He giueth not vnto himſelfe onely the ſecond degree of Godhead to be as touching his eternall eſſence inferiour to the Father, but becauſe hauing obtained the heauenly glory, he gathereth together the faithfull to the partaking of it. He ſetteth his Father in the higher degree, inſomuch as the glorious perfection of brightneſſe that appeereth in heauen, differeth from that meaſure of glory that was ſeene in him being clothed with fleſh. After like maner in another place *Paul* ſaith: that Chriſt ſhall yeelde vp the kingdome to God and his Father, that God may be all in all. There is nothing more abſurd than to take away eternall continuance from the Godhead of Chriſt. If he ſhall neuer ceaſe to be the Sonne of God, but ſhall alway remaine the ſame that he was from the beginning, it followeth that vnder the name of the Father, is comprehended the one eſſence that is comon to them both. And ſurely therefore did Chriſt deſcend vnto vs, that lifting vs vp vnto his Father, he might alſo lift vs vp vnto himſelfe, in as much as he is all one with the Father. It is therefore neither lawfull nor right ſo excluſiuely to reſtraine the name of God to the Father, as to take it from the Sonne. For, *Iohn* doth for this cauſe affirme that he is true God, that no man ſhould thinke that he reſteth in a ſecond degree of Godhead beneath his Father. And I maruel what theſe framers of new Gods do meane, that while they confeſſe Chriſt to be true God, yet they foorthwith exclude him from the Godhead of his Father. As though there could any be a true God but he that is the one God: or as though the Godhead powred from one to another, be not a certaine newe forged imagination.

Iohn. 17. 3.

Iohn. 16. 17.

1. Cor. 15. 24.

Iohn. 1. 1.

Ireneus farre from thinking the father onely and not the ſonne to be properly eternall God.

27 Whereas they heape vp many places out of *Ireneus*, where he affirmeth that the Father of Chriſt is the onely and eternall God of Iſrael: that is either done of a ſhamefull ignorance, or of an extreme wickedneſſe. For they ought to haue conſidered, that then the holy man had to doe in diſputation with thoſe frantike men, that denied that the Father of Chriſt was the ſame God that in old time ſpake by *Moſes* and the Prophets, but that he was I wot not what imagined thing brought out of the corruption of the world. Therefore he altogether trauelleth in this point, to make it plaine, that there is no other God preached of in the Scripture but the Father of Chriſt, and that it is amiſſe to deuiſe any other, and therefore it is no maruell if he ſo oft conclude that there was no other God of Iſrael, but he that was ſpoken of by Chriſt and the Apoſtles. And in like manner now, whereas we are to ſtand againſt another ſort of errour, we may truely ſay that the God which in old time appeared to the Fathers, was none other but Chriſt. But if any man obiect that it was the Father, our anſwere is in readineſſe, that when we ſtriue to defend the Godhead of the Sonne, we exclude not the Father. If the readers take heed to this purpoſe of *Ireneus*, all that contention ſhall ceaſe. And alſo by the ſixt Chapter of the third booke, this whole ſtrife is ended,

where

where the good man ſtandeth all vpon this point, to proue that he which is in Scripture abſolutely & indefinitely called God: is verily the one onely God, and that Chriſt is abſolutely called God. Let vs remember that this was the principall point whereupon ſtoode all his diſputation, as by the whole proceſſe thereof doth appeare: and ſpecially the 46. Chapter of the ſecond booke, that he is not called the Father by darke ſimilitude or parable, which is not very God indeed. Moreouer in another place he ſaith, that as well the Sonne as the Father were ioyntly called God by the Prophets & Apoſtles. Afterward he defineth how Chriſt which is Lord of all, and King, and God, and Iudge, receiued power from him which is the God of all, that is to ſay in reſpect of his ſubiection, becauſe he was humbled euen to the death of the croſſe. And a little after he affirmeth, that the Sonne is the maker of heauen and earth, which gaue the Law by the hand of *Moſes*, and appeared to the Fathers. Now if any man doe prate that with *Irenæus* onely the Father is the God of *Iſrael*, I will turne againe vpon him that which the ſame writer plainly teacheth, that Chriſt is all one and the ſame: as alſo he applyeth vnto him the Prophecie of *Habacuc*: God ſhall come out of the South. To the ſame purpoſe ſerueth that which is read in the ninth Chapter of the fourth booke. Chriſt himſelfe therefore with the Father is the God of the liuing. And in the twelfth Chapter of the ſame booke he expoundeth that *Abraham* beleeued God, becauſe Chriſt is the maker of heauen and earth and the onely God.

Lib. 3. cap. 9. Cap. 12. eiuſdem lib. Cap. 16. eiuſdem lib.

Ibi. ca. 18. & 23.

28 And with no more truth doe they bring in *Tertullian* for their defender. For though he be rough ſometime and crabbed in his manner of ſpeach, yet doth he plainely teach the ſumme of that doctrine that we defend. That is to ſay, whereas he is the one God, yet by diſpoſition and order he is his Word: that there is but one God in vnitie of ſubſtance, and yet that the ſame vnitie by myſterie of orderly diſtribution is diſpoſed into Trinitie, that there are three, not in ſtate, but in degree, not in ſubſtance, but in forme, not in power, but in order. He ſaith that he defendeth the Sonne to be a ſecond next to the Father, but he meaneth him to be none other than the Father, but by way of diſtinction. In ſome places he ſaith that the Sonne is viſible. But when he hath reaſoned on both parts he defineth that he is inuiſible in ſo much as he is the Word. Finally where he affirmeth, that the Father is determined in his owne perſon, he prooueth himſelfe farre from that errour which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his writing expounding himſelfe, he ſaith, that he ſpeaketh not excluſiuely in reſpect of the Sonne, becauſe he denyeth that the Sonne is any other God beſide the Father, and that therefore their ſole gouernement is not broken by diſtinction of Perſon. And by the perpetuall courſe of his purpoſe it is eaſie to gather the meaning of his words. For he diſputeth againſt *Praxeas*, that though God be diſtinguiſhed into three perſons, yet are there not made many Gods nor the vnitie torne in ſunder. And becauſe by the imagination of *Praxeas* Chriſt could not be God, but he muſt alſo be the Father, therefore he ſo much laboureth about the diſtinction. Whereas he calleth the Word and the Spirit a portion of the whole, although it be a hard kinde of ſpeech, yet is it excuſable, becauſe it is not referred to the ſubſtance, but onely ſheweth the diſpoſition and order that belongeth onely to the Perſons, as *Tertullian* himſelfe witneſſeth. And hereof hangeth that: How many Perſons thinkeſt thou there are, O moſt froward *Praxeas*, but euen ſo many as there be names? And ſo a little after that, they may beleeue the Father and the Sonne each in their names and Perſons. Hereby I thinke may be ſufficiently confuted their impudencie, that ſeeke to beguile the ſimple with colour of *Tertullians* authoritie.

Tertullian as farre from that opinion.

29 And ſurely whoſoeuer ſhal diligently compare togither the writings of the old Authors, ſhall find no other thing in *Irenæus*, than that which hath been taught by other that came after. *Iuſtine* is one of the ancienteſt, and he in all things doth agree with vs. Yet let them obiect that he as the reſt doe, calleth the Father of Chriſt the onely God. The ſame thing doth *Hilarie* teach, yea, and ſpeaketh more hardly, that the eternitie is in the Father. But doth he that to take away the eſſence of God from the Sonne? And yet is he altogether in defence of the ſame Faith that wee follow. Yet are they not aſhamed to picke out certaine mangled ſentences whereby they

The Fathers with generall conſent teach Chriſt to be the ſame God with the Father.

would perſwade that *Hilarie* is a Patrone of their errour. Where they bring in *Ignatius:* if they will haue that to be of any authoritie, let them prooue that the Apoſtles made a Law for Lent and ſuch like corruptions of religion. Nothing is more vnſauorie than thoſe fond trifles that are publiſhed vnder the name of *Ignatius*. Wherefore their impudencie is ſo much leſſe tolerable, that diſguiſe themſelues with ſuch viſors to deceiue. Moreouer the conſent of the ancient Fathers is plainly perceiued by this, that at the Councell of *Nice*, *Arrius* neuer durſt alledge for himſelfe the authoritie of any one allowed writer. And none of the Greekes or Latines doth excuſe himſelfe and ſay, that he diſſenteth from them that were before. It needeth not to be ſpoken how *Auguſtine* whom theſe loſelles doe moſt hate, hath diligently ſearched the writings of them all, and how reuerently he did embrace them. Truely euen in matters of leaſt weight he vſeth to ſhew what compelleth him to diſſent from them. And in this matter, if he had read any thing doubtfull or darke in other, he hideth it not. But the doctrine that theſe men ſtriue againſt, he taketh it as confeſſed, that from the fartheſt time of antiquitie it hath beene without controuerſie receiued. And by one word it appeareth that he was not ignorant what other had taught before him, where he ſaith that in the Father is vnitie, in the firſt booke of Chriſtian doctrine, will they ſay that he then forgate himſelfe? But in another place he purgeth himſelfe from ſuch reproch, where he calleth the Father the beginning of the whole Godhead, becauſe he is of none: conſidering indeede wiſely, that the name of God is ſpecially aſcribed to the Father, becauſe if the beginning ſhould not be reckoned at him, the ſingle vnitie of God cannot be conceiued. By this I truſt the godly reader will perceiue that all the cauillations are confuted, wherewith Satan hath hitherto attempted to peruert or darken the pure truth of doctrine. Finally, I truſt that the whole ſumme of doctrine in this point is fully declared, if the readers will temper them of curioſitie, and not more greedily than meete is, ſeeke for comberſome and entangled diſputations. For I take not in hand to pleaſe them, that doe delight in an vntemperate deſire of ſpeculation. Truely I haue omitted nothing of ſubtle purpoſe that I thought to make againſt me. But while I ſtudie to edifie the Church, I thought it beſt to leaue many things vntouched which both ſmally profited, and would greeue the readers with ſuperfluous tediouſneſſe. For to what purpoſe were it to diſpute, whether the Father doe alwaies beget? For as much as it is folly to faigne a continuall act of begetting, ſith it is euident that from eternitie there haue beene three Perſons in God.

THE FOVRETEENTH CHAPTER.

That the Scripture euen in the creation of the world and of all things: doth by certaine markes put difference betweene the true God, and fained gods.

Eſay 40.21. *The creation of the world taught by Moſes, that men might know the God which made it, and not enquire why he made it no ſooner.*

ALthough *Eſay* doth worthily reproch the worſhippers of falſe gods with ſlouthfulneſſe, for that they haue not learned by the very foundations of the earth, and round compaſſe of the heauens, which is the true God: yet ſuch is the dulneſſe and groſſenes of our wit, that leaſt the faithfull ſhould fall away to the inuentions of the Gentiles, it was neceſſary to haue God more expreſly painted out vnto them. For whereas the ſaying that God is the minde of the world, which is counted the moſt tollerable deſcription that is found among the Philoſophers, is but vaine, it behoooueth vs more familiarly to know him, leaſt we alwaies wauer in doubtfulneſſe. Therefore it was his pleaſure to haue an hiſtorie of the creation remaining, whereupon the Faith of the Church might reſt, and ſeeke for none other God but him, whom *Moſes* hath declared to be the maker and builder of the world. There is firſt ſet foorth the time, that by continuall proceeding of yeares the faithfull might come to the firſt originall of mankinde, and of all things. Which knowledge is very neceſſary, not onely to confute thoſe monſtrous fables that ſometime were ſpred in Ægypt and other parts of the world, but alſo, that the beginning of the world once being knowen, the eternitie of God may more clearely ſhine foorth and rauiſh vs in admiration of it. Neither ought we to be any thing mooued with that vngodly mocke, that it is maruell why it came no ſooner in the minde of God to make the heauen and the earth, and

why

why he ſitting idle did ſuffer ſo immeaſurable a ſpace to paſſe away, ſith he might haue made it many thouſand ages before: whereas the whole continuance of the world that now draweth to an end, is not yet come to ſix thouſand yeares. For why God ſo long deferred it, is neither lawfull nor expedient for vs to enquire. Becauſe it mans minde will trauaile to attaine thereunto, it ſhall faile an hundred times by the way, neither were it profitable for vs to know that thing which God himſelfe to proue the modeſtie of our faith, hath of purpoſe willed to be hidden. And well did that godly olde man ſpeake, which when a wanton fellow did in ſcorne demand of him, what God had done before the creation of the world, anſwered, that he buylded Hell for curious fooles. Let this graue and ſeueere warning repreſſe the wantonneſſe that tickleth many, yea, and driueth them to euill and hurtfull ſpeculations. Finally, let vs remember that the ſame inuiſible God whoſe wiſedome, power and iuſtice is incomprehenſible, doth ſet before vs the hiſtorie of *Moſes* as a looking glaſſe, wherein his liuely image appeareth. For, as the eyes that either are growen dimme with age, or dulled with any diſeaſe, doe not diſcerne any thing plainely, vnleſſe they be holpen with ſpectacles: ſo, ſuch is our weakneſſe, that vnleſſe the Scripture direct vs in ſeeking of God, we doe foorth with runne out into vanitie. And they that follow their owne wantonneſſe, becauſe they be now warned in vaine, ſhall all too late feele with horrible deſtruction, how much it had beene better for them reuerently to receiue the ſecret counſels of God, than to vomite out blaſphemies, to obſcure the heauen withall. And rightly doth *Auguſtine* complaine, that wrong is done to God when further cauſe of thinges is ſought for, than his onely will. The ſame man in another place doth wiſely warne vs, that it is no leſſe euill to mooue queſtion of immeaſurable ſpaces of times than of places. For how broad ſoeuer the circuite of the heauen is, yet is there ſome meaſure of it. Now, if one ſhould quarrell with God for that the emptineſſe wherein nothing is contained, is an hundred times more, ſhall not all the godly abhorre ſuch wantonneſſe? Into like madneſſe runne they that buſie themſelues about Gods ſitting ſtill, becauſe at their appointment he made not the world innumerable ages ſooner. To ſatisfie their owne greedineſſe of minde, they couet to paſſe without the compaſſe of the world, as though in ſo large a circuit of heauen, and earth, they could not finde things enough that with their ineſtimable brightneſſe may ouerwhelme all our ſenſes: as though in ſixe thouſand yeeres, God hath not ſhewed examples, in continuall conſideration whereof, our mindes may be exerciſed. Let vs therefore willingly abide encloſed within thoſe boundes wherewith it pleaſed God to enuiron vs, and as it were to penne vp our mindes, that they ſhould not ſtray abroad with libertie of wandring.

Lib. de gen. contra Ma. De ciuit. dei lib. 40.

2 For like reaſon is it that *Moſes* declareth, that the worke of God was not ended in a moment but in ſix daies. For by this circumſtance we are withdrawen from forged inuentions to the one onely God that deuided his worke into ſixe daies, that it ſhould not greeue vs to be occupied all the time of our life in conſidering of it. For though our eies, what way ſoeuer we turne them, are compelled to looke vpon the works of God, yet ſee we how fickle our head is, and if any godly thoughts doe touch vs, how ſoone they paſſe away. Heere againe mans reaſon murmureth, as though ſuch proceedings were diſagreeing from the power of God, vntill ſuch time as being made ſubiect to the obedience of faith, ſhe learne to keepe that reſt whereunto the hallowing of the ſeuenth day calleth vs. But in the very order of things, is diligently to be conſidered the fatherly loue of God toward mankind, in this: that he did not create *Adam* vntill he had ſtored the world with all plentie of good things, For if he had placed him in the earth while it was yet barren and emptie, if he had giuen him life before that there was any light, he ſhould haue ſeemed not ſo well to prouide for his commoditie. But now where he firſt diſpoſed the motions of the Sonne and the Planets for the vſe of man, and furniſhed the earth, the waters, and the aire with liuing creatures, and brought foorth abundance of fruits to ſuffice for foode, taking vpon him the care of a diligent and prouident houſholder, he ſhewed his maruellous bountie toward vs. If a man doe more heedefully wey with himſelfe thoſe things that I doe but ſhortly touch, it ſhall appeare that *Moſes* was the ſure witneſſe and publiſher of the one God the creator. I omit heere that which I haue already declared, that he ſpeaketh not there

The deuiding of the creation into ſix daies, the order of creating, and the maner which Moſes vſed in ſpeaking of God doe ſhew what we ought eſpecially to learne by that hiſtorie.

onely of the bare eſſence of God, but alſo ſetteth foorth vnto vs his eternall Wiſedome and Spirit, to the end we ſhould not dreame that God is any other, than ſuch as he will be knowne by the image that he hath there expreſſed.

The creation of Angels is a thing neceſſarie to be knowen, both becauſe they are the moſt noble part of Gods workes, and alſo for that there are ſundrie errors concerning Angels, which cannot without ſuch knowledge be refuted.

3 But before that I begin to ſpeake more at large of the nature of man, I muſt ſay ſomewhat of Angels. Becauſe, though *Moſes* applying himſelfe to the rudeneſſe of the common people, reciteth in his hiſtory of the creation no other works of God but ſuch as are ſeene with our eies, yet whereas afterward he bringeth in Angels for miniſters of God, we may eaſily gather, that he was the creator of them in whoſe ſeruice they employ their trauell and offices. Though therefore *Moſes* ſpeaking after the capacitie of the people, doth not at the very beginning rehearſe the Angels among the creatures of God: yet that is no cauſe to the contrary, but that we may plainly and expreſly ſpeake thoſe things of them, which in other places the Scripture commonly teacheth. Becauſe if we deſire to know God by his works, ſo noble and excellent an example is not to be omitted. Beſide that, this point of doctrine is very neceſſary for the confuting of many errours. The excellencie of the nature of Angels hath ſo daſeled the minds of many, that they thought the Angels had wrong offered thē, if they ſhould be made ſubiect to the authoritie of one God, & brought as it were in obedience. And hereupon were they fained to be God. There roſe vp alſo one *Manichæus* with his ſect, which made themſelues two originall beginnings of things, God and the deuill, and to God he aſſigned the beginning of good things, and of things of euill nature he determined the deuill to be the author. If our mindes ſhould be entangled with this errour, God ſhould not keepe whole his glory in the creation of the world. For, whereas nothing is more proper to God than eternitie and a being of himſelfe as I may ſo terme it, they which giue that vnto the deuill, doe they not in a maner giue him the title of Godhead? Now where is the almightineſſe of God become, if ſuch authoritie be graunted to the deuill, that he may put in execution what he will though God ſay nay and withſtand it? As for the onely foundation that the *Manichees* haue, that it is vnlawfull to aſcribe vnto God that is good, the creation of any thing that is euill; that nothing hurteth the true faith, which admitteth not that there is any thing naturally euill in the whole vniuerſalitie of the world, becauſe neither the frowardneſſe and malice both of man and the diuell, nor the ſinnes that proceede thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not ſhewed an example both of his wiſedome and iuſtice. Therefore to anſwere theſe peruerſe deuiſes: it behoooueth vs to lift vp our mindes higher than our eyes can attaine to ſee. For which cauſe it is likely, that where in the *Nicene* creed God is called the Creator of all things, things inuiſible are expreſſed. Yet will we be carefull to keepe the meaſure that the rule of godlineſſe appointeth, leaſt the readers with ſearching to vnderſtand further than is expedient, ſhould wander abroad, being led away from the ſimplicitie of Faith. And ſurely, foraſmuch as the holy Ghoſt teacheth vs alway for our profit, and ſuch things are as ſmally auaileable to edifie, he doth either leaue wholely vnſpoken, or but lightly, and as it were ouerrunningly touch them: it ſhall be alſo our duety to be content not to know thoſe things that doe not profit vs.

Superfluous ſpeculations, and curious queſtions about Angels, are to be auoided.

Gen. 1.2.

4 That the Angels, for as much as they are the miniſters of God ordeined to execute his commaundements, are alſo his creatures, it ought to be certainly out of all queſtion. To moue doubt of the time and order that they were created in, ſhould it not rather be a buſie waiwardnes than diligence? *Moſes* declareth that the earth was made, and the heauens were made, with all their armies, to what purpoſe than is it, curiouſly to ſearch, what day the other more ſecret armies of heauen beſide the ſtarres and planets firſt began to be? But, becauſe I will not be long, let vs, as in the whole doctrine of religion, ſo here alſo remember that we ought to keepe one rule of modeſtie and ſobriety, that of obſcure things we neither ſpeake, nor thinke, nor yet deſire to know any other thing than that hath beene taught vs by the Word of God: and an other point, that in reading of Scripture we continually reſt vpon the ſearching and ſtudying of ſuch things as certaine to edification, and not giue our ſelues to curioſitie or ſtudie of things vnprofitable. And becauſe it was Gods pleaſure to inſtruct vs, not in trifling queſtions, but in ſound godlineſſe, feare of his name, true confidence, and dueties of holineſſe:

let

let vs rest vpon such knowledge. Wherefore, if we will be rightly wise, we must leaue those vanities that idle men haue taught without warrant of the word of God, concerning the nature, degree, and multitude of Angels. I know that such matters as this, are by many more greedily taken hold of, & are more pleasant vnto them than such things as lie in dayly vse. But if it greeue vs not to be the schollers of Christ, let it not greeue vs to follow that order of learning that he hath appointed. So shall it so come to passe, that being contented with his schooling, we shall not onely forbeare, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same *Denyse*, whatsoeuer man he was, hath disputed many things both subtlely and wittilie in his Hierarchie of Heauen: but if a man examine it more neerely, he shall finde that for the most part it is but meere babling. But the dutifull purpose of a Diuine is, not to delite eares with prating, but to stablish consciences with teaching things true, certaine, and profitable. If one should read that booke, he would thinke that the man were slipped downe from heauen, and did tell of things not that he had learned by heare say, but that he had seene with his eyes. But *Paul* which was rauished aboue the third heauen, hath vttered no such thing, but also protesteth, that it is not lawfull for man to speake the secrets that he had seene. Therefore bidding farewell to that trifling wisedome, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels. 1. Cor. 12. 2.

5 It is commonly read in the Scripture, that the Angels are heauenly Spirites, whose ministration and seruice God vseth for putting in execution of those things that he hath decreed. For which reason that name is giuen them, because God vseth them as messengers to shew himselfe vnto men. And vpon like reason are deriued the other names that they are called by. They are named armies, because they doe like a Gard enuiron their Prince, and doe adorne and set foorth the honorable shew of his maiestie, and like souldiers they are alway attending vpon the ensigne of their Captaine, and are euer so prepared and in readines to doe his commandements, that so soone as he doth but becken to them, they prepare themselues to worke, or rather be at their worke alreadie. Such an image of the throne of God to set out his royaltie, the other Prophets doe describe, but principally *Daniel* where he saith, that when God sate him downe in his throne of iudgement, there stood by a thousand thousand, and ten thousand companies often thousands of Angels. Aud because God doth by them maruellously shew foorth & declare the might & strength of his hand, therefore they are named strengths, because he exerciseth and vseth his authoritie in the world by them, therefore they are sometime called principalities, sometime powers, sometime Dominions. Finally, because in them as it were sitteth the glory of God, for this cause also they are called Thrones: though of this last name I will not certainely say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the holy Ghost often vseth those other former names to aduance the dignitie of the ministerie of Angels. For it were not reason that those instruments should be let passe without honor, by whom God doth specially shew the presence of his maiestie. Yea, for that reason they are many times called Gods, because in their ministerie, as in a looking glasse, they partly represent vnto vs the Godhead. Although indeede I mislike not this that the olde writers doe expound, that Christ was the Angell, where the Scripture saith, that the Angell of God appeared vnto *Abraham*, *Iacob*, *Moses*, and other, yet oftentimes where mention is made of all the Angels indeed, this name is giuen vnto them. And that ought to seeme no maruell. For if this honor be giuen to Princes and gouernors, that in their office they stand in the steede of God that is soueraigne King and Iudge, much greater cause there is why it should be giuen to the Angels, in whom the brightnesse of the glory of God much more abundantly shineth.

Angels in scripture, termed armies, strengthes, principalities, powers, dominions, thrones, Gods.

Dan. 7. 10.

Coloss. 1. 10. Ephe. 1. 21.

Gen. 18. 1. 32. Ios. 5. 14. Iudi. 6. 14. & 13. 22. Psal. 82. 6.

6 But the Scripture standeth most vpon teaching vs that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the distributers and administratours of Gods bountie toward vs. And therefore the Scripture reciteth, that they watch for our safetie: they take vpon them the defence of vs, they direct our waies, they take care that no hurtfull thing betide vnto vs. The sentences are vniuersall, which principally pertaine to Christ the head of the Church, and then to all

The seruice which Angels doe vnto men.

Psal. 91. 11. Psal. 34. 8. Gen. 16. 9.

the faithfull. He hath giuen his Angels charge of thee, to keepe thee in all thy waies. They shall beare thee vp in their hands, lest thou chaunce to hit thy foote against a stone. Againe, the Angell of the Lord standeth round about them that feare him, and he doth deliuer them. Whereby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angell of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her mistres. God promiseth to *Abraham* his seruant an Angell to be the guide of his iourney. *Iacob* in blessing of *Ephraim* and *Manasses* prayeth, that the Angell of the Lord by whom he himselfe had been deliuered from all euill, may make them prosper. So the Angell was set to defend the tentes of the people of *Israel*. And so oft as it pleased God to reskew *Israel* out of the hands of their enemies, he raised vp reuengers by the ministrie of Angels. So finally (to the end I need not to rehearse many moe) the Angels ministred to Christ and were ready assistant to him in all necessities. They brought tydings to the women of his resurrection, and to the disciples of his glorious comming. And so to fulfill their office of defending vs, they fight against the deuill and all enemies, and doe execute the vengeance of God vpon them, that are bent against vs. As we read that the Angell of God to deliuer *Hierusalem* from the siege, slew in one night an hundred fowerscore and fiue thousand in the campe of the King of *Assyria*.

Gen. 24 7. Gen. 48. 16. Exod. 14. 19. & 23. 20. Iud. 2. 1. & 6. 11. & 13. 10. Mat. 4. 11. Luke 22. 43. Mat. 28. 5. Luke 24. 5. Act. 1. 10.

2. King. 19 35 Esay 37 36.

Whether euery man haue his peculiar Angell to attend vpon him, is an idle and a needelesse question.

7 But whether to euery of the faithfull be a seuerall Angell assigned for their defence, I dare not certainely affirme. Surely when *Daniel* bringeth in the Angell of the *Persians*, & the Angell of the *Grecians*, he sheweth that he ment, that there are to kingdomes and prouinces certaine Angels appointed as gouernours. And when Christ saith that the angels of children do alway behold the face of the father, he seemeth to meane, that there are certaine Angels to whom the preseruation of them is giuen in charge. But I cannot tell whether we ought therby to gather, that euery one hath his angell set ouer him. But this is to be holden for certaintie, that not one Angell onely hath care of euery one of vs, but that they all by one consent doe watch for our safetie. For it is spoken of all the Angels togither, that they more reioyce of one sinner conuerted to repentance, than of ninetie and nine iust that haue stand still in their righteousnesse. And it is said of moe Angels than one, that they cōueyed the soule of *Lazarus* into the bosome of *Abraham*. And not without cause did *Elizeus* shew to his seruant so many fiery chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to proue this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, whē they could not imagine that it was he, they said it was his Angell. It should seeme that this came in their minde by the common opinion, that to euery of the faithfull are assigned their Angels for gouernours. Albeit yet here it may be answered that it may well bee, notwithstanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had giuen charge of *Peter* for that time, and yet not to be his continuall keeper: as the common people doe imagine that there are appointed to euery one two Angels, as it were diuers Ghosts, a good Angell and a badde. But it is not worth trauaile, curiously to search for that which doth not much import vs to know. For if this doe not content a man, that all degrees of the army of heauen doe watch for his safetie, I doe not see what he can be the better, if he vnderstand that there is one Angell peculiarly appointed to keepe him. And they which restraine vnto one Angell the care that God hath to euery one of vs, doe great wrong to themselues, and to all the members of the Church: as if that power to succour vs had beene vainly promised vs, wherewith being enuironed and defended, we should fight the more boldly.

Luk. 15. 7. Luk. 16. 23. 2. King. 16. 17. Act. 12. 15.

The different degrees of honour amongst Angels, and the certaintie of their number are things vnknowne.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant *Michael* is called in *Daniel*, the great Prince, and with *Iude*, the Archangell. And *Paul* saith, it shall be an Archangell that shall with sound of trumpet call men to the iudgement. But who can thereby appoint the degrees of honours betweene Angels, or discerne one from another by speciall markes, and appoint euery one his place and standing? For the two names that are in Scripture, *Michael* and *Gabriel*, and if you list to adde the third out of the historie of *Tobie*, may by their signification seeme to be giuen to the Angels,

Dan. 12. 1. Iud 1 9. 1. Thes. 4. 16.

according

according to the capacitie of our weaknes, although I had rather leaue that exposition at large. As for the number of them, we heare by Christs mouth of many Legions, by *Daniel* many companies of ten thousands, the seruant of *Elizeus* sawe many chariots full: and this declareth that they are a great multitude, that it is said, that doe campe round about them that feare God. As for shape, it is certaine, that spirits haue none, and yet the Scripture for the capacitie of our wit doth not in vaine vnder *Cherubin* and *Seraphin* paint vs out Angels with wings, to the intent we should not doubt that they will be euer with incredible swiftnesse, readie to succour vs, so soone as neede shall require, as if the lightning sent from heauen should flie vnto vs with such swiftnesse as it is wonted. Whatsoeuer more than this may be sought of both these points, let vs beleeue it to be of that sort of mysteries, wherof the full reuelation is deferred to the last day. Wherefore let vs remember to take heed both of too much curiositie in searching, and too much boldnes in speaking.

Mat.26.55. Dan.7.10. Psal.34.8.

9 But this one thing which many troublesome doe call in doubt, is to be holden for certaintie, that Angels are ministring spirits, whose seruice God vseth for the defence of his, and by whom he both distributeth his benefits among men, and also putteth his other works in execution. It was in the old time the opinion of the Sadduces, that by Angels is ment nothing else, but either the motions that God doth inspire in men, or the tokens that he sheweth of his power. But against this errour crie out so many testimonies of Scripture, that it is maruell that so grosse ignorance could be suffred in that people. For to omit those places that I haue before alleaged, where are recited thousands and Legions of Angels: where ioy is giuen vnto them: where it is said that they vphold the faithfull with their hands, and carie their soules into rest: that they see the face of the Father, and such like: there are other places whereby it is cleerly prooued, that they are indeed spirits of a nature that hath substance. For whereas *Stephen* and *Paul* doe say, that the law was giuen by the hand of Angels, and Christ saith, that the elect after the resurrection shal be like vnto Angels: that the day of iudgement is not knowne to the very Angels: that he shall then come with his holie Angels: howsoeuer they be writhed, yet must they so be vnderstanded. Likewise when *Paul* charged *Timothie* before Christ and his chosen Angels, to keepe his commandements, he meaneth not qualities or inspirations without substance, but very spirits. And otherwise it standeth not together that is written in the Epistle to the *Hebrues*, that Christ is become more excellent than Angels, that the world is not made subiect vnto them: that Christ tooke vpon him not their nature, but the nature of man. If we meane not the blessed Spirits, to whom may these comparisons agree? And the author of that Epistle expoundeth himselfe, where he placeth in the kingdome of heauen the soules of the faithfull and the holy Angels together. Also the same that we haue alreadie alleaged, that the Angels of children doe alway behold the face of God, that they doe reioyce at our safetie, that they maruell at the manifold grace of God in the Church, that they are subiect to Christ, the head. To the same purpose serueth this, that they so oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Christ himselfe for the principall preeminence that he hath in the person of the Mediatour, is called an Angell. This I thought good to touch by the way, to furnish the simple with defence against those foolish and reasonlesse opinions, that many ages agoe raised by Satan doe now and then spring vp againe.

Against the opinion of the Sadduces, who denied that there are any such spirits as we call Angels.

Act.8.53. Gal.3.19. Matt.22.30. & 24.37. 31. & 25. Luk.9.26. 1.Tim.5.21. Hebr.1.4. & 2.16.

Hebr.12.22.

Mala.3.1.

10 Now it resteth, that we seeke to meete with that superstition which is commonly wont to creepe in, where it is said: that Angels are the ministers and deliuerers of all good things vnto vs. For by and by mans reason falleth to this point, to thinke that therefore all honor ought to be giuen them. So commeth it to passe, that those things which belong onely to God and Christ, are conueied away to Angels. By this meane we see that in certaine ages past, the glory of Christ hath bin many waies obscured, when Angels without warrant of Gods word were loden with immeasurable titles of honour. And of all the vices that we speake against, there is almost none more auncient than this. For it appeareth that *Paul* himselfe had much to doe with some which so aduanced Angels, that they in maner would haue brought Christ vnder subiection. And therefore he doth so carefully presse this point in his Epistle to the *Colossians*, that Christ

That which Angels doe for vs, must not cause vs to doe the honour vnto them that we owe to God.

Col.1.16.

Christ is not onely to be preferred before all Angels, but that he is also the authour of all the good things that they haue: to the end we should not forsake him and turne vnto them, which cannot sufficiently helpe themselues, but are faine to draw out of the same fountaine that we doe. Surely forasmuch as there shineth in them a certain brightnes of the maiestie of God, there is nothing whereunto we are more easily enclined, than with a certaine admiration to fall downe in worshipping of them, and to giue vnto them all things that are due onely to God. Which thing *Iohn* in the Reuelation confesseth to haue chaunced to himselfe, but he addeth withall, that he receiued this answere. See thou doe it not. For I am thy fellow seruant, Worship God.

Our frailtie is the cause why God who might doe all things for vs by himselfe, doth so many things by the ministerie of his Angels.

11 But this danger we shall well beware of, if we doe consider why God vseth rather by them than by himselfe without their seruice to declare his power, to prouide for the safetie of the faithfull, and to communicate the gifts of his liberalitie among them. Surely he doth not this of necessitie, as though he could not be without them: for so oft as pleaseth him, he letteth them alone, and bringeth his worke to passe with an onely becke: so farre is it of, that they be any aid to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weaknes, so that we want nothing that may auaile our minds, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough and enough againe for vs, that the Lord affirmeth that he is our protector. But while we see our selues besieged with so many dangers, so many hurtfull things, so many kindes of enemies: it may be (such is our weakenesse and frailtie) that we be sometime filled with trembling feare, or fall for despaire, vnlesse the Lord after the proportion of our capacitie doe make vs to conceiue his presence. By this meane he not onely promiseth that he will haue care of vs, but also that he hath an innumerable gard to whom he hath giuen in charge to trauell for our safetie, and that so long as we be compassed with the garrison and support of them, whatsoeuer danger betideth, we be without all reach of hurt. I graunt we doe amisse that after this simple promise of the protection of God alone, we still looke about from whence other help may come vnto vs. But for as much as it pleaseth the Lord of his infinite clemencie and gentlenesse to help this our fault, there is no reason why we should neglect his so great benefite. An example thereof we haue in the seruant of *Elizeus*, which when he saw the hill besieged with the armie of the *Syrians*, and that there was no way open to escape, was stricken downe with feare, as if his maister and he were then vtterly destroied. Then *Elizeus* prayed God to open his seruants eies, and by and by he saw the hill furnished with horses and fierie chariots, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his hart againe, and was able with a dreadlesse minde to looke downe vpon his enemies, with sight of whom he was before in a maner driuen out of his wit.

2. King. 6. 17.

That which God doth vse to relieue our weakenes, must not cause vs to diminish his glorie.

12 Wherefore whatsoeuer is said of the ministerie of Angels, let vs applie it to this end, that ouercomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore prouided vs of God, that we should not be made afraid with multitude of enemies, as though they could preuaile against his help, but should flie vnto that saying of *Elizeus*, that there be moe on our side than be against vs. How much then is it against order of reason, that we should be led away from God by Angels, which are ordained for this purpose, to testifie that his help is more present among vs? But they doe leade vs away in deede, if they doe not streight leade vs as it were by the hand to him, that we may haue eie vnto, call vpon, and publish him for our onely helper: if we consider not them to be as his hands that moue themselues to no worke but by his direction: if they doe not hold vs fast in the one Mediatour Christ, so that we may hang wholy of him, leane all vpon him, be caried to him and rest in him. For that which is described in the vision of *Iacob*, ought to sticke and be fastened in our minds, how Angels descend downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lord of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come vnto vs, as he himselfe affirmeth, saying: Hereafter yee shall see the heauens open and the Angels descending to the sonne of man, *Iohn* 1. 51. Therefore the seruant of *Abraham* being committed to the custodie of the Angell, doth not therefore

Gen. 28. 12.

Gen. 24. 7.

call

call vpon the Angell to help him, but holpen with that commendation, he prayeth to the Lord, and beſeecheth him to ſhew his mercie to *Abraham*. For as God doth not therefore make them miniſters of his power and goodneſſe, to the intent to part his glorie with them: ſo doth he not therefore promiſe vs his help in their miniſtration, that we ſhould diuide our confidence betweene him and them. Let vs therefore forſake that *Platonicall* philoſophie, to ſeeke the way to God by Angels, and to honour them for this purpoſe, that they may make God more gentle vnto vs, which ſuperſtitious and curious men haue from the beginning gone about, and to this day doe continue to bring into our religion.

Plato in Epynonide & Cratilo.

13 As for ſuch things as the Scripture teacheth concerning diuels, they tend in a manner all to this end, that we may be carefull to beware aforehand of their awaits and preparations, and furniſh our ſelues with ſuch weapons as are ſtrong and ſure enough to driue away euen the ſtrongeſt enemies. For whereas Sathan is called the god and prince of the world, whereas he is named the ſtrong armed man, the ſpirit that hath power of the aire, and a roaring Lion: theſe deſcriptions ſerue to no other purpoſe, but to make vs more warie and watchfull, and readier to enter in battell with him. Which is alſo ſometime ſet out in expreſſe words. For *Peter* after he had ſaid, that the diuell goeth about like a roaring Lion, ſeeking whom he may deuoure, by and by addeth this exhortation, that we ſtrongly reſiſt him by faith. And *Paul* after he had giuen warning that we wraſtle not with fleſh and bloud, but with the princes of the aire, the powers of darkneſſe, and ſpirituall wickedneſſes, by and by biddeth vs put on ſuch armour as may ſerue for ſo great and dangerous a battell. Wherefore let vs alſo apply all to this end, that being warned how there doth continually approch vpon vs an enemie, yea, an enemie that is in courage moſt hardie, in ſtrength moſt mightie, in policies moſt ſubtle, in diligence and celeritie vnweariable, with all ſorts of engins plenteouſly furniſhed, in skill of warre moſt readie, we ſuffer not our ſelues by ſloth and cowardiſe to be ſurpriſed, but on the other ſide with bold and hardie minds ſet our foote to reſiſt him (and becauſe this warre is onely ended by death) encourage our ſelues to continue. But ſpecially knowing our owne weakeneſſe and vnskilfulneſſe, let vs call vpon the help of God, and enterpriſe nothing but vpon truſt of him, for as much as it is in him onely to giue vs policie, ſtrength, courage and armour.

That which the Scripture hath concerning diuels, is to make vs watchful, not to diſcourage vs.

14 And that we ſhould be the more ſtirred vp and enforced ſo to doe, the Scripture warneth vs, that there are not one or two or a few enemies, but great armies that make warre with vs. For it is ſaid, that *Mary Magdalen* was deliuered from ſeuen diuels, wherewith ſhe was poſſeſſed. And Chriſt ſaith, that it is the ordinarie cuſtome, that if after a diuell be once caſt out, a man make the place open againe, he bringeth ſeuen ſpirits worſe than himſelfe, and returneth into his poſſeſſion, finding it emptie. Yea it is ſaid that a whole legion beſieged one man. Hereby therefore we are taught, that we muſt fight with an infinite multitude of enemies, leaſt deſpiſing the fewneſſe of them, we ſhould be more ſlacke to enter in battell, or thinking that we haue ſome reſpite in the meane time granted, we ſhould giue our ſelues to idleneſſe. Whereas many times Satan or the diuell is named in the ſingular number, thereby is meant that power of wickedneſſe which ſtandeth againſt the kingdome of Iuſtice. For as the Church and the fellowſhip of Saints haue Chriſt to their head, ſo the faction of the wicked is painted out vnto vs with their prince, that hath the chiefe authoritie among them. After which manner this is ſpoken, Go ye curſed into eternall fire that is prepared for the diuell and his angels.

The reaſon why ſometime many diuels, & ſometimes onely one is mentioned. Mar. 16. 9. Mat. 12. 42. Luk. 8. 30.

Mat. 25. 41.

15 Heere alſo this ought to ſtirre vs vp to a perpetuall warre with the diuell, for that he is euery where called the enemie of God and of vs. For if we haue regard of Gods glory, as it is meete we ſhould, then ought we with all our force to bend our ſelues againſt him, that goeth about to extinguiſh it. If we be affectioned to maintaine the kingdome of Chriſt as we ought, then muſt we needs haue an vnappeaſable warre with him that conſpireth the ruine thereof. Againe, if any care of our owne ſafetie doe touch vs, then ought we to haue neither peace nor truce with him that continually lieth in wait for the deſtruction of it. Such a one is he deſcribed in the third Chapter of Geneſis where he leadeth man away from the obedience that he did owe to God, that he both robbeth

The malice of Satan being ſuch as it is, we muſt haue vnappeaſable war with him.

Matt.13.28. Iohn 8.44.

robbeth God of his due honour, and throweth man himselfe headlong into destruction. Such a one also is he set foorth in the Euangelists, where he is called an enemie, and is said to scatter tares, to corrupt the seed of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murtherer, and a lier, we finde by experience in all his dooings. For he assaileth the truth of God with lies, obscureth the light with darkenesse, entangleth the mindes of men with errors, raiseth vp hatreds, kindleth contentions and strifes, doth all things to this end to ouerthrow the kingdome of God, and drowne men with himselfe in eternall destruction. Whereby appeareth, that he is of nature froward, spitefull, and malicious. For needs must there be great frowardnes in that wit, that is made to assaile the glorie of God and saluation of men. And that doth *Iohn* speake of in his Epistle, when he writeth, that he sinneth from the beginning. For he meaneth that he is the author, captaine, and principall workeman of all malice and wickednes.

Satan being at the first created good, hath swarued out of his kinde by falling voluntarilie from God.

Iohn 8.44.

16 But forasmuch as the diuell was created by God, let vs remember that this malice which we assigne in his nature, is not by creation, but by deprauation. For whatsoeuer damnable thing he hath, he hath gotten to himselfe by his owne reuolting and fall. Which the scripture therefore giueth vs warning of, least thinking that he came out such a one from God, we should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speaketh of his owne when he speaketh lies, and addeth a cause why, for that he stood not still in the truth. Now when he saith that he stood not still in the truth, he sheweth that once he had been in the truth. And when he maketh him the father of lying, he taketh this from him, that he can not lay that fault to God whereof he himselfe is cause to himselfe. Although these things be but shortly and not very plainly spoken, yet this is enough for this purpose, to deliuer the maiestie of God from all slaunder. And what maketh it matter to vs, to know more or to any other purpose concerning diuels? Many perhaps doe grudge, that the Scripture doth not orderly and distinctly in many places set foorth that fall and the cause, manner, time, and fashion thereof. But because these things doe nothing pertaine to vs, it was better, if not to be suppressed wholy, yet to be but lightly touched, and that partly, because it was not beseeming for the holy Ghost to feede curiositie with vaine histories without any fruite: and we see that it was the Lords purpose to put nothing in his holy oracles but that which we should learne to edificatiō. Therfore, least we our selues should tarie long vpon things superfluous, let vs be content shortly to know thus much concerning the nature of diuels, that at the first creation they were the Angels of God: but by swaruing out of kinde, they both destroyed themselues, and are become instruments of destruction to other. Thus much, because it was profitable to be knowne, is plainly taught in *Peter* and *Iude*. God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And *Paul* naming the elect Angels, doth without doubt secretly by implication set the reprobate Angels in comparison against them.

2.Pet.2.4. Iude 1.6. 1.Tim.5.20.

That Satan stubbornely resisteth God, it is by Gods owne sufferance: but the will of God dispatcheth the effects which come from Satan, and turneth them to good.

Iob. 1.6. & 2.1. 1.King.22.20. 1.Sam.16.14. & 18.10. Psal.34. 2.Thess.2.9.

17 As for the discord and strife that we say is betweene God and Satan, we must so take it that still we hold this for certaine, that he can doe nothing but by the will and sufferance of God. For we reade in the historie of *Iob*, that he presented himselfe before God to receiue his commandements, and durst not go forward to doe any enterprise till he had obteined licence. So when *Achab* was to be deceiued he tooke vpō him that he would be the Spirit of lying in the mouth of all the Prophets, and so being sent of God he performed it. For this reason is he called the euill spirit of the Lord that tormented *Saul*, because by him as with a scourge the sinnes of the wicked king were punished. And in another place it is written, that the plagues were laid vpon the Ægyptians by the euill angels. According to these particular examples *Paul* doth generally testifie, that the blinding of the wicked is the worke of God, whereas before he had called it the working of Satan. It is euident therefore that Satan is vnder the power of God, and so gouerned by his authoritie that he is compelled to doe him seruice. Now when we say that Satan resisteth God, that the works of Satan disagree with the works of God, we doe therewithall affirme that this disagreement and strife hangeth vpon the sufferance of God. I speake not now of his will, nor of his endeuor, but of the effect onely. For sith

sith the diuell is wicked of nature, he is not inclined to obey the will of God, but is wholly caried to stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose he withstandeth God. And by this wickednesse he is stirred vp to the enterprising of those things that he knoweth to be most against God. But because God holdeth him fast tied and restrained with the bridle of his power, he executeth onely those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to applie his seruice whither soeuer God compelleth him.

18 Now because God boweth the vncleane Spirits hither and thither as pleaseth him, he so tempereth this gouernement, that they exercise the faithfull with battell, they set vpon them out of ambushes, they assaile them with inuasions, they presse them with fighting, and oftentimes wearie them, trouble them, make them afraid, and sometime wound them, but neuer ouercome nor oppresse them. But the wicked they subdue and draw away, they raigne vpon their soules and bodies, and abuse them as bondslaues to all mischieuous doings. As for the faithfull, because they are vnquieted of such enemies, therefore they heare these exhortations. Doe not giue place to the diuell. The diuell your enemie goeth about as a roaring lyon, seeking whom he may deuoure, whom resist yee being strong in faith, and such like. *Paul* confesseth that he himselfe was not free from this kind of strife, when he saith, that for a remedie to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exercise therefore is common to all the children of God. But because that same promise of the breaking of Satans head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithfull can neuer be ouercome nor oppressed by him. They are many times striken downe, but they are neuer so astonied withall, but that they recouer themselues. They fall downe many times with violence of strokes, but they are after raised vp againe: they are wounded, but not deadly. Finally, they so labour in all the course of their life that in the end they obtaine the victorie: but I speake not this of euery doing of theirs. For we know that by the iust vengeance of God *Dauid* was for a time giuen ouer to Satan, by his motion to number the people: and not without cause *Paul* saith there is hope of pardon, although any haue been entangled with the snares of the diuell. Therefore in another place the same *Paul* saith, that the promise aboue alleaged is begun in this life, wherein we must wrastle, and is performed after our wrastling ended: when he saith, the God of peace shall shortly beate downe Satan vnder your feete. This victorie hath alway fully beene in our head Christ, because the Prince of the world had nothing in him, but in vs that are his members it doth now partly appeare, and shall be perfited, when being vnclothed of our flesh by which we are yet subiect to weakenesse, we shall be full of the power of the Holy Ghost. In this maner when the kingdome of Christ is raised vp and aduaunced, Satan with his power falleth downe, as the Lord himselfe saith, I saw Satan fall as a lightning downe from heauen. For by this answere he confirmeth that which the Apostles had reported of the power of his preaching: Againe, When the Prince possesseth his owne pallace, all things that he possesseth are in peace, but when there commeth a stronger, he is throwen out, &c. And to this end Christ in dying ouercame Satan which had the power of death, and triumphed vpon all his armies, that they should not hurt the Church, for otherwise they would euery moment an hundred times destroy it. For (considering what is our weakenes, and what is his furious strength) how could we stand, yea neuer so little time against his manifold and continuall assaults, but being supported by the victory of our captaine? Therefore God suffereth not the Diuell to raigne ouer the soules of the faithfull, but onely deliuereth him the wicked and vnbeleeuing to gouerne, whom God doth not vouchsafe to haue reckoned in his flocke. For it is said, that he possesseth this world without controuersie till he be thrust out by Christ. Againe, that he doth blinde all them that beleeue not the Gospell. Againe, that he performeth his worke in the stubborne children, and woorthely, for all the wicked are the vessels of his wrath. Therefore to whom should they be rather subiect than to the minister of Gods vengeance? Finally, they are said to be of their father the Diuell, because as the faithfull are heereby knowne to be the children of God, because they beare his image: so they be the image of Satan into which

Satan beareth not full sway ouer the faithfull, ouer the wicked he raigneth at pleasure.

Ephe.4.27. 1.Pet.5.8. 2.Cor.12.7.

Gen.3.15.

2.Sam.24.1.

Rom.16.20.

Luk.10.18. Luk.11.21.

2.Cor.4.4. Eph.2.2.

Iohn 8.44. 1.Iohn 3.8.

which they are gone out of kinde, are properly discerned to be his children.

Diuels are really subsisting spirits, and not affections onely, or perturbatiõs of the minde.

19 As we haue before confuted that trifling Philosophie concerning the holie Angels, which teacheth that they are nothing else but good inspirations or motions, which God stirreth vp in the minds of men: so in this place must we confute them that fondly say, that diuels are nothing else but euill affections or perturbations of the mind, that are thrust into vs by our flesh. That may we shortly doe, because there be many testimonies of Scripture, and those plaine enough vpon this point. First, where the vncleane Spirits are called Angels, Apostataes, which haue swarued out of kinde from their beginning, the very names doe sufficiently expresse, that they are not motions or affections of minds, but rather indeede as they be called mindes or spirits endued with sense and vnderstanding. Likewise, whereas both Christ and *Iohn* doe compare the children of God with the children of the Diuell: were it not an vnfit comparison, if the name of the Diuell signified nothing else but euill inspirations? And *Iohn* addeth somewhat more plainely, that the Diuell sinneth from the beginning. Likewise, when *Iude* bringeth in *Michael* the Archangell fighting with the Diuell, doubtlesse he setteth against the good Angell an euill and rebellious Angell. Wherewith agreeth that which is read in the historie of *Iob*, that Satan appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the iudgement of God, and specially shall feele at the resurrection. Sonne of *Dauid*, why art thou come before the time to torment vs? Againe, Goe ye cursed into eternall fire t hat is prepared for the Diuell and his Angels. Againe, If he spared not his owne Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknesse to be kept vnto damnation, &c. How fond should these speeches be, that the Diuels are ordeined to eternall iudgement, that fire is prepared for them, that they are now alreadie tormented and vexed by the glorie of Christ: if there were no diuels at all? But because the matter needeth no disputation among them that beleeue the word of the Lord, and little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is new: I suppose I haue performed that which I purposed, that is, that the godly minds should be furnished against such fond errours, wherewith vnquiet men doe trouble both themselues and other that be more simple. But it was good to touch this, least any entangled with that errour, while they thinke they haue none to stand against them, should waxe more slowe and vnprouided to resist.

1. Ioh. 3. 8.

Iob 1. 6.

Matt. 8. 29.
Matt. 25. 41.
Iude 1. 9.

The consideration of things which God hath created is fruitefull.

20 In the meane time let it not be wearisome vnto vs, in this so beautifull a stage to take godlie delight of the manifest and ordinarie workes of God. For, as I haue elsewhere alreadie said, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soeuer we turne our eies, all that we see are the works of God, and with godly consideration to wey for what end God did make them. Therfore that we may conceiue by faith so much as behooueth vs to know of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by *Moses*, and afterward more largely set out by holie men, specially by *Basile* and *Ambrose*. Out of it we shall learne that God by the power of his word and spirit created heauen and earth of nothing, and thereof brought foorth all liuing creatures, and things without life, with maruellous order disposed the innumerable varietie of things, to euery thing he gaue the proper nature, assigned their offices, appointed their places and abidings, and where all things are subiect to corruption, yet hath he so prouided, that of all sorts some shall be preserued to the last day, and therefore some he cherisheth by secret meanes, and powreth now and then, as it were a new liuelinesse into them, and to some he hath giuen the power to increase by generation, that in their dying that whole kinde should not die together. So hath he maruellously garnished the heauen and the earth, with so absolutely perfect plentie, varietie, and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stuffe, last of all how in framing Man, and adorning him with so goodly beautie, and with so many and so great gifts, he hath shewed in him the most excellent example of all his works. But because it is not my purpose at this present to set foorth at large the creation of the world, let it suffice to haue once againe touched

touched these few things by the way. For it is better, as I haue already warned the readers, to fetch a fuller vnderstanding of this matter out of *Moses*, and other, that haue faithfully and diligently conueyed the historie of the world by writing to perpetuall memorie.

21 It is to no purpose, to make much adoe in disputing, to what end the consideration of the works of God ought to tend, or to what marke it ought to be applied: for as much as in other places already a great part of this question is declared, so much as belongeth to our present purpose may in few words be ended. Truely, if we were minded to set out as it is woorthy, how inestimable wisedome, power, iustice, and goodnesse of God appeareth in the framing of the world, no eloquence, no garnishment of speech could suffice the largenesse of so great a matter. And no doubt it is Gods pleasure that we should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasses the infinite riches of his wisedome, iustice, bountie and power, we should not run ouer them, as it were with a flying eie, or with a vaine wandring looke, as I may so call it, but that we should with consideration rest long vpon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeate them with remembrance. But because we are now busied in that kinde that pertaineth to order of teaching, it is meete that we omit those things that require long declamations. Therefore, to be short, let the readers know that then they haue conceiued by faith, what this meaneth, that God is the creator of heauen & earth, if they first follow this vniuersall rule, that they passe not ouer with not considering or forgetfulnesse of those vertues, that God presenteth to be seene in his creatures, then, that they so learne to apply themselues, that they may therewith be throughly moued in their hearts. The first of those we doe when we consider how excellent a workemans worke it was to place and aptly set in so well disposed order the multitude of the stars that is in heauen, that nothing can be deuised more beautifull to behold: to set and fasten some of them in their standings so that they cannot mooue, and to other some, to graunt a free course, but so that in mooving they wander not beyond their appointed space, so to temper the motion of them all, that it may diuide in measure the daies and nights, monethes, yeeres, and seasons of the yeere, and to bring this inequalitie of daies which we daily see to such a tempered order that it hath no confusion. Likewise, when we marke his power in sustaining so great a body, in gouerning the so swift whirling about of the engine of heauen, and such like. For these few examples doe sufficiently declare, what it is to record the power of God in the creation of the world. For else, if I should trauell as I said, to expresse it all in words, I should neuer make an end, forasmuch as there are so many miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisedome, as there be formes of things in the world, yea, as there be things either great or small.

The first thing that we are to weigh attentiuely when we behold heauen and earth is, what vertues of God there are presented to be seene in creatures.

22 Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard and safetie, and therewithall doe feele his power and grace in our selues, and in so great good things that he hath bestowed vpon vs: we may thereby stir vp our selues to the trust, inuocation, praise and loue of him. Now, as I haue before said, God himselfe hath shewed in the very order of creation, that for mans sake he created all things. For it is not without cause that he diuided the making of the world into sixe daies, whereas it had bene as easie for him in one moment to haue in all points accomplished his whole worke, as it was by such proceeding from peece to peece to come to the end of it. But then it pleased him to shew his prouidence and fatherly carefulnesse toward vs, that before he made man he prepared all that he foresaw should be profitable for him and fit for his preseruation. How great vnthankfulnesse now should it be to doubt, whether this good Father doe care for vs, whom we see to haue bin carefull for vs ere that we were borne? How wicked were it to tremble for distrust lest his goodnes would at any time leaue vs destitute in necessitie, which we see was displaied for vs being not yet borne, with great abundance of all good things? Beside that we heare by *Moses* that by his liberalitie all that euer is in the world is made subiect to vs. Sure it is that he did it not to mocke vs with an emptie name of gift. Therefore we shall neuer lacke any thing, so far as it shall be

The fruit of our considering the creatures of God must be the feeling of his goodnes toward our selues, and our growing thereby in faith hope & godlinesse.

Gen. 1. 26. & 1. 29.

auailable for our preseruation. Finally to make an end, so oft as we name God the creator of heauen and earth let this come in our minds withall, that the disposition of all things which he hath created, is in his hand and power, and that we are his children whom he hath taken into his owne charge and keeping to foster and bring vp: that we may looke for all good things at his hand, and assuredly, that he will neuer suffer vs to lacke things needfull for our safetie, to the end our hope should hang vpon none other: that whatsoeuer we desire, our prayers may be directed to him: of what thing soeuer we receiue profit, we may acknowledge it to be his benefit, and confesse it with thanksgiuing: that being allured with so great sweetnes of his goodnes and liberalitie, we may studie to loue and honour him with all our heart.

THE FIFTEENTH CHAPTER.

What a one man was created: wherein there is intreated of the powers of the soule, of the image of God, of freewill, and of the first integritie of nature.

Mans first excellencie doth stop their mouthes which blame God with mens euils, and his being made so excellent out of the earth, doth both humble him, and commend his maker.

NOw must we speake of the creation of man, not onely because he is among all the works of God the most noble and most excellent example of his iustice, wisedome and goodnes: but also because as we haue said in the beginning, we cannot plainly and perfectly know God, vnlesse we haue withall a mutuall knowledge of our selues. Although the same knowledge be of two sorts, the one to know what we were created at the first beginning, the other to know what our estate began to be after the fall of *Adam* (for it were but to small profit for vs to know our creation, vnlesse we did also in this lamentable fall know what is the corruption and deformitie of our nature:) yet at this time we will be content with description of our nature when it was pure. And before we descend to this miserable estate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we must take heed that in precisely declaring onely the naturall euils of man, we seeme not to impute them to the author of nature. For vngodlines thinketh hirselfe to haue sufficient defense in this colour, if it may lay for hirselfe that whatsoeuer fault she hath, the same did after a certaine maner proceede from God, and sticketh not if she be accused, to quarrell with God, and to lay the fault vpon him whereof she is worthily accused. And they that would seeme to speake somewhat more reuerently of the maiestie of God, yet doe willinglie seeke to excuse their owne wickednesse, by nature, not considering that therein though not openly they blame God also, to whose reproch it should fall if it were prooued that there is any fault in nature. Sith then wee see that our flesh gapeth for all the waies to escape, whereby she thinketh the blame of her owne euils may any way be put off from her, we must diligentlie trauell to meete with this mischiefe. Therefore we must so handle the calamitie of mankinde that we cut off all excuse, and deliuer the iustice of God from all accusation. Afterward in place conuenient we shall see how farre men be now from that pureness that was giuen to *Adam*. And first we must remember, that in this that man was taken out of earth and clay, a bridle was put vpon his pride, for there is no greater absurditie, then for them to glorie in their excellencie, that doe not onely dwell in a cottage of clay, but also are themselues in part but earth and ashes. But forasmuch as God did not onely vouchsafe to giue life vnto an earthen vessell, but also it was his pleasure that it should be the dwelling house of an immortall Spirit, *Adam* might iustly glorie in so great liberalitie of his maker.

The soule of man many waies prooued to be a spirituall, and immortall substance.

Eccle. 12. 7. Luke 23. 46. Act. 7. 59.

2 Now it is not to be doubted that man consisteth of soule and body, and by the name of soule I meane an immortall essence, and yet created, which is the nobler part of him. Sometime it is called the Spirit. Albeit when these two names Soule and Spirit are ioyned together, they differ one frō the other in signification, yet when Spirit is set by it selfe it meaneth as much as Soule. As, when *Salomon* speaking of death, saith, that then the Spirit returneth to him that gaue it. And Christ commending his Spirit to his Father, and *Stephen* his Spirit to Christ, doe both meane none other thing, but that when the Soule is deliuered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirit, because

cause it is a breath or a power by God inspired or powred into bodies which yet hath no essence, both the thing it selfe, and all the Scripture sheweth, that they doe too grosly erre. True it is, that while men are fastned to the earth more than they ought to be, they waxe dull, yea, because they are estranged from the Father of lights they are blinded with darknesse, so that they doe not thinke vpon this, that they shall remaine aliue after death. And yet is not that light so quenched in darknesse, but that they be touched with some feeling of immortalitie. Surely the conscience which discerning betweene good and euill, answereth the iudgement of God, is an vndoubted signe of an immortall spirit. For how could a motion without essence attaine to come to the iudgement seate of God, and throw it selfe into feare by finding her owne guiltinesse? For the bodie is not mooued with feare of a spirituall panne, but that falleth onely vpon the Soule. Whereby it followeth, that the Soule hath an essence. Moreouer the very knowledge of God doth proue that the soules which ascend vp aboue the world are immortall: for a vanishing liuelinesse were not able to attaine to the fountaine of life. Finally, for as much as so many excellent gifts wherewith mans mind is endued, doe cry out that there is some diuine thing engrauen in it, there are euen so many testimonies of an immortall essence. For that sense which is in brute beasts, goeth not out of the bodie, or at least extendeth no further than to things presently set before it. But the nimblenes of the mind of man which vieweth the heauen and earth and secrets of nature, and comprehending all ages in vnderstanding and memory, digesteth euery thing in order, and gathereth things to come by things past, doth plainely shew that there lieth hidden in man a certaine thing seuerall from the body. We conceiue by vnderstanding the inuisible God and Angels, which the body cannot doe. We know things that be right, iust, & honest, which are hidden from the bodily senses. Therfore it must needs be that the spirit is the seate of this vnderstanding. Yea, and our sleepe it selfe, which astonieth a man, and seemeth to take life away from him, is a plain witnesse of immortalitie, forasmuch as it doth not onely minister vnto vs thoughts of those things that neuer were done, but also foreknowings of things for time to come. I touch these things shortly which euen prophane writers doe excellently set out with more gorgeous garnishment of words: but with the godly readers a simple putting in mind of them shal be sufficient. Now if the Soule were not a certaine thing by it selfe seuerall from the body, the Scripture would not teach that we dwell in houses of clay, that by death we remoue out of the tabernacle of the flesh, that we doe put off that which is corruptible, finally at the last day we may receiue reward euery man as he hath behaued himselfe in his body. For these places and other that we doe each where commonly light vpon, doe not onely manifestly distinguish the soule from the body, but also in giuing to the soule the name of Man, doe shew that it is the principall part. Now whereas *Paul* doth exhort the faithfull to clense themselues from all defiling of the flesh and the Spirit, he maketh two parts of man wherein abideth the filthinesse of sinne. And *Peter* where he calleth Christ the shepheard and bishop of soules should haue spoken fondly if there were no soules about whom he might execute that office. Neither would that conueniently stand together which he saith of the eternall saluation of soules, and where he biddeth to clense our soules, and where he saith that euill desires doe fight against the soule, and where the author of the Epistle to the *Hebrues* saith, that the Pastors do watch that they may yeeld account for our soules, vnlesse it were true that soules had a proper essence. To the same purpose serueth it that *Paul* calleth God for witnesse to his owne soule, because it could not be called in iudgement before God vnlesse it were subiect to punishmēt. And this is also more plainly expressed in the words of Christ, whē he biddeth vs to feare him, which after that he hath killed the body, can throw the soule into hell fier. Now where the author of the Epistle to the *Hebrues* doth distinguish the fathers of our flesh from God, which is the onely Father of spirits, he would not otherwise more plainely affirme the essence of Soules. Moreouer, if the soules remained not aliue being deliuered from the prisons of their bodies, Christ should very fondly haue brought in the soule of *Lazarus* ioying in the bosome of *Abraham*, and againe, the soule of the rich man subiect to horrible tormēts. The same thing doth *Paul* confirme, when he teacheth that we wander abroad from God, so long as we dwell in the flesh, and that we enioy his presence being out of the flesh.

1.Cor 7.1.
1.Pet.2.25.
1.Pet.1.9.
1.Pet. 1. 3.
Heb.13.16.
Mat.10.28.
Luk.12.5.
Heb.12.9.
Luk.16.22.
2. Cor. 5.

But, becauſe I will not be long in a matter that is not obſcure, I will adde onely this out of *Luke*, that it is reckened among the errours of the *Sadduces*, that they did not beleeue that there were any Spirits and Angels.

Act. 23. 8.

3 Alſo a ſtrong proofe hereof may be gathered of this, where it is ſaid, that man is create like to the Image of God. For although the glorie of God doe appeare in the outward ſhape of man, yet is it noe doubt that the proper ſeat of the Image of God is in the Soule. I doe not deny that as concerning our outward ſhape, in aſmuch as the ſame doth diſtinguiſh and ſeuer vs from brute beaſts, we doe alſo therein more neerely approach to God then they: neither will I much ſtand againſt them which thinke that this is to be accounted of the Image of God, that where all other liuing creatures doe grouelingwiſe behold the ground, to man is giuen an vpright face, and he is commanded to looke vpon the heauen, and to aduance his countenance toward the ſtarres: ſo that this remaine certaine, that the image of God which appeareth or ſhineth in theſe outward ſignes, is ſpirituall. For *Oſiander* (whom his writings declare to haue beene in fickle imaginations fondly witty) referring the image of God without difference, as well to the bodie as to the ſoule, mingleth heauen and earth together. For he ſaith, that the Father, the Sonne, and the Holy ghoſt did ſettle their image in man, becauſe though *Adam* had ſtood without falling, yet ſhould Chriſt haue become man. And ſo by there opinion the body that was appointed for Chriſt, was but an example or figure of that bodily ſhape which then was formed. But where ſhall he finde that Chriſt is the image of the Spirit? I graunt indeed that in the perſon of the Mediator ſhineth the glory of the whole Godhead. But how ſhall the eternall word be called the image of the Spirit whom he goeth before in order? Finally, it ouerthroweth the diſtinction betweene the Sonne and the Holy ghoſt, if he doe here call him his image. Moreouer I would faine learne of him how Chriſt doth reſemble the Holy ghoſt in the fleſh that he tooke vpon him, and by what markes and features he doth expreſſe the likeneſſe of him. And whereas this ſaying: Let vs make man after our image, doth alſo belong to the perſon of the Sonne, it followeth, that he muſt be the image of himſelfe, which is againſt all reaſon. Beſide that, if *Oſianders* inuention be beleeued, man was faſhioned onely after the figure and paterne of Chriſt in that he was man, and ſo that forme out of which *Adam* was taken, was Chriſt, in that that he was to be clothed with fleſh, whereas the Scripture in a far other meaning teacheth, that he was create in the image of God. But their ſubtle inuention is more colourable which do thus expound it, that *Adam* was create in the image of God, becauſe he was faſhioned like vnto Chriſt, which is the onely image of God. But that expoſition alſo is not ſound. Alſo ſome interpreters make a great diſputation about Image and Likenes, while they ſeeke a difference betwene thoſe two words, where is no difference at all, ſaying, that this word Likenes is added to expound the other. Firſt we know that among the *Hebrues* ſuch repetitions are comon, wherein they expreſſe one thing twiſe: and in the thing it ſelfe there is no doubt, but that man is therefore called the image of God, becauſe he is like to God. Whereby appeareth that they are to be laughed at, which doe ſubtlely argue about the words, whether they appoint *Zelem*, that is to ſay, Image in the ſubſtance of the ſoule, *or Demuth*, that is to ſay, Likeneſſe in the qualities, or what other thing ſoeuer it be that they teach. For whereas God determined to create man after his owne image, this being ſomewhat darkely ſpoken, he doth as by way of explication repeate it in this ſaying, After his likenes, as if he would haue ſaid, that he would make man, in whom he would repreſent himſelfe as an image, becauſe of the markes of likenes grauen in him. And therefore *Moſes* a litle after reciting the ſame thing, doth repeate the image of God twiſe, leauing out the name of Likenes. And it is a trifling obiection that *Oſiander* maketh, that not a part of man, or the ſoule onely with the gifts thereof, is called the image of God, but the whole *Adam* which had his name giuen him of the earth, from whence he was taken. Trifling, I ſay, will all readers that haue their ſound wit iudge this obiection. For where whole man is called mortall, yet is not the ſoule thereby made ſubiect to mortalitie. Againe, where he is called a liuing creature endued with reaſon, it is not thereby ment, that the body hath reaſon and vnderſtanding. Although therefore the ſoule is not the whole man, yet is

Man was created like to God, not in the faſhion of his body, nor becauſe he was framed at the firſt according to the ſhape which the ſonne of God ſhould afterwards take vpon him: nor becauſe he was like vnto Chriſt, who is properly Gods image, but for that in his firſt integritie he reſembled the excellencie of his Creator.

Gen. 1. 27.

Gen. 1. 16.

it

it not inconuenient, that man in reſpect of the ſoule be called the image of God, albeit I hold ſtill that principle which I haue before ſtabliſhed, that the image of God extendeth to the whole excellencie, whereby the nature of man hath preeminence among all kind of liuing creatures. Therefore in that word is noted the integritie that man had when he was endued with right vnderſtanding, when he had his affection framed according to reaſon, and all his ſenſes gouerned in right order, and when in excellent gifts he did truly reſemble the excellencie of his Creator. And though the principall ſeate of the image of God were in the mind and hart, or in the ſoule and the powers thereof, yet was there no part of man, not ſo much as the body, wherein did not ſome ſparks thereof appeare. Certaine it is that alſo in all the parts of the world, there doe ſhine ſome reſemblance of the glory of God: whereby we may gather that where it is ſaid, that his image is in man, there is in ſo ſaying a certaine ſecret compariſon, that aduanceth man aboue all other creatures, and doth as it were ſeuer him from the common ſort. Neither is it to be denied, that the Angels were create after the likeneſſe of God, ſith (as Chriſt himſelfe teſtifieth) our chiefe perfection ſhall be to become like vnto them. But not without cauſe doth *Moſes* by that peculiar title ſet foorth the grace of God toward vs, ſpecially, where he compareth onely viſible creatures with man. Mat.22.30.

4 But yet it ſeemeth that there is not giuen a full definition of the image of God, vnleſſe it plainlier appeare in what qualities man excelleth: and whereby he ought to be counted a glaſſe, reſembling the glory of God. But that can be by no other thing better knowen, than by the repairing of mans corrupted nature. Firſt it is doubtleſſe, that when *Adam* fell from his eſtate, he was by that departure eſtranged from God. Wherefore although we graunt that the image of God was not altogether defaced and blotted out in him, yet was it ſo corrupted, that all that remaineth is but vglie deformitie. Therfore the beginning of recouery of ſafetie for vs, is in that reſtoring which we obtaine by Chriſt, who is alſo for the ſame cauſe called the ſecond *Adam*, becauſe he reſtored vs vnto true and perfect integritie. For although where *Paul* doth in compariſon ſet the quickning ſpirit that Chriſt giueth to the faithful, againſt the liuing ſoule wherin *Adam* was created, he ſetteth foorth the more abundant meaſure of grace in the regeneration: yet doth he not take away this other principall point, that this is the end of our regeneration, that Chriſt ſhould new faſhion vs to the image of God. Therefore in another place he teacheth, that the new man is renued according to the image of him that created him. Wherewith agreeth this ſaying: Put on the new man which is created according to God. Now it is to be ſeene what *Paul* doth principally comprehend vnder this renuing. Firſt he ſpeaketh of knowledge, and after of pure righteouſnes and holines. Whereby we gather that the image of God was firſt of all to be ſeene in the light of the minde, in the vprightnes of the heart, and ſoundnes of all the parts. For although I graunt that this is a figuratiue phraſe of ſpeech to ſet the part for the whole: yet cannot this principle be ouerthrowen, that that thing which is the chiefe in the renuing of the image of God, was alſo the principall in the creation of him. And for the ſame purpoſe maketh it that in an other place he teacheth, that we beholding the glorie of God with open face, are transformed into the ſame image. Now doe wee ſee how Chriſt is the moſt perfect image of God, according to the which we being faſhioned are ſo reſtored, that in true godlineſſe, righteouſneſſe, pureneſſe, and vnderſtanding, we beare the image of God. Which principle being eſtabliſhed, *Oſianders* imagination of the ſhape of our body doth eaſily vaniſh away of it ſelfe. Whereas the man alone is in *Paul* called the image and glory of God, and the woman is excluded from that degree of honor, it appeareth by the reſt of the text, that the ſame is to be applyed onely to ciuill order of policie. But that vnder the name of image, whereof we ſpeake, is comprehended all that belongeth to the ſpirituall and eternall life, I thinke it be alreadie ſufficiently prooued. And the ſame thing doth *Iohn* confirme in other words: ſaying, that the light which was from the beginning in the eternall word of God was the light of men. For where his purpoſe was to praiſe the ſingular grace of God, whereby man excelleth all liuing creatures, to ſeuer him from the common ſort, becauſe he hath atteined no common life, but ioyned with the light of vnderſtanding, he therewithall ſheweth how he was made after the image of God. Therefore ſith the image of God is the vncorrupted

The excellencie wherein man reſembled God, conſiſteth in knowledge, and holines, not in the number of the faculties of his minde, nor in the power which God gaue him ouer other creatures.

1.Cor.15.14.

Col.3.10.

Eph.4.24.

2.Cor.3.18.

1.Cor.11.7.

Iohn 1.4.

excellencie of the nature of man, which shined in *Adam* before his fall, and afterward was so corrupted and almost defaced, that nothing remaineth since that ruine, but disordered, mangled, and filthily spotted: yet the same doth in some part appeare in the elect, in so much as they are regenerate, and shall obtaine her full brightnes in heauen. But that we may know on what parts it consisteth, it shall be good to intreate of the powers of the soule. For that speculatiue deuise of *Augustine* is not sound, where he saith, that the soule is a glasse of the Trinitie, because that there are in it vnderstanding, will, and memorie. Neither is their opinion to be approoued, which set the image of God in the power of dominion giuen vnto him, as if he resembled God onely in this marke, that he is appointed Lord and possessor of all things, whereas indeed the image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

Lib. de Tri. 10. De ciui. dei. 11.

Man was not made in the likenes of God, because his soule was a portion of the godhead, or because the essentiall iustice of God was poured into him.

5 But before I go any further, it is needfull that I meet with the doting errour of the *Manichees*, which *Seruetto* hath attempted to bring in againe in this age. Where it is said, that God breathed the breath of life into the face of man, they thought that the soule did conuay into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euen shortly to shew how many grosse and foule absurdities this diuelish errour draweth with it. For if the soule be by deriuation part of the essence of God, it shall follow that the nature of God is subiect not onely to change and passions, but also to ignorance, euill lusts, weakenesse, and all kinds of vices. Nothing is more inconstant then man, because contrarie motions doe tosse and diuersly drowne his soule, oftentimes he is blind by ignorance, oft he yeeldeth as vanquished euen to small tentations, and we know that the soule it selfe is the sinke and receiuer of all filthinesse, all which things we must ascribe to the nature of God, if we grant that the soule is of the essence of God, or a secret inflowing of Godhead. Who would not abhorre this monstrous deuise? Truely indeed doth *Paul* alleage out of *Aratus*, that we are the ofspring of God, but in qualitie and not in substance, inasmuch as he hath garnished vs with godly gifts. But in the meane time, to teare in sunder the essence of the Creator, as to say, that euery man doth possesse a part of it, is too much madnesse. Therefore we must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created than the Angels were. And creation is not a powring out of one substance into another, but a beginning of essence made of nothing. And although the spirit of man came from God, and in departing out of the flesh returneth to God, yet is not forthwith to be said, that it was taken out of his substance. And in this point also *Osiander*, while he glorieth in his illusions, hath entangled himselfe with an vngodly errour, not acknowledging the image of God to be in man without his essentiall iustice, as though God by the inestimable power of his holy spirit could not make vs like vnto himselfe, vnlesse Christ should substantially powre himselfe into vs. With whatsoeuer colour many doe go about to disguise these deceits, yet shal they neuer so beguile the eies of the readers, that are in their right wits, but that they wil easily see that these things sauour of the *Manichees* error. And where S. *Paul* intreateth of the restoring of this image, it may be readily gathered out of his words, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glory of Christ, we are trãsformed into the same image, as by the Spirit of God, which surely so worketh in vs, that it maketh vs not of one substãce with God.

Act. 17. 28.

2. Cor. 3. 18.

The doctrine of Philosophers concerning the nature and powers of the soule.

6 It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except *Plato*, hath perfectly affirmed it to be an immortall substance. Indeed some other also, that is the *Socratiãs*, doe touch it, but so as none doth plainly teach that to other, which himselfe was not perswaded. But therefore is *Plato* of the better iudgement, because he doth in the soule consider the image of God. Some other doe so binde the powers and vertues of the soule to this present life, that being out of the body they leaue to it nothing. Now we haue alreadie taught by the Scripture, that it is a bodilesse substance: now must we adde that although properly it is not comprehended in place, yet it is set in the body, and doth there dwell as in a house, not onely to minister life to all the parts of the body, and to make the instruments therof meet & fitly seruing for the actions that they are appointed for, but also to beare the chiefe office in gouer-

ning

ning the life of man, & that not only about the duties in this earthly life, but also to stir vs vp to the seruice of God. Although this later point in this corruption is not plainly perceiued, yet euen in the vices themselues there remaine imprinted some leauings thereof. For whence commeth it but of shame, that men haue so great care what be reported of them? And whence commeth shame, but of regard of honestie? Whereof the beginning and cause is, that they vnderstand that they are naturally borne to obserue Iustice, in which perswasion is enclosed the seede of religion. For as without all controuersie man was made to meditation of the heauenly life: so is it certaine that the knowledge thereof was engrauen in his soule. And surely man should want the principall vse of his vnderstanding, if he should be ignorant of his owne felicitie, whereof the perfection is, that he be ioyned with God, and therefore it is the chiefe action of the Soule to aspire thereunto. And so the more that euery man studieth to approach vnto God, the more he thereby prooueth himselfe to be endued with reason. As for them that would haue diuers soules in man, that is, a feeling soule, and a reasonable soule, although they seeme to say somewhat by reason prooueable, yet because there is no stedfast certaintie in their reasons, we must reiect them, vnlesse we listed to accomber our selues in things trifling and vnprofitable. A great disagreement say they, there is betweene the instrumentall motions and the part of the Soule endued with reason. As though reason it selfe did not also dissent from it selfe, and some deuises of it doe striue with other some, as they were armies of enemies. But forasmuch as that troublesomenes proceedeth of the corruption of nature, it were amisse to gather thereby, that there are two Soules; because the powers of the Soule doe not agree together, in such well framed order as they ought. But as for more subtle disputation of the powers themselues, I leaue that to the Philosophers. A simple definition shall suffice vs for edification of godlinesse. I graunt that the things that they teach are true, and not onely pleasant but also profitable to be knowen, and well gathered of them, and I forbid not such as are desirous to learne to studie them. First therefore I admit that there are fiue senses, which *Plato* better liked to call instruments, whereby all obiectes are powred into Common sense, as into a place of receit: then followeth Phantasie, which iudgeth those things one from other that Common sense hath conceiued, next is Reason, to which belongeth the vniuersall iudgement of things: last, is the Vnderstanding mind, which with earnestly bent and quiet viewing beholdeth all those things, that Reason is wont to discourse vpon, and consider. And to the Vnderstanding minde, Reason and Phansie, which are the three powers of the Soule, that rest in knowledge, there doe answere three other that doe rest in Appetite, that is to say, Will, the parts whereof are to couet those things that the Vnderstanding minde and Reason doe lay before it: the power of Anger, which catcheth those things that Reason and Phansie doe minister vnto it. The power of Desiring, which taketh hold of these things that Phansie and Sense presenteth it. Although these things be true, or at the least likely to be true, yet because I feare that they shal more entangle vs with obscurenes, than further vs, I thinke it best to ouerpasse them. If any man list otherwise to diuide the powers of the soule, and to call the one the power of Appetite, which although it be without reason it selfe, yet doth obey Reason, if it be by other meane directed, and to call the other the power of Vnderstanding, which is by it selfe partaker of Reason, I am not much against it, neither will I confute this opinion, that there are three beginnings of doing: that is to say, Sense, Vnderstanding, and Appetite. But let vs rather choose a diuision, that is within the capacitie of all men, which cannot be had of the Philosophers. For they when they meane to speake most plainly, doe diuide the soule into Appetite and Vnderstanding, but either of these they make of two sorts. Vnderstanding, they say, is sometime contemplatiue, which being contented with only knowledge, hath no moouing of action, which thing *Cicero* thinketh to be expressed by this word *ingenium*, wit. Sometime they say it is practicall, which by conceiuing of good or euill doth diuersly mooue the will. And Appetite they do diuide into Will and Lust. Will they call that, whē Appetite which they call *horme* obaieth to reason, & Lust they call that, when the Appetite shaking off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, whereby man may rightly gouerne himselfe.

In Thæteto.

Arist. Ethicorum li. 1. cap. vlt. Item li. 6. ca. 2.

Themist. de anima. li. 3. cap. 49. De duplici intel. de finib. lib. 3.

7 But

Two principall parts of the soule, vnderstanding, and will.

7 But we are constrained somewhat to swarue from this maner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, doe wrongfully confound the two very diuers states of man. Let vs therefore thus thinke of it, that there are in the soule of man two parts, which shall serue at this time for our present purpose, that is to say, Vnderstanding and Will. And let it be the office of Vnderstanding, to discerne betweene obiects, or things set before it, as each of them shall seeme worthie to be liked or misliked: and the office of Will, to choose and follow that which vnderstanding saith to be good, and to refuse and flie that which vnderstanding shall disallow. Let vs not here be stayed at all with the nice subtleties of *Aristotle*, that the minde hath of it selfe no mouing, but that it is choise which mooueth it, which choise he calleth the desiring vnderstanding. But to the end we be not intangled with superfluous questions, let this suffice vs, that the Vnderstanding is as it were the guide and gouernor of the Soule, and that Will hath alwaies regard to the appointment of Vnderstanding, and abideth the iudgement thereof in her desires. According whereunto, *Aristotle* himselfe hath truely said, that fleeing or following is in Appetite such a like thing, as in the Vnderstanding minde is affirming and denying. Now how certaine the gouernement of Vnderstanding is to direct the Will: that we will consider in another place. Here we meane onely to shew that there can be found no power in the Soule but that may well be said to belong to the one of these two members. And in this sort vnder Vnderstanding we comprehend Sense, which other doe so distinguish, that they say Sense is inclined to pleasure, for which Vnderstanding followeth that which is good: and that so it commeth to passe, that the Appetite of Sense is Concupiscence and Lust, the affection of Vnderstanding is Will. Againe, in steede of the name of Appetite, which they better like, I set the name of Will, which is more commonly vsed.

Eth lib. ca. 2.

The perfection of mans vnderstanding and will, in his first creation.

8 God therefore hath furnished the Soule of man with an Vnderstanding minde, whereby he might discerne good from euill, & right from wrong, and hauing the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers haue called this directing part the Guider. To this he hath adioyned Will, to which belongeth choise. With these noble gifts the first state of man excelled, so that he not onely had enough of reason, vnderstanding, wisedome, and iudgement, for the gouernement of this earthly life, but also to clime vp euen to God and to eternall felicitie. Then to haue choise added vnto it, which might direct the Appetites, and order all the instrumentall motions, and that so the Will might be altogether agreeable to the gouernment of reason. In this integritie, man had freewill, whereby if he would he might haue attained eternall life. For here it is out of place to moue question of the secret predestination of God: because we are not now about to discusse what might haue chaunced or not, but what at that time was the nature of man. *Adam* therefore might haue stand if he would, because he fell not but by his owne will. But because his will was pliable to either side, and there was not giuen him constancie to continue, therefore he so easily fell. Yet his choise of good and euill was free. And not that onely, but also in his vnderstanding minde, and in his will was most great vprightnes, and all his instrumentall parts orderly framed to obedience, vntill by destroying himselfe he corrupted the good things that were in him. From hence commeth it that all the Philosophers were so blinded, for that in a ruine they sought for an vpright building, and for strong ioints in an vniointed ouerthrow. This principle they held, that man could not be a liuing creature, endued with reason, vnlesse there were in him a free choise of good & euill: and they considered, that otherwise all the difference should be taken away betweene vertues and vices, vnlesse man did order his owne life by his own aduise. Thus farre had they said well if there had beene no change in man, which change because they knew not of, it is no maruell though they confound heauen and earth togither, But as for them which professing themselues to be the disciples of Christ, do yet seeke for free will in man, that hath been lost and drowned in spirituall destruction, they in going meane betweene the Philosophers opinions and heauenly doctrine are plainely deceiued, so that they touch neither heauen nor earth. But of these things we shall better speake in place fit for them: now onely this we haue to hold in minde,

minde, that man at his first creation was farre other than his posteritie euer since, which taking there beginning from him being corrupted, hath from him receiued an infection deriued to them as it were by inheritance. For then all the parts of his soule were framed to right order, then stood safe the soundnes of his vnderstanding minde, & his will free to choose the good. If any do obiect that it stood but in slipperie state, because his power was but weake. I answere that that state was yet such as sufficed to take from him all excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I graunt such a nature had bene better, but therefore precisely to quarrell with God, as though it had bene his dutie to haue giuen that vnto man, is too much iniustice, forasmuch as it was in his owne choise to giue how much pleased him. But why he did not vphold him with the strength of stedfast continuance, that resteth hidden in his owne secret counsell: it is our part onely to be so farre wise as with sobrietie we may. Man receiued in deed to be able if he would, but he had not to will that he might be able. For of this will should haue followed stedfast continuance. Yet is he not excusable, which receiued so much that of his owne will he hath wrought his owne destruction. And there was no necessitie to compell God to giue him any other than a meane will and a fraile will, that of mans fall he might gather matter for his owne glorie.

Auguſt. Gen. li. 11. ca. 7. 8. 9.

De correp. & grat. ad Valentin. ca. 12.

THE SIXETEENTH CHAPTER.

That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his prouidence doth gouerne all the parts thereof.

BVt it were very fond and bare to make God a creator for a moment, which doth nothing since he hath once made an end of his worke. And in this point principally ought we to differ from the prophane men, that the presence of the power of God may shine vnto vs no lesse in the continuall state of the world, than in the first beginning of it. For though the mindes of the very wicked in onely beholding of the heauen and earth, are compelled to rise vp vnto the Creator, yet hath faith a certaine peculiar manner by it selfe, whereby it giueth to God the whole praise of creation. And therefore serueth that saying of the Apostle, which we before alleaged, that we doe not vnderstand but by faith, that the world was made by the worde of God. For vnlesse we passe forward euen vnto his prouidence, we doe not yet rightly conceiue what this meaneth, that GOD is the Creator, howsoeuer we doe seeme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the very creation, it resteth there, and when it proceedeth furthest of all, it doth nothing but wey and consider the wisedome, power, and goodnesse of the workman in making such a peece of worke (which things doe of themselues offer and thrust themselues in sight of men whether they will or no) and a certaine generall dooing in preseruing and gouerning the same, vpon which dependeth the power of mooving. Finally it thinketh that the liuely force at the beginning put into all things by God, doth suffice to susteine them. But Faith ought to pierce deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall gouernour and preseruer of them: and that not by stirring with an vniuersall motion as well the whole frame of the world, as all the parts thereof, but by susteyning, cherishing and caring for, with singular prouidence euery one of those things that he hath created euen to the least sparrow. So *Dauid* after he had first said that the world was created by God, by and by descendeth to the continuall course of his prouidence. By the word of the Lord (saith he) the heauens were stablished, and all the power thereof by the Spirit of his mouth. By and by he addeth. The Lord looked downe vpon the sonnes of men, and so the rest that he saith farther to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleeued, that God had care of mens matters, vnlesse he were the maker of the world, nor any man doth earnestly beleeue that God made the world, vnlesse he be perswaded that God hath also care of his workes: therefore not without cause *Dauid* doth by good order conuey vs from the

Men naturally by sense are brought to confesse God the Creator, we by faith acknowledge him to be the gouernor, not in generall of the world, but of euery particular thing in the world.

Psal. 33. 6.

the one to the other. Generally in deede both the Philosophers doe teach, and mens mindes doe conceiue that all parts of the world are quickned with the secret inspiration of God. But yet they attaine not so farre as *Dauid* both himselfe proceedeth and carrieth all the godly with him, saying all thinges waite vpon thee, that thou maist giue them foode in due season. Thou giuest it to them and they gather it. Thou openest thy hand and they are filled with good things. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send foorth thy Spirit, they are created and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we haue our being and are mooued, and doe liue in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of Gods speciall care whereby alone his fatherly fauour is knowen.

Psal. 104. 27.

Act. 17. 28.

We doe iniurie vnto God when we ascribe the workes of his prouidence vnto fortune, as also when we speake of nature working without the hand of God guiding her in euery worke.

2 That this difference may the better appeare, it is to be knowen, that the prouidence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by aduenture. Now forasmuch as it hath beene commonly beleeued in all ages, and the same opinion is at this day also in a manner in all men, that all things happen by fortune, it is certaine, that that which ought to haue beene beleeued concerning Prouidence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theeues or wilde beasts, if by winde sodainly rising he suffer shipwracke on the Sea, if he be killed with the fall of a house or of a tree, if another wandring in desert places finde remedie for his pouerty, if hauing beene tossed with the waues, he attaine to the hauen if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of aduersitie the reason of the flesh doth ascribe to fortune. But whosoeuer is taught by the mouth of Christ, that all the haires of his head are numbred, will seeke for a cause further off, and will firmely beleeue that all chaunces are gouerned by the secret counsell of God. And as concerning things without life, this is to be thought, that although euery one of them haue his owne propertie naturallie put into it, yet doe they not put foorth their power but onely so farre as they be directed by the present hand of God. They are therefore nothing else but instruments, whereby God continually powreth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more maruellous or more glorious than of the sunne. For besides that it giueth light to the whole world with his brightnes, how great a thing is this that he cherisheth & quickneth all liuing creatures with his heat? that he breatheth fruitfulnesse into the earth with his beames? that out of seedes warmed in the bosome of the ground, he draweth a budding greennesse, and susteining the same with new nourishments doth encrease and strengthen it, till it rise vp in stalkes? That he feedeth it with continuall vapour till it grow to a flower, and from a flower to fruite? That then also with baking it, he bringeth it to ripenesse? That trees likewise and vines being warmed by him, doe first bud and shoote foorth branches, and after send out a flower, and of a flower doe engender fruite? But the Lord, because he would claime the whole glory of all these things to himselfe, made the light first to be, and the earth to be furnished with all kinds of hearbs and fruits before that he created the Sunne. A godly man therefore will not make the Sunne to be either a principall or a necessarie cause of those things which were before the creation of the Sunne, but onely an instrument which God vseth because it so pleaseth him, whereas he might leaue it and doe all things as easily himselfe. Then when we read that the Sunne stoode still two daies in one degree at the praier of *Iosua*, and that the shadow thereof went backe ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the Sunne doth not daily so rise and goe downe by blinde instinct of nature, but that he to renue the remembrance of his fatherly fauour toward vs, doth gouerne the course thereof. Nothing is more naturall than spring tide to come immediately after winter, Sommer after spring, and haruest in course after Sommer. But in this orderly course is plainly seene so great and so vnequall diuersitie, that it may easily appeare that euery yeare, moneth and day, is gouerned by a new and speciall prouidence of God.

Matt. 10. 28.

Gen. 1. 3.

Ios. 10. 13. 2. King. 20. 11.

3 And

3 And truely God doth claime and will haue vs giue vnto him an almightineſſe, not ſuch as the Sophiſters doe imagine, vaine, idle, and as it were ſleeping, but waking, effectuall, working and buſied in continuall doing. Nor ſuch a one as is onely a generall beginning of a confuſed motion, as if he would command a riuer to flowe by his appointed chanels, but ſuch a one as is bent and readie at all his particular mouings. For he is therefore called almightie, not becauſe he can doe and yet ſitteth ſtill and doth nothing, or by generall inſtinct onely continueth the order of nature that he hath before appointed: but becauſe he gouerning both heauen and earth by his prouidence ſo ordereth all things that nothing chanceth but by his aduiſed purpoſe. For whereas it is ſaid in the Pſalme, that he doth whatſoeuer he will, therein is meant his certaine and determined will. For it were very fond to expound the Prophets words after the Philoſophers manner, that God is the firſt Agent or doer, becauſe he is the beginning and cauſe of all mouing: whereas the faithfull ought rather in aduerſitie to eaſe themſelues with this comfort, that they ſuffer nothing but by the ordinance and commandement of God, becauſe they are vnder his hand. If then the gouernement of God doe ſo extend to all his workes, it is a very childiſh cauillation to encloſe it within the influence of nature. And yet they doe no more defraud God of his glory than themſelues of a moſt profitable doctrine, whoſoeuer doe reſtraine the prouidence of God within ſo narrowe bounds, as if he ſuffered all things to be carried with an vngouerned courſe, according to a perpetuall law of nature. For nothing were more miſerable than man if he ſhould be left ſubiect to euery motion of the heauen, the aire, the earth, and the waters. Beſide that by that meane the ſingular goodneſſe of God towards euery man is too much vnhonorably diminiſhed. *Dauid* crieth out that babes yet hanging on their mothers breſts are eloquent enough to magnifie the glory of God, becauſe euen ſo ſoone as they be come out of the wombe, they finde foode prepared for them by his heauenly care. This is in deede generally true, ſo that yet our eies and ſenſes ouerpaſſe not that vnmarked which experience plainly ſheweth, that ſome mothers haue full and plentifull breaſtes, ſome other almoſt drie, as it pleaſeth God to feede one more liberally, and another more ſcarcely. But they which giue the due praiſe to the almightineſſe of God, doe receiue double profite thereby, the one that he hath ſufficiently large abilitie to doe them good, in whoſe poſſeſſion are both heauen and earth, and to whoſe becke all creatures doe attend vpon, to yeelde themſelues to his obedience: the other that they may ſafely reſt in his protection, to whoſe will are ſubiect all theſe hurtfull things that may any way be feared, by whoſe authority as with a bridle Satan is reſtrained with all his furies and all his preparation, vpon whoſe backe doth hang all that euer is againſt our ſafetie. And no other way but this can the immeaſurable and ſuperſtitious feares be corrected or appeaſed, which we oftentimes conceiue by dangers happening vnto vs. Superſtitiouſly fearefull I ſay we be, if where creatures doe threaten vs or giue vs any cauſe of feare, we be ſo afraide thereof, as if they had of themſelues any force or power to doe vs harme, or did vnforeſee or by chaunce hurt vs, or as if againſt the hurts that they doe, there were not ſufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they ſhould not feare the ſtarres and ſignes of the heauen, as the vnbeleeuers are wont to doe. He condemneth not euery kinde of feare. But when the vnbeleeuers to giue away the gouernement of the world from God vnto Planets, doe faigne that their felicitie or miſery doth hang on the decrees and foreſhewings of the ſtarres, and not of the will of God, ſo commeth it to paſſe, that their feare is withdrawen away from that onely one, whom they ought to haue regarded, vnto the ſtarres and comets. Whoſo therefore will beware of this vnfaithfulneſſe, let him keepe alwaies in remembrance that there is not in creatures a wandering power, working or motion, but that they are gouerned by the ſecret counſell of God, ſo that nothing can chaunce but that which is decreed by him both witting and willing it ſo to be.

They which doe not acknowledge that God directeth the working of euery particular thing doe not onely rob him of his honour, but themſelues of a double benefite, hope of good things, and deliuerance from feare of euill. Pſal. 115. 3.

Pſal 8. 2.

Hier. 10. 2.

4 * Firſt therefore let the readers learne, that prouidence is called that, not wherewith God idly beholdeth from heauen what is done in the world, but wherewith as guiding the ſterne he ſetteth and ordereth all things that come to paſſe. So doth it no leſſe belong to his hands than to his eies. For when *Abraham* ſaid vnto his ſonne, God ſhall

* *That God doth not onely behold what is done, but order and diſpoſe the doing of things both aboue and beneath.* Gen. 20. 8.

ſhall prouide, he ment not only, that God did foreknow the ſucceſſe then to come, but that he did caſt the care of a thing to him vnknowen vpon the will of God, which is woont to bring things donbtfull and confuſed to a certaine end. Whereby followeth, that prouidence conſiſteth in doing: for too much fondly doe many trifle in talking of bare foreknowledge. Their errour is not altogether ſo groſſe which giue vnto God a gouernment but diſordered, and without aduiſed choiſe, (as I haue before ſaid,) that is to ſay, ſuch as whirleth and drieth about with a generall motion the frame of the world with all the parts thereof, but doth not peculiarly direct the doing of euery creature. Yet is this error not tolerable. For as they teach, it may be (notwithſtanding this Prouidence which they call vniuerſall) that all creatures may be mooued by chaunce, or man may turne himſelfe hither or thither by free choiſe of his will. And ſo doe they part the gouernment betwene God and man, that God by his power inſpireth into man a motion whereby he may worke according to the nature planted in him, and man ordereth his owne doings by his owne voluntarie aduiſe: Briefely they meane that the world, mens matters, and men themſelues are gouerned by the power, but not by the appointment of God. I ſpeake not of the Epicureans (which peſtilence the world hath alwaies bene filled with) which dreame of an idle and ſlothfull God: and other as mad as they, which in olde time imagined that God did ſo rule about the middle region of the aire, that he left things beneath to Fortune: For againſt ſo euident madneſſe, the dumme creatures themſelues doe ſufficiently cry out. For, now my purpoſe is to confute that opinion that is in a manner comonly beleeued, which giuing to God a certaine blind, and I wot not what vncertaine motion, taketh from him the principall thing, that is, by his incomprehenſible wiſedome to direct and diſpoſe all things to their end: and ſo in name onely and not in deed it maketh God ruler of the world, becauſe it taketh from him the gouernment of it. For what (I beſeech you) is it elſe to gouerne, but ſo to be ouer them that are vnder thee, that thou maieſt rule them by appointed order? Yet doe I not altogether reiect that which is ſpoken of the vniuerſall prouidence: ſo that they will againe graunt me this, that the world is ruled by God, not onely becauſe he maintaineth the order of nature which himſelfe hath ſet, but alſo becauſe he hath a peculiar care of euery one of his works. True it is, that all ſorts of things are mooued by a ſecret inſtinct of nature, as if they did obey the eternall commandement of God, and that which God hath once determined doth of it ſelfe proceede forward. And hereunto may that be applied which Chriſt ſaith, that he and his Father were euen from the beginning alwaies working. And that which *Paul* teacheth that in him we liue, are mooued, and haue our being, and that which the Authour of the Epiſtle to the Hebrues, meaning to proue the Godhead of Chriſt, ſaith, that by his mightie commandement all things are ſuſteined. But they doe wrong which by this colour doe hide and darken the ſpeciall prouidence, which is confirmed by ſo certaine and plaine teſtimonies of Scripture, that it is maruell that any man could doubt of it. And ſurely they themſelues that draw the ſame veile which I ſpeake of to hide it, are compelled by way of correction to adde, that many things are done by the peculiar care of God, but then they doe wrongfully reſtraine the ſame onely to peculiar dooings. Wherefore we muſt prooue that God doth ſoe giue heed to the gouernment of the ſucceſſes of all things, and that they all doe ſoe proceede from his determinate counſell, that nothing happeneth by chaunce.

Act. 17. 28. Heb. 1. 3.

5 *If we graunt that the beginning of motion belongeth to God, but that all things are either of themſelues or by chaunce carried whether the inclination of nature drieth them, the mutuall ſucceeding by turnes of daies and nights, of Winter and Summer, ſhall be the worke of God, inſomuch as he appointing to euery one their duties, hath ſet them a certaine law, that is, if they ſhould alway keepe one meaſure in equall proportion, as well the daies that come after the nights, the moneths after moneths, and yeeres after yeeres. But when ſometimes immoderate heates with drineſſe doe burne vp all the graine, ſometime vnſeaſonable raines doe marre the corne, when ſudden harme commeth by haile & tempeſts, that ſhal not be the worke of God, vnleſſe perhaps it be becauſe the clouds or faire weather, or cold or heat haue their beginning

*The particular appointment of God appeareth in the diuers alterations of things naturall, & extendeth to euery drop of raine, to euery accident which befalleth the leaſt bird.

ning of the meeting of the planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly fauour, nor for the iudgements of God. If they say that God is beneficiall enough to mankinde because he powreth into the heauen and earth an ordinarie power, whereby they doe finde him nourishment: that is too vaine and prophane an muention, as though the fruitfulnesse of one yeere were not the singular blessing of God, and dearth and famine were not his curse and vengeance? But because it were too long to gather together all the reasons that serue for this purpose, let the authoritie of God himselfe suffice vs. In the law and in the Prophets he doth oftentimes pronounce, that so oft as he watereth the earth with deaw and raine, he declareth his fauour? and that when by his commandement the heauen is hardened like yron, when corne is consumed with blasting and other harmes, when the fieldes are striken with haile and tempests, it is a token of his certaine and speciall vengeance. If we graunt these things, then is it assured that there falleth not a drop of raine but by the certaine commaundement of God. *Dauid* praiseth the generall prouidence of God, that hee giueth meate to the Rauens, birdes that call vpon him: but when God himselfe threatneth famine to liuing creatures, doth he not sufficiently declare that he feedeth all liuing things sometime with scarce, and sometime with more plentifull portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparrow of neuer so small a price doth fall to the ground without the will of his Father. Surely, if the flying of birds be ruled by the purpose of God, then must we needs confesse with the Prophet, that hee so dwelleth on hie, that yet he humbleth himselfe to looke vpon all things that chaunce in heauen and earth. Pſal.146.9 Mat.10.29. Pſal.12.5.

The prouidence of God in disposing the estates of men.

6 But because we know that the world was made principally for mankindes sake, we must therefore consider this end in the gouernance of man. The Prophet *Hieremie* crieth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steps. And *Salomon* saith, the steps of man are ruled by the Lord, and how shall a man dispose his owne way? Now let them say that man is mooued by God according to the inclination of his owne nature, but that man himselfe doth turne that mooning whether it pleaseth him. But if that were truely said, then should man haue the free choise of his owne waies. Peraduenture they will denie that, because he can doe nothing without the power of God. But seeing it is certaine that the Prophet and *Salomon* doe giue vnto God, not onely power but also choise and appointment, they cannot so escape away. But *Salomon* in another place doth finely rebuke this rashnesse of men, that appoint vnto themselues another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the heart are in man, but the answere of the tongue is of the Lord. It is a fond madnesse that men will take vpon them to doe things without God, which cannot so much as speake but what he will. And the Scripture to expresse more plainly that nothing at all is done in the world but by his appointment, sheweth that those things which seem most happening by chaunce, are subiect to him. For what can you more ascribe to chaunce, then where a broken bough falling from a tree killeth a wayfaring man passing by it? But the Lord saith far otherwise, which confesseth that he hath deliuered him into the hand of the slayer. Likewise, who doth not leaue the happening of lots to the blindnesse of fortune? But the Lord suffereth it not, which claimeth the iudgement of them to himselfe: for he saith that it commeth not to passe by a mans owne power that stones are cast into the lap and drawen out againe, but that thing which onely might be said to come of chaunce he testifieth to come from himselfe. For the same purpose maketh that saying of *Salomon*. The poore man and the vsurer meet together, God lighteneth both their eies. For although poore men and rich be mingled together in the world, while euery one hath his state assigned him from God, he admonisheth that God which giueth light to all men is not blind, & so he exhorteth the poore to patience, because whosoeuer are not contented with their owne state, they seeke to shake off the burthen that God hath laid vpon them. So another Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to fortune, that some lie in misery & some arise vp to honor. To come to prefermēt is neither frō the East, nor from the Pro.16.1. Exod.21.13. Pro.16.33. Prou.22.2. Pſal.75.7.

West, nor from the South, for God is the Iudge, he maketh low and he maketh high. Because God cannot put off the office of a Iudge, thereupon the Prophet prooueth that by his secret purpose, some are in honor, and other some remaine in contempt.

Exod.19.13. Ionas 1.4. *The common euents which are seene in the world come from the speciall prouidence of God.*

7 And also I say that the very particular successes are generally witnesses of Gods singular prouidence. God raised in the desert a South winde to bring the people plentie of fowles: when his pleasure was to haue *Ionas* throwen into the Sea, he sent out a wind to raise vp a tempest. But they that thinke that God gouerneth not the world, will say that this chaunced beside common vse: But thereby I doe gather that neuer any winde doth rise or increase but by the speciall commandement of God. For otherwise it should not be true, that he maketh the windes his messengers, and fiery flames his ministers, that he maketh the cloudes his chariots, and rideth vpon the wings of the winde, vnlesse he did by his will driue about the cloudes and winds, and shew in them the singular presence of his power. So in another place we are taught that so oft as the Sea swelleth with blast of windes, those violences doe testifie a singular presence of God. He commandeth and raiseth vp the stormie windes and it lifteth vp the waues thereof, and then he turneth the storme to calme, so that the waues thereof are still. As in another place he saith, that he scourged the people with burning windes. So whereas the power of engendring is naturally giuen to men, yet God willeth it to be imputed to his speciall grace, that he leaueth some in barrennesse, and vouchsafeth to grant issue to othersome, the fruit of the wombe is his gift. Therefore said *Iacob* to his wife, am I as God that I can giue thee children? But to make an ende: there is nothing more ordinarie in nature than that we be fed with bread. But the holy Ghost pronounceth, that not onely the growing of the fruites of the earth is the speciall gift of God, but also that men liue not by onely bread, because it is not the very full feeding that nourisheth, but the secret blessing of God: as on the other side he threateneth, that he will breake the stay of bread. Neither could we earnestly pray for our daily bread, vnlesse God did giue vs foode with his fatherly hand. Therefore the Prophet to perswade the faithfull, that God in feeding them doth fulfill the office of a good father of household, doth put them in minde, that he giueth meate to all flesh. Finally when we haue on the one side: The eies of the Lord are vpon the righteous, and his eares bent to their praiers: on the other side: The eie of the Lord is vpon the vngodly to destroy the memorie of them out of the earth: Let vs know that all creatures both aboue and beneath are readie to obedience, that he may apply them to what vse soeuer he will, whereupon is gathered, that not onely his generall prouidence remaineth in his creatures to continue the order of nature, but also by his maruellous counsell is applied to a certaine and proper end.

Gen.30.2.

Esay 3.1.

Psal.136. Psal.34.16.17.

The doctrine concerning Gods prouidence, doth not establish Stoicall destinie, but excludeth heathenish fortune and chaunce. Lib.2.ad Bon. cap.6.

8 They which would bring this doctrine in hatred, doe cauill that this is the learning that the Stoikes teach of *Fatum* or Destinie, which also was once laid for reproch to *Augustine*. As for vs, although we be loth to striue about words, yet we allow not this word *Fatum*, both because it is one of those whose prophane nouelties S. *Paul* teacheth vs to flie, and because some men doe go about with the odiousnesse thereof to bring Gods truth in hatred. As for the very opinion of the Stoikes, it is wrongfully laid to our charge. For we doe not as the Stoikes doe, imagine a necessitie by a certaine perpetuall knot and entangled order of causes which is contained in nature: but we make God the Iudge and gouernour of all things, which according to his wisedome hath euen from the furthest ende of eternitie decreed what he would doe, and now by his power putteth in execution that which he hath decreed. Whereupon we affirme that not onely the heauen and earth and other creatures without life, but also the purposes and wils of men are so gouerned by his Prouidence, that they be directly carried to the ende that it appointeth. What then? will one say, doth nothing happen by Fortune or by Chaunce? I answere that *Basilius Magnus* hath truely said that Fortune and Chaunce are heathen mens words, with the signification whereof the minds of the godly ought not to be occupied. For if euery good successe be the blessing of God, and euery calamitie and aduersitie be his curse, now is there in mens matters no place left for Fortune or Chaunce. We ought also to be mooued with this saying of *Augustine* in his booke against the *Academies* he saith: It doth displease me that I haue

Retract.li.1.c.1.

haue ſo oft named fortune, albeit my meaning was not to haue any goddeſſe meant thereby, but onely a chanceable happening in outward things either good or euill. Of which word Fortune are deriued thoſe words which no religion forbiddeth vs to vſe, *forte, forſan, forſitan, fortaſſe, fortuito*, that is, perhap, peraduenture, by fortune and by chaunce, which yet muſt all be applied to the prouidence of God. And that did I not leaue vnſpoken when I ſaid, for perchaunce euen the ſame that is commonly called Fortune is alſo ruled by ſecret order. And we call chance in things nothing elſe, but that whereof the reaſon and cauſe is vnknowen. I ſaid this in deede, but it repenteth me that I did there ſo name Fortune. Foraſmuch as I ſee that men haue a very euill cuſtome, that where they ought to ſay, thus it pleaſed God, they ſay, thus it pleaſed Fortune. Finally, he doth commonly in his bookes teach, that the world ſhould be vnorderly whirled about if any thing were left vnto Fortune. And although in another place he determineth that all things are done partly by the free will of man, and partly by the prouidence of God, yet doth he a little after ſufficiently ſhew that men are ſubiect vnto and ruled by prouidence, taking this for a principle, that nothing is more againſt conuenience of reaſon, than to ſay that any thing chanceth but by the ordinance of God, for elſe it ſhould happen without cauſe or order, by which reaſon he alſo excludeth that happening that hangeth vpon the will of men: and by and by after he plainlier ſaith that we ought not to ſeeke a cauſe of the will of God. And ſo oft as he maketh mention of ſufferance, how that is to be vnderſtanded, ſhall very well appeare by one place where he prooueth that the will of God is the ſoueraigne and firſt cauſe of all things, becauſe nothing happeneth but by his commandement or ſufferance. Surely he faigneth not God to ſit ſtill idle in a watch tower, when it is his pleaſure to ſuffer any thing, whereas he vſeth an actuall will (as I may ſo call it) which otherwiſe could not be called a cauſe.

Retr. li. 1. ca. 1.

Quæſt. lib. 83. de Tri. lib. 3. cap. 4.

9 But for as much as the dulneſſe of our vnderſtanding cannot by a great way attaine to the height of Gods prouidence, we muſt vſe a diſtinction to helpe to lift it vp. I ſay therefore, howſoeuer all thing are ordeined by the purpoſe and certaine diſpoſition of God, yet to vs they are chanceable, not that we thinke that Fortune ruleth the world and men, and vnaduiſedly toſſeth all things vp and downe (for ſuch beaſtlineſſe ought to be farre from a Chriſtian hart) but becauſe the order, meane, end, and neceſſitie of thoſe things that happen, doth for the moſt part lie ſecret in the purpoſe of God, and is not comprehended with opinion of man, therefore thoſe things are as it were chanceable, which yet it is certaine to come to paſſe by the will of God. For they ſeeme no otherwiſe, whether we conſider them in their owne nature, or whether we eſteeme them according to our knowledge and iudgement. As for an example, let vs put the caſe, that a Marchant being entred into a wood in company of true men, doth vnwiſely ſtray away from his fellowes, and in his wandering chanceth vpon a den of robbers, lighteth among theeues, and is killed, his death was not onely foreſeene with Gods eie, but alſo determined by his decree. For it is not ſaid that he did foreſee how farre each mans life ſhould extend, but that he hath ſet and appointed markes which cannot be paſſed. And yet ſo farre as the capacitie of our minde conceiueth, all things herein ſeeme happening by chaunce. What ſhall a Chriſtian here thinke? euen this, whatſoeuer happened in ſuch a death, he will thinke it in nature chauncing by fortune as it is indeed, but yet he will not doubt that the prouidence of God did gouerne to direct Fortune to her end. In like maner are the happenings of things to come. For as all things that be to come are vncertaine vnto vs, ſo we hang them in ſuſpence, as if they might fall on either part, yet this remaineth ſetled in our harts, that nothing ſhall happen but that which God hath already foreſeene. In this meaning is the name of chaunce oft repeated in *Eccleſiaſtes*, becauſe at the firſt ſight men doe not attaine to ſee the firſt cauſe which is farre hidden from them. And yet that which is declared in the Scriptures concerning the ſecret prouidence of God, was neuer ſo blotted out of the harts of men, but that euen in the darkneſſe there alway ſhined ſome ſparkes thereof. So the Soothſaiers of the *Philiſtimes*, although they wauer in doubtfulneſſe, yet they aſcribe aduerſitie partly to God, partly to Fortune. If (ſay they) the arke goe that way, we ſhall know that it is God that hath ſtricken vs: but if it goe the other

A thing may be termed chanceable, and be ſaid to happen by fortune in reſpect of vs who ſee not the cauſe, when in reſpect of God who both appointed it, it is neceſſary, and though not in it owne nature, yet by reaſon of his appointment inuitable.

Io. 14. 5.

way, then a chaunce hath light vpon vs. In deede they did fooliſhly, when their cunning of ſoothſaying deceiued them, to flee to fortune, but in the meane while we ſee them conſtrained, ſo that they dare not thinke that the euill hap which chaunced vnto them did come of fortune. But how God with the bridle of his prouidence turneth all ſucceſſes whither pleaſeth him, may appeare by one notable example. Behold euen at one moment of time, when *Dauid* was found out and neere taken in the deſert of *Mahon*, euen then the *Philiſtimes* inuaded the land, and *Saul* was compelled to depart. If God meaning to prouide for the ſafetie of his ſeruant did caſt this let in *Saules* way, ſurely although the *Philiſtimes* going to armes were ſudden, and beſide the expectation of men, yet may we not ſay that it came by chaunce. But thoſe things that ſeeme to vs to happen by chaunce, faith will acknowledge to haue beene a ſecret mooving of God. I graunt there doth not alway appeare the like reaſon, but vndoubtedly we ought to beleeue, that whatſoeuer changes of thinges are ſeene in the world, they come by the ſecret ſtirring of the hand of God. But that which God purpoſeth is ſo of neceſſitie to come to paſſe, that yet it is not of neceſſitie preciſely nor by the nature of it ſelfe. As there of is a familiar example in the bones of Chriſt. Foraſmuch as he had put on a body like vnto ours, no wiſe man will deny that his bones were naturally able to be broken, yet was it impoſſible that they ſhould be broken: whereby we ſee againe that not without cauſe were in ſchooles inuented the diſtinctions of neceſſitie in reſpect, and neceſſitie abſolute, of conſequent and conſequence, whereas God had ſubiect to brickleneſſe the bones of his Sonne, which he had exempted from being able to be broken, and ſo brought to neceſſitie by reaſon of his owne purpoſe, that that thing could not be, which naturally might haue beene.

1. Sam. 6. 9.

1. Sam. 23. 26.

THE SEVENTEENTH CHAPTER.

Whereto and to what end this doctrine is to be applyed, that we may be certaine of the profit thereof.

Foure things in conſidering the prouidence of God doe make the conſideration thereof ſweet and comfortable, that it ſerueth for things to come, as well as paſt: that it worketh by, with, and without meanes: that it reſpecteth principally the Church of God: and that it worketh euen when the courſe of things doth ſeeme to perſwade the contrarie.

NOw foraſmuch as mens wits are bent to vaine curious ſubtleties, it is ſcarſely poſſible but that they ſhall encomber themſelues with entangled doubts, whoſoeuer doe not know the true and right vſe of this doctrine. Therefore it ſhall be expedient here to touch ſhortly, to what ende the Scripture teacheth, that all things are ordered by God. And firſt of all is to be noted, that the prouidence of God ought to be conſidered as well for the time to come as for the time paſt: ſecondarily, that the ſame is in ſuch ſort the gouernor of all things, that ſometime it worketh by meanes, ſometime without meanes, and ſometime againſt all meanes. Laſt of all, that it tendeth to this ende that God may ſhew that he hath care of all mankind, but ſpecially that he doth watch, in ruling of his Church, which he vouchſafeth more neerely to looke vnto. And this is alſo to be added, that although either the fatherly fauour and bountifulneſſe of God, or oftentimes the ſeueritie of his iudgement doe brightly appeare in the whole courſe of his prouidence: yet ſometime the cauſes of thoſe things that happen are ſecret, ſo that this thought creepeth into our minds, that mens matters are turned and whirled about with the blind ſway of fortune, or ſo that the fleſh ſtirreth vs to murmur, as if God did to make himſelfe paſtime, toſſe them like tenniſe bals. True it is, that if we were with quiet and ſtill mindes ready to learne, the very ſucceſſe it ſelfe would at length plainely ſhew, that God hath an aſſured good reaſon of his purpoſe, either to traine them that be his to patience, or to correct their euil affections and tame their wantonneſſe: or to bring them downe to the renouncing of themſelues, or to awake their drowſineſſe: on the other ſide to ouerthrow the proud, to diſappoint the ſubtletie of the wicked, to confound their deuiſes. But howſoeuer the cauſes be ſecret and vnknowen to vs: we muſt aſſuredly hold that they are laid vp in hidden ſtore with him, and therefore we ought to cry out with *Dauid*, God, thou haſt made thy wonderfull workes ſo many, that none can count in order to thee thy thoughts toward vs. I would declare and ſpeake of them, but they are more than I am able to expreſſe. For although alwaies in our miſeries we ought to thinke vpon our ſinnes, that the very puniſhment may moue vs to repentance, yet doe we ſee how Chriſt giueth more power to the ſecret purpoſe

Pſal. 40.

of

of his Father, than to punish euery one according to his deseruing. For of him that was borne blinde he saith: neither hath this man sinned nor his parents, but that the glory of God may be shewed in him. For here naturall sense murmureth when calamitie commeth euen before birth, as if God did vnmercifully so to punish the silly innocent, that had not deserued it. But Christ doth testifie that in this looking glasse the glory of his Father doth shine to our sight, if we haue cleere eies to behold it. But we must keepe modestie, that we draw not God to yeelde cause of his doings, but let vs so reuerence his secret iudgements, that his will be vnto vs, a most iust cause of all things. When thicke cloudes doe couer the heauen, and a violent tempest ariseth, then because both a heauisome mystinesse is cast before our eies, and the thunder troubleth our eares, and all our senses are amased with terrour, we thinke that all things are confounded and troubled together: and yet all the while there remaineth in the heauen the same quietnesse and calmenesse that was before. So must we thinke that while the troublesome state of things in the world taketh from vs abilitie to iudge, God by the pure light of his righteousnesse and wisedome, doth in well framed order gouerne and dispose euen those very troublesome motions themselues to a right ende. And surely very monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account and examine his secret meanings, and to giue vnaduised sentence of things vnknowen, than they will doe of the deedes of mortall men. For what is more vnorderly than to vse such modestie towards our egals, that we had rather suspend our iudgement than to incur the blame of rashnesse, and on the other side proudly to triumph vpon the darke iudgements of God, which it became vs to regard with reuerence? Iohn 9.

2 Therefore no man shall well & profitably weigh the prouidence of God, but he that considering that he hath to doe with his creator and the maker of the world, doth with such humilitie as he ought submit himselfe to feare and reuerence. Hereby it commeth to passe, that so many dogs at this day doe with venimed bitings, or at least barking, assaile this doctrine, because they will haue no more to be lawfull for God, than their own reason informeth them. And also they raile at vs with all the spitefulnesse that they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we doe further say, that the world is ruled by his secret counsels. As though the things that we teach were an inuention of our owne braine, and as though it were not true that the holy Ghost doth euery where expresly say the same, and repeateth it with innumerable formes of speech. But because some shame restraineth them, that they dare not vomit out their blasphemies against the heauen: they faigne that they contend with vs, to the ende they may the more freely play the madmen. But if they doe not grant that what soeuer happeneth in the world, is gouerned by the incomprehensible purpose of God, let them answere, to what end the Scripture saith, that his iudgements are a deepe bottomlesse depth. For whereas *Moses* cryeth out that the will of God is not to be sought a farre of in the clouds, or in the depthes, because it is familiarly set foorth in the law: it followeth, that his other hidden will is compared to a bottomlesse depth. Of the which *Paul* also saith: O the depth of the richnesse and of the wisedome, and of the knowledge of God: how vnsearchable are his iudgements, and his waies past finding out? for who hath knowen the mind of the Lord, or who hath beene his counsellour? And it is in deede true, that in the Gospell and in the Law are contained mysteries which are farre aboue the capacitie of our sense: but for asmuch as God for the comprehending of these mysteries which he hath vouchsafed to open by his word, doth lighten the mindes of them that be his, with the spirit of vnderstanding: now is therein no bottomlesse depth, but a way wherein we must safe walke, and a candle to guide our feete, and the light of life, and the schoole of certaine and plainely discernable truth. But his marueilous order of gouerning the world, is worthily called a bottomlesse depth: because while it is hidden from vs, we ought reuerently to worship it. Right well hath *Moses* expressed them both in few words. The secret things (saith he) belong to the Lord our God: but the things reuciled belong to vs and to our children for euer. We see how he biddeth vs not onely to study in meditation of the law, but also reuerently to looke vp vnto the secret

As we are to yeelde obedience to the knowen reuealed will of his law, so reuerence is due to the secret will, according whereunto he ruleth by prouidence.

Psal. 36. 7.

Rom. 11. 33.

Deut. 29. 29.

secret prouidence of God. And in the booke of *Iob* is rehearsed one title of this deapth, that it humbleth our mindes. For after that the author of that booke in surueiyng vp and downe the frame of the world, had honorably entreated of the workes of God, at length he addeth: Loe, these be part of his waies, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisedome that remaineth with God, and the measure of wisedome that he hath appointed for men. For after he hath preached of the secrets of nature, he saith that wisedome is knowen to God onely, and is hidden from the eies of all liuing creatures. But by and by after, he saith further, that it is published to the end it should be searched out, because it is said vnto man: behold, the feare of God is wisedome. For this purpose maketh the saying of *Augustine*: Because we know not all things which God doth concerning vs in most good order, that therefore in onely good will we doe according to the law, because his prouidence is an vnchangeable law. Therefore, sith God doth claime vnto himselfe the power to rule the world, which is to vs vnknowen, let this be to vs a law of soberneſſe and modestie, quietly to obey his soueraigne authoritie, that his will may be to vs the onely rule of iustice, and the most iust cause of all things. I meane not that absolute will, of which the Sophisters doe babble, separating by wicked and prophane disagreement his iustice from his power, but I meane that prouidence, which is the gouerneſſe of all things, from which proceedeth nothing but right: although the causes thereof be hidden from vs.

Iob.26.14.

Iob.28.12.

Lib.83.quæst. cap.23.

The lewd collections which wicked men inferre vpon the doctrine of Gods prouidence because they doe not rightly and soberly discerne of it.

3 Whosoeuer shall be framed to this modestie, they neither for the time past will murmure against God for their aduersities, nor lay vpon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying. I am not the cause, but *Iupiter* and destinie: nor yet againe, as carried away with destinies, they will by desperation throwe themselues into destruction, as that yoong man in *Plautus* which said: Vnstable is the chaunce of things: the Destinies driue men at their pleasure, I will get me to some rocke there to make an ende of my goods and life together. Neither yet (as an other did) they will pretend the name of God to couer their owne mischieuous doings: for so saith *Lycomides* in another comedie: God was the mouer. I beleeue it was the will of the gods: for if it had not beene their will, I know it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy Ghost, they may trauaile to attaine thereunto. And also being readie to follow God, whither soeuer he calleth, they shew indeede that nothing is more profitable than the knowledge of his doctrine. Very fooliſhly doe prophane men turmoile with their fondnesses, so that they in manner confound heauen and earth together as the saying is: If God haue marked the point of our death, we cannot escape it: then it is labor vainely lost in taking heede to our selues. Therefore, whereas one man dareth not venture to goe the way that he heareth to be dangerous, lest he be murthered of theeues: another sendeth for Phisitians, and wearieth himselfe with medicines to succour his life: another forbeareth grosse meates for feare of appairing his feeble health: another dreadeth to dwell in a ruinous house. Finally, whereas men deuise alwaies and endeuour with all diligence of minde whereby they may attaine that which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or else life and death, health and sickneſſe, peace and warre, and other things, which men as they couet or hate them, doe by their trauaile endeuour to obtaiue or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faithfull are disordered, or at the least superfluous, wherein petition is made that it will please the Lord to prouide for those things which he hath alreadie decreed from eternitie. To be short, they destroy all counsels that men doe take for time to come as things against the prouidence of God, which hath determined what hee would haue done, without calling them to counsaile. And then whatsoeuer is alreadie happened, they so impute it to the prouidence of God, that they winke at the man whom they know to haue done it. As, hath a Ruffian slaine an honest Citizen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? because hee hath done the thing that was foreseene and ordeined by the Lord, he is a minister of his prouidence.

Hath

Hath the Sonne careleſſie, neglecting all remedies, waited for the death of his father? he could not reſiſt God that had ſo before appointed from eternitie. So all miſchieuous doings they call vertues, becauſe they obey the ordinance of God.

4 But as touching things to come, *Salomon* doth well bring in agreement together, the purpoſes of men with the prouidence of God. For as he laugheth to ſcorne their folly, which boldly doe enterpriſe any thing without the Lord, as though they were not ruled by his hand: ſo in another place he ſpeaketh in this manner: The heart of man purpoſeth his way, but the Lord doth direct his ſteps, meaning, that we are not hindered by the eternall decrees of God, but that vnder his will we may both prouide for our ſelues, and diſpoſe all things belonging to vs. And that is not without a manifeſt reaſon. For he that hath limited our life within appointed bounds, hath therewithall left with vs the care thereof, hath furniſhed vs with meanes and helps to preſerue it, hath made vs to haue knowledge before hand of dangers, and that they ſhould not oppreſſe vs vnware, he hath giuen vs prouiſions and remedies. Now it is plaine to ſee what is our duetie, that is to ſay: If God hath committed to vs our owne life to defend, our dutie is to defend it. If he offer vs helps, our dutie is to vſe them. If he ſhew vs dangers before, our dutie is not to runne raſhlie into them. If he miniſter vs remedies, our dutie is not to neglect them. But no danger ſhall hurt, vnleſſe it be fatall, which by all remedies cannot be ouercome. But what if dangers be therefore not fatall, becauſe God hath aſſigned the remedies to repulſe and ouercome them. See how thy maner of reaſoning agreeth with the order of Gods diſpoſition. Thou gathereſt that danger is not to be taken heed of, becauſe foraſmuch as it is not fatall, we ſhall eſcape it without taking heed at all: but the Lord doth therefore enioyne thee to take heed of it, becauſe he will not haue it fatall vnto thee. Theſe mad men doe not conſider that which is plaine before their eyes, that the skill of taking counſell and heed is inſpired into men by God, whereby they may ſerue his prouidence in preſeruing of their owne life: as on the other ſide by negligence and ſloth they procure to themſelues theſe euils that he hath appointed for them. For how commeth it to paſſe, that a circumſpect man while he prouideth for himſelfe, doth wind himſelfe out of euils that hang ouer him, and the foole periſheth by vnaduiſed raſhnes, but for that both folly and wiſedome are the inſtruments of Gods diſpoſition on both parts? Therefore it pleaſed God to hide from vs all things to come, to this end, that we ſhould meete with them as things doubtfull, and not ceaſe to ſet prepared remedies againſt them, till either they be ouercome, or be paſt all help of care. And for this cauſe I haue before admoniſhed, that the prouidence of God doth not alway ſhew it ſelfe naked, but as God by vſing of meanes doth in a certaine manner cloth it.

The prouidence of God doth not aboliſh but eſtabliſh the meanes by leauing the end certaine onely to it ſelfe, to vs vncertain, that we might take the waies which are likely to bring vnto that end which we ſhould purpoſe to our ſelues.

5 The ſame men doe vnorderly and vnaduiſedly draw the chaunces of time paſt to the naked prouidence of God. For becauſe vpon it doe hang all things whatſoeuer happen, therefore (ſay they) neither robberies, nor adulteries, nor manſlaughters, are committed without the will of God. Why then (ſay they) ſhall a theefe be puniſhed, for that he ſpoiled him whom the Lords will was to puniſh with pouertie? Why ſhall the murtherer be puniſhed which hath ſlaine him whoſe life the Lord had ended? If all ſuch men doe ſerue the will of God, why ſhall they be puniſhed? But I deny that they ſerue the will of God. For we may not ſay, that he which is carried with an euill minde doth ſeruice vnto God as commander of it, where indeed he doth but obey his owne wicked luſt. He obeyeth God, which being enformed of his will doth labor to that end, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his word? Therefore in doing of things we muſt ſee that ſame will of God, which he declareth in this word. God requireth of vs onely that which he commandeth. If we doe any thing againſt his commandement, it is not obedience but obſtinacie and tranſgreſſion. But vnleſſe he would, we ſhould not doe it. I graunt. But doe we euill things to this end to obey him? But he doth not commaund vs to doe them, but rather we runne on headlong, not minding what he willeth, but ſo raging with the intemperance of our owne luſt, that of ſet purpoſe we bend our trauaile againſt him. And by theſe meanes in euill doing we ſerue his iuſt ordinance, becauſe according to the infinite greatnes of his wiſedome he hath good skill to vſe euill inſtruments to doe good. And ſee how fooliſh

The prouidence of God doth not proue wicked doers vnworthie of puniſhment. Prou. 6. 9.

liſh is their maner of arguing. They would haue the dooers vnpuniſhed for miſchieuous acts, becauſe they are not committed but by the diſpoſition of God. I graunt more: that theeues and murtherers and other euill dooers are the inſtruments of Gods prouidence, whom the Lord doth vſe to execute thoſe iudgements which he hath with himſelfe determined. But I deny that their euill doings ought to haue any excuſe thereby. For why? ſhall they either entangle God in the ſame wickednes with them, or ſhall they couer their naughtines with his righteouſnes? They can doe neither of both. Becauſe they ſhould not be able to excuſe themſelues, they are accuſed by their owne conſcience. And becauſe they ſhould not be able to blame God, they finde all the euill in themſelues, and in him nothing but a lawfull vſe of their euilneſſe. But he worketh by them. And whence I pray you, commeth the ſtinke in a dead carion, which hath beene both rotted and diſcloſed by heate of the Sunne? All men doe ſee that it is raiſed by the beames of the Sunne. Yet no man doth therefore ſay, that the Sun-beames doe ſtinke. So when there reſteth in an euill man the matter and guiltineſſe of euill, what cauſe is there why it ſhould be thought that God is any thing defiled with it if he vſe their ſeruice at his pleaſure? Away therefore with this doggiſh frowardneſſe, which may indeede a farre off barke at the iuſtice of God, but cannot touch it.

The ſweete and ſober meditation which a Chriſtian man ought to haue of Gods prouidence.

6 But theſe cauillations or rather doting errors of phrentike men ſhall eaſily be ſhaken away by godly and holie meditation of the prouidence, which the rule of godlineſſe teacheth vs, ſo that thereof may grow vnto vs a good and moſt pleaſant fruite. Therefore a Chriſtian heart when it is moſt aſſuredly perſwaded that all things come to paſſe by the diſpoſition of God, and that nothing happeneth by chance, will alway bend his eyes to him as to the principall cauſe of things, and yet will conſider the inferior cauſes in their place. Then he will not doubt that the ſingular prouidence of God doth watch for his preſeruation, which prouidence will ſuffer nothing to happen, but that which ſhall turne to his good and ſaluation. And becauſe he hath to doe firſt of all with men, and then with the other creatures, he will aſſure himſelfe that Gods prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counſels, wills, enterpriſes and powers are vnder the hand of God, ſo that it is in Gods will to bow them whither he liſt, and to reſtraine them ſo oft as pleaſeth him. That the ſingular prouidence of God doth keepe watch for the ſafetie of the faithfull, there are many and moſt euident promiſes to witnes. Caſt thy burden vpon the Lord, and he ſhall nouriſh thee, and ſhall not ſuffer the righteous to fall for euer, becauſe he careth for vs. He that dwelleth in the help of the higheſt, ſhall abide in the protection of the God of heauen. He that toucheth you, toucheth the apple of mine eie. I will be thy ſhield, a braſen wall: I will be enemie to thy enemies. Although the mother forget her children, yet will I not forget thee. And alſo this is the principall entent in the hiſtories of the Bible, to teach that the Lord doth with ſuch diligence keepe the waies of the Saints, that they doe not ſo much as ſtumble againſt a ſtone. Therefore as a little before we haue rightfully reiected their opinion which doe imagine an vniuerſall prouidence of God, that ſtoupeth not ſpecially to the care of euery creature: yet principally it ſhall be good to reknowledge the ſame ſpeciall care toward our ſelues. Whereupon Chriſt after he had affirmed that not the ſparow of leaſt value doth fall to the ground without the will of the father, doth by and by apply it to this end, that we ſhould conſider that how much we be more worth than ſparrowes, with ſo much neere care doth God prouide for vs, and he extendeth that care ſo farre, that we may be bold to truſt that the haires of our head are numbred. What can we wiſh our ſelues more, if not ſo much as a haire can fall from our head but by his will? I ſpeake not onely of all mankinde, but becauſe God hath choſen his church for a dwelling houſe for himſelfe, it is no doubt but that he doth by ſingular examples ſhew his care in gouerning of it.

Pſal. 55.23. 1. Pet. 5.9.

Pſal. 91.1. Zac. 2.8. Eſa. 26.2.

Mat. 10.29.

The comfort which riſeth from the conſideration of Gods diſpoſing both euill and good.

7 The ſeruant of God being ſtrengthened with theſe both, promiſes and examples, will ioine with them the teſtimonies which teach that all men are vnder Gods power, whether it be to win their minds to good will, or to reſtraine their malice that it may doe no hurt. For it is the Lord that giueth vs fauour not onely with them that will vs well, but alſo in the Ægyptians, and as for the maliciouſneſſe of our enemies, he knoweth how by diuers waies to ſubdue it. For ſometime he taketh away their wit from them,

Exod. 3.21.

ſo

so that they can conceiue no sound or sober aduise, like as he sent foorth Satan to fill the mouthes of all the Prophets with lying to deceiue *Achab*. He made *Rehoboam* mad by the young mens counsell, that he might be spoiled of his kingdome by his owne follie. Many times when he graunteth them wit, yet he maketh them so afraid and astonished, that they cannot will or go about that which they haue conceiued. Sometime also when he hath suffered them to go about that which lust and rage did counsell them, he doth in conuenient time breake off their violences, and suffereth them not to proceede to the end that they purposed. So did he before the time bring to nought the counsell of *Achitophel* that should haue beene to *Dauids* destruction. So also he taketh care to gouerne all his creatures for the benefit and safetie of them that be his, yea, and to gouerne the diuell himselfe, which as we see durst enterprise nothing against *Iob* without his sufferance and commandement. Of this knowledge necessarily ensueth both a thankfulnesse of minde in prosperous successe of things, and also patience in aduersitie, and an incredible assurednes against the time to come. Whatsoeuer therefore shall betide vnto him prosperously and according to his hearts desire, all that he will ascribe vnto God, whether he feele the bountie of God by the ministerie of men, or be holpen by liueleſſe creatures. For thus he will thinke in his minde: Surely it is the Lord which hath inclined their minds to me, which hath ioyned them vnto me to be instruments of his goodnes towards me. In plentie of the fruits of the earth, thus he will thinke, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare her fruits. In other things he will not doubt that it is the onely blessing of the Lord whereby all things prosper, and being put in minde by so many causes he will not abide to be vnthankefull.

1.King.22.22.
1.King.12.10.
2.Sam.17.7.
Iob 1.12.

8 If any aduersitie happen, he will by and by therein also lift vp his mind to God, whose hand auaileth much to imprint in vs a patience and quiet moderation of heart. If *Ioseph* had still continued in recording the falsehoode of his brethren, he could neuer haue taken a brotherly mind toward them. But because he bowed his mind to the Lord, he forgate the iniurie, and inclined to meekenesse and clemencie, so farre foorth that of his owne accord he comforted his brethren and said: It is not you that sould me into Ægypt, but by the will of God I was sent before you to saue your liues. You indeede thought euill of me, but the Lord turned it to good. If *Iob* had had respect to the *Chaldees*, by whom he was troubled, he would forthwith haue been kindled to reuenge. But because he did therewithall acknowledge it to be the worke of God, he comforted himselfe with this most excellent saying: The Lord hath giuen, the Lord hath taken away, the Lords name be blessed. So *Dauid*: when *Semei* had railed and cast stones at him, if he had looked vpon man, he would haue incouraged his souldiers to reacquite the iniurie. But because he vnderstoode that *Semei* did it not without the mouing of the Lord, he rather appeased them. Let him alone (said he) for the Lord hath commanded him to curse. With the same bridle in another place doth he restraine the intemperance of sorow. I held my peace (saith he) and became as dumbe, because thou O Lord, didst it. If there be more effectuall remedie against wrath and impatience, surely he hath not a little profited which hath learned in this behalfe to thinke vpon the prouidence of God, that he may alway call backe his minde to this point. It is the Lords will, therefore it must be suffered, not onely because it is not lawfull to striue against it, but also because he willeth nothing but that which is both iust and expedient. In summe, this is the end, that being wrongfully hurt by men, we leauing their malice (which would doe nothing but enforce our sorrow, and whet our minds to reuenge) should remember to climbe vp vnto God, and learne to beleeue assuredly, that whatsoeuer our enemie hath mischieuously done against vs, was both suffered and sent by Gods disposition. *Paul*, to refraine vs from recompensing of iniuries doth wisely put vs in minde, that we are not to wrastle with flesh and blood, but with the spirituall enimie the Diuell, that we may prepare our selues to striue with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the Diuell as all wicked men to striue with vs, and that he sitteth as Iudge to exercise our patience. But if the misfortunes and miseries that oppresse vs doe chance without the worke of men, let vs remember the doctrine of the Law: whatsoeuer is prosperous floweth from the fountaine of Gods

To behold the hand of God in all things which we suffer, maketh vs both patient and penitent.
Gen.45.8.
Iob 2.1.
2.Sam.16.10.
Psal.38.10.
Eph.6.12.

Deut.28. Gods blessing, and that all aduersities are his cursings: and let that most terrible warning make vs afraid: If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our sluggishnesse, when according to the common sense of the flesh accounting all to be but chaunce that happeneth of both sorts, we are neither encouraged by the benefits of God to worship him, nor pricked forward with his scourges to repentance. This same is the reason why *Hieremie* and *Amos* did so sharply rebuke the Iewes, because they thought that things as well good as euill came to passe without the commandement of God. To the same purpose serueth that sermon of *Esay*, I the God that create light, and fashion darkenesse, that make peace, and create euill: I God doe make all these things.

Lam.3.38. Amos 3.6. Esa.45.6.

The way to consider wisely of inferior and second causes, whether they be of things past or things to come.

9 And yet in the meane time a godly man will not winke at the inferior causes. Neither will he, because he thinketh them the ministers of Gods goodnesse by whom he hath receiued benefite, therfore let them passe vnconsidered, as though they had deserued no thanke by their gentlenesse: but he will hartily thinke himselfe bound vnto them, and will willingly confesse his bond, and trauell as he shall be able, and as occasion shall serue, to recompence it. Finally in benefites receiued he will reuerence and praise God as the principall Author, but he will honour men as the ministers, and as the truth is indeede he will vnderstand that he is by the will of God bound to them, by whose hand it was Gods will to be beneficiall vnto him. If he suffer any losse by negligence or waste of foresight, he will determine in his minde, that the same was done indeede with the will of God, but he will impute it also to himselfe. If any man be dead by sickenesse whom he hath negligently handled, whereas of duetie he should haue taken good heed vnto him, although he be not ignorant that the man was come to his appointed time beyond which he could not passe, yet will he not thereby lessen his offence, but because he had not faithfully discharged his duetie toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is vsed any fraud, and conceiued malice of minde in committing either murther or theft, will he excuse it vnder pretence of Gods prouidence, but he will in one selfe euill act seuerally behold both the righteousnes of God, and the wickednes of man, as both doth manifestly shew themselues. But principally in things to come he will haue consideration of such inferiour causes. For he will recken it among the blessings of God if he be not disappointed of the helps of men which he may vse for his safetie. And so he neither will be negligent in taking of counsell, nor slothfull in crauing their helpe whom he seeth to haue sufficient whereof he may be succoured: but thinking that whatsoeuer creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his vse as the lawfull instruments of Gods prouidence. And because he doth not certainely know what successe the busines will haue that he goeth about, (sauing that in all things he knoweth that the Lord will prouide for his benefit) he will with studie trauell to that which he shall thinke expedient for himselfe, so farre as he can conceiue in minde and vnderstanding. And yet in taking of counsels he will not be carried on by his owne wit, but will commit and yeeld himselfe to the wisedome of God, that by the guiding thereof he may be directed to the right end. But his confidence shall not so stay vpon outward helps, that if he haue them he will carelesly rest vpon them, or if he want them he will be afraid as left destitute, for he will haue his minde alway fastened vpon the Prouidence of God, neither will he suffer himselfe to be drawen away from the stedfast beholding thereof, by consideration of present things. So though *Ioab* acknowledged that the successe of battell is in the will and hand of God, yet he gaue not himselfe to slothfulnesse, but did diligently execute that which belonged to his calling, but he leaueth it vnto the Lord to gouerne the end. We will stand valiant (saith he) for our nation, and for the cities of our God: But the Lord doth what is good in his eies. This knowledge shall despoile vs of rashnes and wrongfull confidence, and shall driue vs to continuall calling vpon God: and also shall vphold our minds with good hope, so as we may not doubt assuredly and boldly to despise those dangers that compasse vs about.

2.Sam.10.12.

The feares which euery moment of our

10 In this point doeth the inestimable felicitie of a godly minde shew foorth it selfe. Innumerable are the euils that doe beseege mans life, and doe threaten him so many deaths. As, not to go further than our selues: forasmuch as our bodies is a receptacle of a thousand

thousand diseases, yea, hath enclosed and doth nourish within it the causes of diseases, man can not carrie himselfe but he must needs also carie about with him many formes of his owne destruction, and draw forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweateth without perill? Now whether soeuer thou turne thee, all things that are about thee are not onely vntrustie friends to thee, but doe in manner openly threaten and seeme to shew thee present death. Goe into a Ship, there is but a foote thicknes betweene thee and death. Sit on horsebacke, in the slipping of one foote thy life is in danger. Goe through the streets of the citie: euen how many tiles are vpon the houses, to so many perils art thou subiect. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. How many wilde beasts thou seest, they are all armed to thy destruction. If thou meane to shut vp thy selfe, euen in a garden well fenced, where may appeare nothing but pleasantnesse of aire and ground, there sometime lurketh a Serpent. The house which is continually subiect to fire, doeth in the day time threaten thee with pouertie, and in the night time with falling vpon thy head. Thy field, forasmuch as it lieth open to haile, frost, drowth and other tempests, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part doe beseech vs at home, and part doe follow vs abroade. In these streights must not man needs be most miserable, which euen in life halfe dead doth plainly draw forth a carefull and fainting breath, as if he had a sword continually hanging ouer his necke? But thou wilt say, that these things chaunce seldome, or at the least not alwaies, nor to all men, and neuer all at once. I graunt, but seeing we are put in minde by the examples of other, that the same things may happen to our selues, and that our life ought of dutie no more to be free than theirs, it cannot be but that we must dread and feare them as things that may light vpon vs. Now what can a man imagine more miserable than such a fearefulnes? Besides that, it is not without dishonourable reproch of God to say, that he hath set open Man the noblest of all his creatures to their blind and vnaduised strokes of fortune. But heere my purpose is to speake onely of the miserie of man, which he should feele if he should be brought subiect vnder fortunes dominion.

life bringeth, if our minds be not setled in the knowledge of Gods prouidence.

11 But when that light of Gods prouidence hath once shined vpon a godly man, he is now releeued and deliuered not onely from the extreme anguish and feare wherewith he was before oppressed, but also from all care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God. This is (I say) his comfort to vnderstand that the heauenly Father doeth so hold in all things with his power, so ruleth them with his authoritie and countenance, so ordereth them with his wisedome, that nothing befalleth but by his appointment: and that he is receiued into Gods tuition, and committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farre as it shall please God the gouernor to giue them place. For so is it sung in the Psalme. For he shall deliuer thee from the hunters snare, and from the noysome pestilence. He will couer thee vnder his wings, and thou shalt be sure vnder his feathers. His trueth shall be thy shield and buckler. Thou shalt not be afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glorie. The Lord is my helper, I will not feare what flesh may doe to mee. The Lord is my protector, why shall I be afraide? If whole camps stand vp against me, if I walke in the middest of the shadow of death, I will not cease to hope well. Whence, I pray you, haue they this, that their assurednesse is neuer shaken away from them? but hereby, that where the world seemeth in shew to be without order whirled about, they know that God worketh euery where, whose worke they trust shall be for their preseruation. Now if their safetie be assailed either by the diuell or by wicked men, in that case if they were not strengthened with remembrance and meditation of Prouidence, they must needes by and by be discouraged. But when they call to minde, that the diuell and all the rout of the wicked, are so euery way holden in by the hand of God as with a bridle, that they can neither conceiue any mischiefe against vs, nor goe about it when they haue conceiued it, nor if they goe neuer so much about it, can stirre one finger to bring it to passe but so farre as he shall suffer, yea,

What boldnes, and quietnes of mind the knowledge of the prouidence of God worketh.

Psal. 91.3.

Psal. 118.6.

yea, so farre as he shall commaund, and that they are not onely holden fast bound with fetters, but also compelled with bridle to doe seruice: heere haue they abundantly wherewith to comfort themselues. For as it is the Lords worke to arme their furie and to turne and direct it whether it pleaseth him, so is it his worke also to appoint a measure and end, that they doe not after their owne will licentiously triumph. With which perswasion *Paul* being established, did by the sufferance of God appoint his iourney in another place which he said was in one place hindered by Satan. If he had onely said that he had beene stopped by Satan, he should haue seemed to giue him too much power, as if it had beene in Satans hand to ouerthrow the very purposes of God: but when he maketh God the iudge, vpon whose sufferance all iourneies doe hang: he doth therewithall shew, that Satan whatsoeuer he go about, can attaine nothing but by Gods will. For the same reason doth *Dauid*, because for the sundrie chaunges wherewith mans life is tossed, and as it were whirled about, he doth flie to this sanctuarie, say, that his times are in the hand of God. He might haue said either the course of his life, or time in the singular number. But by the word Times, he meant to expresse that howsoeuer the state of man be vnstedfast, whatsoeuer alterations doe now and then happen, they are gouerned by God. For which cause *Rasin*, and the king of *Israel*, when ioyning their powers to the destruction of *Iuda*, they seemed as firebrands kindled to waste and consume the land, are called by the Prophet smoking brands, which can doe nothing but breathe out a little smoke. So when *Pharao* was terrible to all men by reason of his riches, strength, and number of men, he himselfe is compared to a beast of the Sea, and his armie to fishes. Therefore God saith, that he will take the Captaine and the armie with his hooke and draw them whether he list. Finallie, because I will not tarrie long vpon this point: if a man marke it he shall easilie see that the extremitie of all miseries is the ignorance of Gods Prouidence, and the chiefe blessednesse standeth in the knowledge thereof.

1.Thess.2.18.
1.Cor.16.7.
Psal.31.16.
Esai.7.4.
Eze.29.4.

It disproueth not the setled purpose of God, in appointing all things that he is said to repent him, and that plagues first denounced be afterwards recalled.

12 Concerning the Prouidence of God, this that is said were enough for so much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curiositie of men, nothing can be sufficient, neither is it to be wished that they be satisfied) were it not for certaine places, which seeme to meane otherwise than is aboue declared, that God hath not stedfast and stable purpose but changeable, according to the disposition of inferior things. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduancing of *Saul* to the kingdome. And that he will repent him of the euill that he had determined to lay vpon his people, so soone as he perceiueth any conuersion of them. Againe, there are rehearsed diuers repeales of his decrees. He had declared by *Ionas* to the *Ninuites*, that after fortie daies once past *Ninuie* should be destroyed, but by and by he was turned with their repentance to a more gentle sentence. He had by the mouth of *Esay* pronounced death to *Ezechias*, which he was mooued by his teares and prayers to deferre. Heereupon many doe make argument, that God hath not appointed mens matters by eternall decree, but yeerely, daily, and hourely appointeth this or that, as euery mans deseruings are, or as he thinketh it equitie and iustice. Concerning his repentance, this we ought to hold, that the same can no more be in God, than ignorance, errour, and weakenesse. For if no man doe wittingly and willingly throw himselfe into the case that he neede to repent, we can not say that God doth repent, but that we must also say, that God is ignorant what will come to passe, or that he cannot auoide it, or that he headlong and vnaduisedly runneth into a purpose whereof he by and by forethinketh him. But that it is so farre from the meaning of the holy Ghost, that in the very mention making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted, that in the same Chapter they are both so ioyned together, that the comparison doth very well bring the shew of repugnancie to agreement. His changing is figuratiuely spoken, that God repented that he had made *Saul* king, by and by after it is added, The strength of Israel shall not lie, nor shall be mooued with repenting. Because he is not a man that he may repent. In which words his vnchangeablenesse is affirmed plainely without any figure. Therefore it is certaine that the ordinance of God in disposing the matters of men is perpetuall, and aboue all repentance.

Gen.6.6.
1.Sam.15.11.
Ier.18.8.
Ionas 3.4.
Esai.38.3.5.
2.King.20.5.
1.Sam.15.29.

pentance. And that his constancie should not be doubtfull, his very aduersaries haue beene compelled to beare him witnes. For *Balaam* whether he would or no, could not choose but burst out into this saying, that he is not like a man to lie: nor as a sonne of man to be changed, and that it is not possible that he should not doe that he hath said, and not fulfill whatsoeuer he hath spoken. Num. 23. 19.

13 What meaneth then this name of repentance? euen in the same sort that all the other phrases of speech which doe describe God vnto vs after the maner of men. For, because our weakenesse doth not reach to his highnesse, that description of him which is taught vs, was meete to be framed lowe to our capacitie, that we might vnderstand it. And this is the manner how to frame it lowe for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Where as he himselfe is without all mouing of a troubled minde, he yet testifieth that he is angrie with sinners. Like as therefore when we heare that God is angrie, we ought not to imagine that there is any mouing at all in him, but rather to consider that this speech is borrowed of our common sense, because God beareth a resemblance of one chafed and angrie so oft as he exerciseth iudgement: so ought we to vnderstand nothing else by this word of Repentance but a changing of deedes, because men by changing of their deedes, are woont to declare that they mislike them. Because then euerie change among men is an amendment of that which misliketh them, and amendment commeth of repentance; therefore by the name of repentance is meant that, that God changeth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one continuall course that which he had from eternitie foreseene, allowed, and decreed, howsoeuer the alteration seeme sudden in the eies of men. *God is said to repent himselfe, not because he changeth his purpose, but the euents which his vnchangeable purpose was to change.*

14 Neither doth the holie historie shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Niniuites which had beene before pronounced, and that the life of *Ezechias* was prolonged after warning giuen him of death. They that so construe it are deceiued in vnderstanding of threatenings: which although they doe simply affirme, yet by the successe it shall be perceiued that they contained a secret condition in them. For why did God send *Ionas* to the Niniuites to tell them aforehand of the ruine of their citie? Why did he by *Esay* giue *Ezechias* warning of death? For he might haue brought to naught both him and them without sending them any word of their destruction. He meant therefore another thing, than to make them by foreknowing of their death to see it comming a farre off. Euen this he meant: not to haue them destroyed, but to haue them amended that they should not be destroyed. Therefore this that *Ionas* prophecied that *Niniuie* should fall after fortie dayes, was done to this end that it should not fall. That hope of longer life was cut off from *Ezechias*, was done for this purpose that he might obtaine longer life. Now who doth not see that God meant by such threatnings to awake them to repentance, whom he made afraide to the end that they might escape the iudgement which they had deserued by their sinnes? If that be so agreed, the nature of the things themselues doth leade vs to this, to vnderstand in the simple threatening a secret implyed condition, which is also confirmed by like examples. The Lord rebuking the king *Abimelech* for that he had taken away *Abrahams* wife from him, vseth these words: Behold, thou shalt die for the woman that thou hast taken, for she hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husband, for he is a Prophet, and shall pray for thee that thou mayst liue. If not: know that thou shalt die the death and all that thou hast. You see how in this first sentence he vehemently striketh his minde to bring him to be more heedfully bent to make amends, and in the other doth plainely declare to him his will. Seeing the meaning of other places is like: doe not gather of these that there was any thing withdrawen from the first purpose of God, by this that he made void the thing which he had before pronounced. For God doth prepare the way for his eternall ordinance, when in giuing warning of the punishment he moueth those to repentance, whom his will is to spare, rather then varieth any thing in his will, no not in his word, sauing that he doth not expresse the same thing in syllabls which is yet easy to vnderstād. For that saying of *Esay* must needs remaine true, Ionas 3. 10. Esai. 38. 5. *Whatsoeuer a thing denounced from God is recald, it was denounced with condition, if not expresst, yet secret.* Gen. 16. 3.

Esai.14.27. The Lord of Hostes hath determined, and who shall be able to vndoe it? His hand is stretched out, and who shall turne it away?

THE EIGHTENTH CHAPTER.

That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgements in execution, that yet still himselfe remaineth pure from all spot.

How God doth not onely permit but appoint the things to be done which wicked men doe.

THere ariseth a hard question out of other places, where it is said that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiueth how he working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and iustly condemne his ministers. Vpon this was deuised the distinction betweene Dooing and Suffering: because many haue thought this doubt vnpossible to be dissolued: that both Satan and all the wicked are so vnder the hand and power of God, that he directeth their malice, vnto what end it pleaseth him, and vseth their wicked dooings to the executing of his iudgements. And their modestie were peraduenture excusable, whom the shew of absurditie putteth in feare, if it were not so that they doe wrongfully with a lying defence goe about to deliuer the iustice of God from all vnrightfull blame. It seemeth to them vnreasonable, that man should by the will and commandement of God be made blinde, and so by and by be punished for his blindnesse. Therefore they seeke to scape by this shift, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doth reiect that shift. As for this that men doe nothing but by the secret commandement of God, and doe trouble themselues in vaine with diliberating, vnlesse he do by his secret direction stablish that which he hath before determined, it is prooued by innumerable and plaine testimonies. It is certaine that this which we before alleaged out of the Psalme, that God doth all things that he will, belongeth to all the dooings of men. If God be the certaine appointer of warre and peace, as it is there said, and that without exception: who dare say that men are carried causelesslie with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples wilbe more lightsome plainnesse. By the first Chapter of *Iob* we know, that Satan doth no lesse appeare before God to receiue his commandements than doe the Angels which doe willingly obey. Indeed it is after a diuerse maner and for a diuerse end: but yet so that he cannot go about any thing but with the wil of God. Although there seeme afterward to be added a bare sufferance of him to afflict the holy man: yet becausse that saying is true: The Lord hath giuen, the Lord hath taken away, as it pleased God so is it come to passe: We gather that God was the authour of that triall of *Iob*, whereof Satan and the wicked theeues were ministers. Satan goeth about to driue the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly doe inuade and rob his goods that were none of theirs. *Iob* knowledgeth that he was by God stripped of all his goods and made poore, becausse it so pleased God. Therefore whatsoeuer men or Satan himselfe attempt, yet God holdeth the sterne to turne all their trauels to the executing of his iudgements. It was Gods will to haue the false king *Achab* deceiued: the diuell offered his seruice thereunto: he was sent with a certaine commaundement, to be a lying spirit in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the iudgement of God, then the deuice of bare Sufferance is vaine. For it were a fond thing to say, that the iudge doth onely suffer and not also decree what he will haue done, and commaund the ministers to put it in execution. It was the Iewes purpose to destroy Christ, *Pilate* and the souldiers to follow their raging lust, and yet in a solemne praier the disciples doe confesse, that all the wicked men did nothing else but that which the hand and counsell of God had determined: euen as *Peter* had before preached, that Christ was by the decreed purpose and foreknowledge of God deliuered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly and willingly appoint that which the Iewes did execute, as in another place he rehearseth, that God which shewed before by all his Prophets that Christ should suffer, hath so fulfilled it.

Iob 1.21.

2.King.22.20.

Act.4.28.
Act.2.23.
Act.3.18.

2.Sam.16.22.

Abso-

Abſolon defiling his fathers bed with inceſtuous adulterie, committed deteſtable wickedneſſe. Yet God pronounceth that this was his owne worke. For the words are theſe, Thou haſt done it ſecretly, but I will doe it openly, and before the ſunne. *Hieremie* pronounceth that all the crueltie that the Chaldees vſed in Iurie, was the worke of God. For which cauſe *Nabucadnezar* is called the ſeruant of God, God euery where crieth out that with his hiſſing, with the ſound of his trumpet, with his power and commandement the wicked are ſtirred vp to warre. He calleth the Aſſyrian the rod of his wrath, and the axe that he mooueth with his hand. The deſtruction of the holy citie and ruine of the temple he calleth his worke. *Dauid* not murmuring againſt God, but acknowledging him for a righteous iudge, yet confeſſeth that the curſings of *Semei* proceeded of the commandement of God. The Lord (ſaith he) commanded him to curſe. We often finde in the holy hiſtorie, that whatſoeuer happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the ſonnes of *Hely*, and very many things of like ſort. They that be meanely exerciſed in the Scriptures doe ſee, that for ſhortneſſe ſake, I bring forth of many teſtimonies but a few, by which yet it appeareth plainely enough, that they doe trifle and talke fondly, that thruſt in a bare Sufferance in place of the Prouidence of God, as though God ſate in a watch Tower waiting for the chaunces of Fortune, and ſo his iudgements ſhould hang vpon the will of men.

2. Sam. 12. 12.
Hier. 50. 25.
Eſai. 5. 26.
Eſai. 10. 5.
Eſai. 19. 25.
2. Sam. 16. 10.
1. King. 11. 31.
1. Sam. 2. 34.

2 Now as concerning ſecret motions, that which *Salomon* ſpeaketh of the heart of a king, that it is bowed hither or thether as pleaſeth God, extendeth ſurelie to all mankinde, and is as much in effect as if he had ſaid: whatſoeuer we conceiue in minde, is by the ſecret inſpiration of God directed to his end. And truely if he did not worke in the mindes of men, it were not rightly ſaid, that he taketh away the lip from the true ſpeakers, and wiſedome from aged men, that he taketh the heart from the Princes of the earth, that they may wander where is no beaten way. And hereto belongeth that which we oft read, that men are fearefull ſo farre foorth as their hearts be taken with his feare. So *Dauid* went out of the camp of *Saul* and none was ware of it, becauſe the ſleepe of God was come vpon them all. But nothing can be deſired to be more plainely ſpoken, than where he ſo oft pronounceth, that he blindeth the eies of men, and ſtriketh them with giddineſſe, that he maketh them drunke with the ſpirit of drowſineſſe, caſteth them into madnes, and hardneth their hearts. Theſe things alſo many doe referre to ſufferance, as if in forſaking the reprobate he ſuffered them to be blinded by Satan. But that ſolution is too fond, foraſmuch as the holie Ghoſt in plaine words expreſſeth, that they are ſtriken with blindnes & madnes by the iuſt iudgemēt of God. It is ſaid, that he hardned the heart of *Pharao*, alſo that he did make dull and ſtrengthen it. Some do with an vnſauorie cauillation mocke out theſe phraſes of ſpeech, becauſe in another place it is ſaid *Pharao* did harden his owne heart, there is his owne will ſet for the cauſe of his hardning. As though theſe things did not very well agree together, although in diuers maners, that man while he is mooued in working by God, doth alſo worke himſelfe. And I doe turne backe their obiection againſt themſelues. For, if to harden doe ſignifie but a bare ſufferance, then the very motion of obſtinacie ſhall not be properlie in *Pharao*. Now how weake and fooliſh were it ſo to expound, as if *Pharao* did onely ſuffer himſelfe to be hardned? Moreouer the Scripture cutteth off all occaſions from ſuch cauillations. For God ſaith, I will hold his heart. So of the inhabitants of the land of *Canaan*, *Moſes* ſaith, that they went foorth to battell, becauſe the Lord had hardned their hearts. Which ſame thing is repeated by another Prophet, ſaying: He turned their hearts that they ſhould hate his people. Againe in *Eſay* he ſaith, that he will ſend the *Aſſyrians* againſt the deceitfull nation, and will commaund them to carrie away the ſpoiles, and violently take the praie, not meaning that he will teach wicked and obſtinate men to obey willingly, but that he will bowe them to execute his iudgements, as if they did beare his commandements grauen in their mindes. Whereby appeareth that they were mooued by the certain appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans ſeruice as a meane, but yet ſo that Satan doth his office by Gods mooving, and proceedeth ſo farre as is giuen him. The euill ſpirit troubled *Saul*, but it is ſaid that it was of God, that we may know that the madnes of *Saul* came of the iuſt vengeance of God. It is alſo ſaid, that the ſame Satan doth blind

The prouidence of God is a gouerneſſe which directeth all the inclinations of the mind of man whether they bend vnto good or euill.

Prou. 21. 1.
Eze. 7. 26.
Leu. 26. 36.
1. Sam. 16.
Eccle. 7. 3.
Rom. 7. 21.
Exod. 8. 15.
Exod. 4. 21.
Ioſh. 11. 20.
Pſal. 105. 25.
Eſai. 10. 6.
1. Sam. 16. 14.
2. Cor. 4. 4.

2.Cor.4.4. the mindes of the vnfaithfull: but how so, but onely because the effectuall working of errour commeth from God himselfe, to make them beleeue lies that refuse to obey the trueth? After the first maner of speaking it is said, If any Prophet shall speake lyingly, I God haue deceiued him. According to the other maner of speach it is said, that he giueth men ouer to a reprobate minde: and to cast them into filthy desires, because he is the chiefe authour of his owne iust vengeance, and Satan is but onely a minister thereof. But because we must entreat of this matter againe in the second booke, where we shall discourse of the free or bond will of man, I thinke I haue already shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is said to be the cause of all things, his Prouidence is thought the gouernesse in all purposes and works of men, so as it sheweth foorth her force not onely in the elect, which are gouerned by the holy Spirit, but also compelleth the reprobate to obedience

Ezc.14.9. Rom.1.28.

There are not contrarie wils in God, although he forbid the doing of euill, and yet be willing to haue it done: but our blindnesse whereby we discerne not how these two doagree, maketh vs to imagine that they disagree when in trueth they doe not.

3 Forasmuch as hitherto I haue recited onely such things as are written in the Scriptures, plainly and not doubtfully, let them that feare not wrongfully to slaunder the heauenly oracles, take heed what maner of iudgement they take vpon them. For if by fained pretending of ignorance they seeke a praise of modestie, what can be imagined more proudly done, then to set one small worde against the authoritie of God? as *I thinke otherwise, I like not to haue this touched.* But if they openly speake euill, what preuaile they with spitting against the heauen? But this is no new example of waywardnesse, because there haue bene in all ages wicked and vngodly men, that with raging mouth barked against this point of doctrine. But they shall feele that thing indeed to be true, which long ago the holy ghost spake by the mouth of *Dauid*, that God may ouercome when he is iudged. *Dauid* doth by the way rebuke the madnesse of men in this so vnbrideled licentiousnesse, that of their owne filthinesse they doe not onely argue against God, but also take vpon them power to condemne him. In the meane time he shortly admonisheth, that the blasphemies which they vomit vp against the heauen doe not reach vnto God, but that he driuing away the clouds of cauilations, doth brightly shew foorth his righteousnesse, and also our faith (because being grounded vpon the worde of God, it is aboue all the worlde) doth from her high place contemptuously looke downe vpon these mystes. For first, where they obiect, that if nothing happen but by the will of God, then are there in him two contrarie wils, because he decreeth those things by secret purpose, which he hath openly forbidden by his law, that is easily wiped away. But before I answere it, I will once againe giue the readers warning that this cauillation is throwen out not against me, but against the holy Ghost, which taught the holy man *Iob* this confession: as it pleased God so it came to passe. When he was spoiled by theeues, he acknowledged in the iniurie and hurt that they did him the iust scourge of God. What saith the Scripture in other places? The sonnes of *Heley* obeyed not their Father, because it was Gods will to kill them. Also another Prophet crieth out, that God which sitteth in heauen doth whatsoeuer he will. And now I haue shewed plainely enough that God is the author of all those things which these iudges would haue to happē onely by his idle sufferance. He testifieth that he createth light & darknesse, that he formeth good and euill, that no euill happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he do willingly or against his will execute his owne iudgemēts? But as *Moses* teacheth, that he which is slaine by the falling of an axe by chance, is deliuered by God into the hand of the striker: so the whole Church saith in *Luke*, that *Herod* and *Pilate* conspired to doe those things, which the hand & purpose of God had decreed. And truely if Christ were not crucified with the will of God, whēce came redemption to vs? And yet the will of God neither doth striue with it selfe, nor is changed, nor faineth that he willeth not the thing that he will: but where it is but one & simple in him, it seemeth to vs manifold, because according to the weaknes of our wit we cōceiue not how God in diuers maner willeth & willeth not one selfe thing. *Paul*, after that he hath said, that the calling of the Gētiles is a hidden misterie, within a while after saith further, that in it was manifestly shewed the manifold wisedome of God: because for the dulnes of our wit the wisedome of God seemeth to vs manifold, or (as the old interpretor hath trāslated it) of many fashiōs: shall we therefore dreame that there is any varietie in God himselfe, as though he either changeth

Iob 1.21.

1 Sam. 2.25. Psal. 115 3.

Esai. 45.7.

Amos. 3.6.

Deut. 19.5.

Acts 4.28.

Ephe. 3.10.

changeth his purpose, or dissenteth from himselfe? Rather when we conceiue not how God will haue the thing to be done, which he forbiddeth to doe, let vs call to minde our owne weakenesse, and therewithall consider that the light wherein he dwelleth, is not without cause called inaccessible, becausse it is couered with darkenesse. Therefore all godly and sober men will easily agree to this sentence of *Augustine*, that sometime man with good will willeth that which God willeth not. As if a good sonne willeth to haue his father to liue, whom God will haue to die. Againe it may come to passe, that man may will the same thing with an euill will, which God willeth with a good will. As if an euill sonne willeth to haue his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrarie thing, than the vnnaturalnesse of the other sonne that willeth the same thing. So great a difference is there what to will doth belong to man, and what to God, and to what end the will of euery one is to be applied, to haue it either allowed or disallowed. For those things which God willeth well he bringeth to passe by the euill wills of euill men. But a little before he had said, that the Angels apostataes in their falling away, and all the reprobate, in as much as concerneth themselues, did that which God would not, but in respect of the omnipotencie of God, they could by no meanes so doe, becausse while they did against the will of God, the will of God was done vpon them. Whereupon he crieth out. Great are the works of God, & ought to be sought out of all thē that loue them: that in maruellous maner the same thing is not done without his will which is also done against his will, becausse it could not be done if he did not suffer it: and yet he doth it not against his will, but willingly: and he being good, would not suffer a thing to be done euill, vnlesse for that he is omnipotent, he could of euill make good.

1. Tim. 6. 16. Enchirid. ad Laur. ca. 101.

Psal. 111. 2.

4 In the same manner is alloiled or rather vanisheth away the other obiection: that if God doe not onely vse the seruice of wicked men, but also gouerneth their counsels and affections, he is the authour of all wicked dooings, and therefore men are vnworthily condemned, if they execute that which God hath decreed, becausse they obey his will: for it is done amisse to confound his will and commandement together, which it appeareth by innumerable examples to differ farre asunder. For though when *Absalon* abused his fathers wiues, it was Gods will to punish *Dauids* adulterie with that dishonour: yet he did not therefore command the wicked sonne to commit incest, vnlesse perhaps you meane it in respect of *Dauid*, as he speaketh of the railings of *Semei*. For when he confesseth that *Semei* raileth at him by the commandement of God, he doth not therein commend his obedience, as if that froward dogge did obey the commandement of God, but acknowledging his toong to be the scourge of God, he patiently suffreth to be corrected. And this is to be holden in minde, that when God performeth by the wicked that thing which he decreed by his secret iudgement, they are not to be excused, as though they did obey his commandement, which in deede of their owne euill lust they doe purposely breake. Now how that thing is of God. and is ruled by his secret prouidence, which men doe wickedlie, the election of king *Ieroboam* is a plaine example, in which the rashnesse and madnesse of the people is scuerely condemned, for that they peruerted the order appointed by God, and falsely fell from the house of *Dauid*, and yet we know it was his will that he should be annointed. Whereupon in the very words of *Osee* there appeareth a certaine shewe of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his will, in another place he saith, that he gaue the kingdome to *Ieroboam* in his rage. How shall these sayings agree? that *Ieroboam* reigned not by God, and that he was made king by the same God? Euen thus, becausse neither could the people fall from the house of *Dauid*, but that they must shake off the yoke which God hath laid vpon them: neither yet had God his libertie taken away, but that he might so punish the vnthankefulnes of *Salomon*. We see therefore how god in not willing false breach of alleageance, yet to another end iustlie willeth a falling away from their Prince, whereupon *Ieroboam* beside all hope was by holie annointing driuen to be king. After this manner doth the holie historie say, that there was an enemie raised vp to spoile

Wicked men are iustly condemned for the euill which they doe, although God haue appointed it to be done.

1. Sam. 16. 22.

1. King. 12. 20.

Osee. 8. 4.

Osee. 13. 11.

Salomons ſonne of part of his kingdome. Let the Readers diligently wey both theſe things, becauſe it hath pleaſed God to haue the people gouerned vnder the hand of one king. Therefore when it was diuided in two parts, it was done againſt his will. And yet the diuiſion tooke beginning of his will. For ſurely whereas the Prophet both by words and ceremonie of annointing did mooue *Ieroboam* when he thought of no ſuch thing, to hope of the kingdome, this was not done without the knowledge or againſt the will of God, which commanded it ſo to be done: and yet is the rebellion of the people iuſtly condemned, for that as it were againſt the will of God, they fell from the poſteritie of *Dauid*. In this maner it is alſo afterward further ſaid, that where *Reboboam* proudly deſpiſed the requeſt of the people, this was done by God, to confirme the word which he had ſpoken by the hand of *Abiha* his ſeruant. Lo how againſt Gods will the ſacred vnitie is torne in ſunder, and yet with the will of the ſame God ten tribes doe forſake *Salomons* ſonne. Let vs adde another like example. Where the people conſenting, yea laying their hands vnto it, the ſonnes of *Ahab* were ſlaine, and all his ofſpring rooted out. *Iehu* ſaid in deede truely, that nothing of the words of God were fallen to the ground, but that he had done all that he had ſpoken by the hand of his ſeruant *Elias*. And yet not vniuſtly he rebuketh the citizens of Samaria, for that they had put their hands vnto it. Are ye righteous, ſaith he? If I haue conſpired againſt my Lord, who hath killed all theſe? I haue before (as I thinke) alreadie declared plainely, how in one ſelfe worke both the fault of man doth bewray it ſelfe, and alſo the righteouſnes of God glorioufly appeareth. And for modeſt wits this anſwere of *Auguſtine* ſhall alway ſuffice: whereas the Father deliuered the Sonne, and Chriſt deliuered his bodie, and *Iudas* deliuered the Lord: why in this deliuering is God righteous, and man faultie? becauſe in the ſame one thing which they did, the cauſe was not one, for which they did it. If any be more combered with this that we now ſay, that there is no conſent of God with man, where man by the righteous mouing of God doth that which is not lawfull, let them remember that which *Auguſtine* ſaith in another place: Who ſhall not tremble at theſe iudgements, where God worketh euen in the hearts of euill men whatſoeuer he will, and yet rendreth to them according to their deſeruings? And truely in the falſehood of *Iudas*, it ſhall be no more lawfull to lay the blame of the wicked deede to God, becauſe he himſelfe willed him to be deliuered, and did deliuer him to death, than it ſhall be to giue away the praiſe of our redemption to *Iudas*. Therefore the ſame writer doeth in another place truely tell vs, that in this examination God doeth not inquire what men might haue done, or what they haue done, but what their will was to doe, that purpoſe and will may come into the accompt. They that thinke this hard, let them a little while conſider, how tolerable their owne waywardneſſe is, while they refuſe a thing witneſſed by plaine teſtimonies of Scripture, becauſe it exceedeth their capacitie, and doe finde fault that thoſe things are vttered, which God, vnleſſe he had knowen them profitable to be knowen, would neuer haue commanded to be taught by his Prophets and Apoſtles. For our being wiſe ought to be no more but to embrace with meeke willingnes to learne, and that without exception whatſoeuer is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating againſt it, ſith it is euident that they babble againſt God, they are not worthie of a longer confutation.

1.King.11.32.

2.King.10.7.

Epiſt. ad Vincen.

De gratia & libero arbitrio ad Valent.cap.20.

The end of the firſt Booke.

THE

THE SECOND BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth *of the knowledge of God the Redeemer* in Christ which knowledge was first *opened to the Fathers in the time of* the Law, and then to vs in *the Gospell.*

THE FIRST CHAPTER.

That by Adams sinne and falling away, mankind became accursed, and did degenerate from his first estate: wherein is intreated of Originall sinne.

NOT without cause hath the knowledge of himselfe been in the olde Prouerbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our selues: whereby it commeth to passe, that in taking counsell of any thing necessary, we be miserably daseled, yea, altogether blinded. But how much more profitable this lesson is, so much more diligently must we take heed, that we do not disorderly vse it, as we see some of the Philosophers haue done. For they in exhorting man to know himselfe, doe withall appoint this to be the ende, why he should know himselfe, that he should not be ignorant of his owne dignitie and excellencie: and nothing else doe they will him to behold in himselfe, but that whereby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this point, that considering what was giuen vs in creation, and how bountifully God continueth his gracious fauour toward vs, we may know how great had been the excellency of our nature, if it continued vncorrupted: and we may withall thinke vpon this, that there is nothing in vs of our owne, but that we haue as it were gotten by borrowing all that God hath bestowed vpon vs, that we may alwaies hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling whereof may throw downe all glorying and trust of our selues, ouerwhelme vs with shame, and truely humble vs. For as God at the beginning fashioned vs like his owne image, to the end to raise vp our mindes both to the studie of vertue and to the meditation of eternall life, so least the so great nobleness of our kinde, which maketh vs different from brute beasts, should be drowned with our slothfulnesse, it is good for vs to know, that we are therefore endued with reason and vnderstanding, that in keeping a holy and honest life,

We must learne throughly to know our selues that the consideration of the graces of God may make vs thankefull and the beholding of our miseries, humble vs.

life, we ſhould proceede on forward to the appointed ende of bleſſed immortalitie. But the firſt dignitie cannot come in our minde, but by and by on the other ſide the heauie ſight of our filthineſſe, and ſhame doth thruſt it ſelfe in preſence, ſince we in the perſon of the firſt man are fallen from our firſt eſtate, whereupon groweth the hatred and loathing of our ſelues, and true humilitie, and there is kindled a new deſire to ſeeke for God, in whom euery of vs may recouer thoſe good things, whereof we are found altogither voide and emptie.

Men are giuen to beare, and hurt by bearing their excellencie ouermuch aduanced.

2 This thing ſurely the truth of God appointeth to be ſought in examining of our ſelues, I meane, it requireth ſuch a knowledge as may both call vs away from all confidence of our own power, and making vs deſtitute of all matter to glory vpon, may bring vs to ſubmiſſion. Which rule it behooueth vs to keepe, if we will attaine to the true marke both of right knowledge and well doing. Neither yet am I ignorant how much more pleaſant is that other opinion that allureth vs rather to conſider our good things, than to looke vpon our miſerable needineſſe and diſhonor, which ought to ouerwhelme vs with ſhame. For there is nothing that mans nature more coueteth, than to be ſtroked with flatterie: and therefore when he heareth the gifts that are in him to be magnified, he leaneth to that ſide with ouer much lightneſſe of beleefe: whereby it is ſo much the leſſe to be marueiled, that herein the greateſt part of men haue pernitiouſly erred. For ſith there is naturally planted in all mortall men a more than blind loue of themſelues, they doe moſt willingly perſwade themſelues that there is nothing in them that they ought worthily to hate. So without any maintenance of other this moſt vaine opinion doth each where get credit, that man is abundantly ſufficient of himſelfe to make himſelfe liue well and bleſſedly. But if there be any that are content to thinke more modeſtly, how ſoeuer they graunt ſomewhat to God, leaſt they ſhould ſeeme arrogantly to take all to themſelues, yet they ſo part it, that the principall matter of glory & confidence alway remayneth with themſelues. Now if their come talke, that with her allurements tickleth the pride that already of it ſelfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling moſt fauourably aduanced the excellencie of mans nature, ſo hath he beene excepted with the well liking reioycement in manner of all ages. But whatſoeuer ſuch commendation there be of mans excellencie that teacheth man to reſt in himſelfe, it doth nothing but delite with that her ſweeteneſſe, and indeede ſo deceiueth, that it bringeth to moſt wretched deſtruction all them that aſſent vnto it. For to what purpoſe auaileth it for vs, ſtanding vpon all vaine confidence to deuiſe, appoint, attempt and goe about thoſe things that we thinke to be for our behooſe, and in our firſt beginning of enterpriſe to be forſaken and deſtitute of ſound vnderſtanding and true ſtrength, and yet to goe on boldly till we fall downe into deſtruction? But it cannot otherwiſe happen to them that haue affiance that they can doe any thing by their owne power. Therefore if any man giue heede to ſuch teachers that hold vs in conſidering onely our owne good things, he ſhall not profite in learning to know himſelfe, but ſhall be carried violently away into the worſe kinde of ignorance.

The true knowledge of our ſelues emboldneth not, but caſteth downe: it teacheth vs what our duetie is, and how vnable we are to performe it.

3 Therefore, whereas in this point the truth of God doth agree with the common naturall meaning of all men, that the ſecond part of wiſedome conſiſteth in the knowledge of our ſelues, yet in the very manner of knowing there is much diſagreement. For by the iudgement of the fleſh, a man thinketh that he hath then well ſearched himſelfe, when truſting vpon his owne vnderſtanding and integritie, he taketh boldneſſe, and encourageth himſelfe to doing the dueties of vertue, and bidding battle to vices, trauaileth with all his ſtudie to bend himſelfe to that which is comely and honeſt. But he that looketh vpon and trieth himſelfe by the rule of Gods iudgement, findeth nothing that may raiſe vp his minde to good affiance: and the more inwardly that he hath examined himſelfe, the more he is diſcouraged, till being altogether ſpoyled of all confidence, he leaueth to himſelfe nothing toward the well ordering of his life. And yet would not God haue vs to forget the firſt nobleneſſe that he gaue to our Father *Adam*, which ought of good right to awake vs to the ſtudie of righteouſneſſe and goodneſſe. For we cannot conſider either our owne firſt eſtate, or to what end we are created, but we ſhall be pricked forward to ſtudie vpon immortalitie, and to deſire the kingdome

of

of God. But that conſideration is ſo farre from putting vs in courage, that rather diſcouraging vs, it throweth vs downe to humbleneſſe. For what is that firſt eſtate of ours? euen that from whence we are fallen. What is that end of our creation? euen the ſame from which we are altogether turned away: ſo that lothing our own miſerable eſtate, we may grone for ſorrow, and in groaning may alſo ſigh for the loſſe of that dignitie. But now when we ſay that man ought to behold nothing in himſelfe that may make him of bold courage: we meane that there is nothing in him vpon affiance whereof he ought to be proud. Wherefore, if any liſt to heare what knowledge man ought to haue of himſelfe, let vs thus deuide it, that firſt he conſider to what end he is created, and endued with gifts that are not to be deſpiſed, by which thought he may be ſtirred vp to the meditation of the hearing of God and of the life to come. Then let him wey his owne ſtrength, or rather needie want of ſtrength, by perceiuing whereof he may lye in extreme confuſion, as one vtterly brought to naught. The firſt of theſe conſiderations, tendeth to this ende, that he may know what is his duetie: and the other, how much he is able to doe towards the performing of it. We will entreat of them both, as the order of teaching ſhall require.

Adams tranſgreſſion proceeding from infidelitie ioyned with pride and vnthankfulneſſe, ended with reprochfull Apoſtaſie from God.

4 But becauſe it muſt needes be that it was not a light negligence, but a deteſtable wicked act which God ſo ſeuerely puniſhed, we muſt conſider the very forme of the ſame in the fall of *Adam*, that kindled the horrible vengeance of God vpon all mankind. It is a childiſh opinion that hath commonly beene receiued, concerning the intemperance of gluttonie, as though the ſum and head of all vertues conſiſted in the forbearing of one onely fruit, when there flowed one euery ſide ſtore of all ſortes of deinties that were to be deſired, and when in that bleſſed fruitfulneſſe of the earth, there was not onely plentie, but alſo varietie to make fare for pleaſure. Therefore we muſt looke further, becauſe the forbidding him from the tree of the knowledge of good and euill, was the triall of obedience, that *Adam* in obeying might proue that he was willingly ſubiect to the gouernement of God. And the name of the tree it ſelfe ſheweth, that that commandement was giuen for none other end, than for this, that he contented with his owne eſtate ſhould not with wicked luſt aduaunce himſelfe higher. But the promiſe whereby he was bidden to hope for eternall life, ſo long as he did not eate of the tree of life, and againe, the horrible threatning of Death ſo ſoone as he ſhould taſt of the tree of knowledge of good and euill, ſerued to proue and exerciſe his Faith. Hereof it is not hard to gather, by what meanes *Adam* prouoked the wrath of God againſt himſelfe. *Auguſtine* in deede ſaith not amiſſe, when he ſaith, that pride was the beginning of all euils. For if ambition had not lifted vp man higher than was lawfull & than was permitted him, he might haue continued in his eſtate: but we muſt fetch a more full definition from the manner of the tentation that *Moſes* deſcribeth. For ſith the woman was with the deceit of the Serpent led away by infidelitie, now it appeareth that diſobedience was the beginning of the fall. Which thing *Paul* confirmeth, teaching that all men were loſt by one mans diſobedience. But it is withall to be noted, that the firſt man fell from the ſubiection of God, for that he not onely was taken with the entiſements of *Satan*, but alſo deſpiſing the truth, did turne out of the way to lying. And ſurely Gods word being once deſpiſed, all reuerence of God is ſhaken off. Becauſe his maieſtie doth no other waies abide in honour among vs, nor the worſhip of him remaine inuiolate, but while we hang vpon his mouth. Therefore infidelitie was the roote of that falling away. But thereupon aroſe ambition and pride, to which was adioyned vnthankfulneſſe, for that *Adam* in coueting more than was graunted, did vnreuerently deſpiſe the ſo great liberalitie of God wherewith he was enriched. And this was a monſtrous wickedneſſe, that the ſonne of the earth thought it a ſmall thing that he was made after the likeneſſe of God, vnleſſe he might alſo be made equall with God. If Apoſtaſie be a filthy and deteſtable offence, whereby man draweth himſelfe from the allegeance of his Creator, yea, outragiouſly ſhaketh off his yoke: then it is but vaine to extenuate the ſinne of *Adam*. Albeit it was no ſimple Apoſtaſie, but ioyned with ſhamefull reproches againſt God, while they aſſented to the ſclaunders of Satan, wherein he accuſed God of lying, enuie, and niggardly grudging. Finally, infidelity, opened the gate to ambition, ambition was the mother of obſtinate rebellion, to make

In Pſal. 19.

Rom. 5. 19.

men

men caſt away the feare of God, and throwe themſelues whither their luſt carried them. Therefore *Bernard* doth rightly teach that the gate of ſaluation is opened vnto vs, when at this day we receiue the Goſpell by our eares: euen as by the ſame windowes, when they ſtoode open to Satan, death was let in. For *Adam* would neuer haue beene ſo bold, as to doe againſt the commandement of God, but for this, that he did not beleeue his word. Truely this was the beſt bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe righteouſneſſe in obeying the commandements of God, and then that the chiefe ende of happy life is to be beloued of him. He therefore being carried away with the blaſphemies of the diuell, did (aſmuch as in him lay) extinguiſh the whole glory of God.

Rom.8. *All Adams ofſpring through his ſinne are made ſinfull, not by imitation onely as Pelagius taught, but by propagation, receiuing the contagion of ſin and vncleanneſſe before they behold the light of this life.*

5 As the ſpirituall life of *Adam* was, to abide ioyned and bound to his Creator, ſo his alienation from him was the death of his ſoule. Neither is it marueile if he by his falling away, deſtroyed all his owne poſteritie, which peruerted the whole order of nature in heauen and in earth. All the creatures doe grone, ſaith *Paul*, being made ſubiect to corruption againſt their will. If one ſhould aske the cauſe: no doubt it is for that they beare part of that puniſhment that man deſerued, for whoſe vſe they were created. Sith then the curſe that goeth throughout all the coaſtes of the world, proceded from his fault both vpward and downeward, it is nothing againſt reaſon, if it ſpread abroad into all his iſſue. Therefore after that the heauenly image in him was defaced, he did not alone ſuffer this puniſhment, that in place of wiſedome, ſtrength, holineſſe, truth, and iuſtice (with which ornaments he had beene clothed) there came in the moſt horrible peſtilences, blindneſſe, weakeneſſe, filthineſſe, falſhood, and iniuſtice, but alſo he entangled and drowned his whole of-ſpring in the ſame miſeries. This is the corruption that commeth by inheritance, which the olde writers called originall ſinne, meaning by this word ſinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, becauſe there is nothing further off from common reaſon, than all men to be made guiltie of one mans fault, and ſo the ſinne to become common. Which ſeemeth to haue beene the cauſe why the oldeſt Doctors of the Church did but darkely touch this point, or at the leaſt did not ſet it out ſo plainely as was conuenient. And yet that fearefulneſſe could not bring to paſſe, but that *Pelagius* aroſe, whoſe prophane inuention was that *Adam* ſinned onely to his owne loſſe, and hurted not his poſteritie. So through this ſubtletie, Satan went about by hiding the diſeaſe, to make it incurable. But when it was prooued by manifeſt teſtimonie of Scripture, that ſinne paſſed from the firſt man into all his poſteritie, he brought this cauillation that it paſſed by imitation, but not by propagation. Therefore good men trauailed in this point, & aboue all other *Auguſtine*, to ſhew that we are corrupted not by forreine wickedneſſe, but that we bring with vs from the wombe of our mother a viciouſneſſe planted in our begetting, which to deny was too great ſhameleſneſſe. But the raſhneſſe of the *Pelagians* and *Celeſtians* will not ſeeme marueilous to him, which by the writings of the holy man ſhall perceiue, how ſhameleſſe beaſtes they were in all other things. Surely it is not doubtfully ſpoken that *Dauid* confeſſeth that he was begotten in iniquities, and by his mother conceiued in ſinne. He doth not there accuſe the ſinnes of his father or mother, but the better to ſet foorth the goodneſſe of God toward him, he beginneth the confeſſion of his owne wickedneſſe at his very begetting. Foraſmuch as it is euident that that was not peculiar to *Dauid* alone, it followeth that the common eſtate of all mankinde is noted vnder his example. All we therefore that deſcend of vncleane ſeede, are borne infected with the contagion of ſinne, yea, before that we ſee the light of this life, we be in the ſight of God filthy and ſpotted. For who could giue cleane of the vncleanneſſe? not one: as it is in the booke of *Iob*.

Pſal. 51.7.

Iob.14.4. *In Adam our nature being corrupted commeth vnto vs ſuch as he by ſin had made it: whereupon it*

6 We heare that the vncleanneſſe of the parents ſo paſſeth i to the children, that all without any exception at their beginning are defiled. But of this defiling we ſhall not finde the beginning vnleſſe we goe vp to the firſt parent of all vs, to the well head. Thus it is therefore, that *Adam* was not onely the progenitor, but alſo the roote of mans nature, and therefore in his corruption was all mankinde worthily corrupted: which the Apoſtle maketh plaine by comparing of him and Chriſt. As (ſaith he)

by

by one man ſinne entred into the whole world, and death by ſinne, and ſo death went ouer all men, foraſmuch as all haue ſinned: ſo by the grace of Chriſt, righteouſneſſe and life is reſtored vnto vs. What will the *Pelagians* heere prate? that *Adams* ſinne was ſpread abroad by imitation? Then haue we no other profite by the righteouſneſſe of Chriſt, but that he is an example ſet before vs to follow? Who can abide ſuch robberie of Gods honour? If it be out of queſtion that Chriſts righteouſneſſe is ours by communication, and thereby life: it followeth alſo that they both were ſo loſt in *Adam*, as they be recouered in Chriſt: and that ſinne and death ſo crept in by *Adam*, as they are aboliſhed by Chriſt. The words are plaine, that many are made righteous by the obedience of Chriſt, as by the diſobedience of *Adam* they were made ſinners: and that therefore betweene them two is this relation, that *Adam* wrapping vs in his deſtruction, deſtroyed vs with him, and Chriſt with his grace reſtored vs to ſaluation. In ſo cleere light of truth, I thinke we neede not a longer or more laborious proofe. So alſo in the firſt Epiſtle to the Corinthians, when he goeth about to ſtabliſh the godly in the truſt of the reſurrection, he ſheweth that the life is recouered in Chriſt, that was loſt in *Adam*, he that pronounceth that we all are dead in *Adam*, doth alſo therewithall plainely teſtifie, that we were infected with the filth of ſinne. For damnation could not reach vnto them that were touched with no guiltineſſe of iniquitie. But it can be no way plainlier vnderſtanded what he meaneth then by relation of the other member of the ſentence, where he teacheth that hope of life is reſtored in Chriſt. But it is well enough knowen that the ſame is done no other way, than when by maruellous manner of communicating, Chriſt powreth into vs the force of his righteouſneſſe. As it is written in another place, that the Spirit is life vnto vs, for righteouſneſſe ſake. Therefore we may not otherwiſe expound that which is ſaid that we are dead in *Adam*, but thus, that he in ſinning did not onely purchaſe miſchiefe and ruine to himſelfe, but alſo threw downe our nature headlong into like deſtruction. And that not onely to the corruption of himſelfe, which pertaineth nothing to vs, but becauſe he infected all his ſeede with the ſame corruption whereinto he was fallen. For otherwiſe the ſaying of *Paul* could not ſtand true, that all are by nature the ſonnes of wrath, if they were not alreadie accurſed in the wombe. And it is eaſily gathered that nature is there meant not ſuch as it was created by God, but ſuch as it was corrupted in *Adam*. For it were not conuenient, that God ſhould be made the Author of death. *Adam* therefore ſo corrupted himſelfe, that the infection paſſed from him into all his of-ſpring. And the heauenly Iudge himſelfe Chriſt, doth alſo plainly enough pronounce, that all are borne euill and corrupted, where he teacheth, that whatſoeuer is borne of fleſh, is fleſh, and that therefore the gate of life is cloſed againſt all men, vntill they be begotten againe.

followeth, that we are dead becauſe he was dead of whom we are: ſonnes of wrath becauſe they were ſo that begate vs: fleſh becauſe we are borne of fleſh.

Rom. 5. 12.

1. Cor. 15. 22.

Rom. 8. 10.

Ephe. 1. 3.

Iohn 3. 6.

7 Neither for the vnderſtanding thereof is any curious diſputation needfull, which not a little combred the old writers, whether the Soule of the Sonne doe proceede by deriuation from the Soule of the Father, becauſe in it the infection principally reſteth. We muſt be content with this, that ſuch gifts as it pleaſed the Lord to haue beſtowed vpon the nature of man, he left them with *Adam*, and therefore when *Adam* loſt them after he had receiued them, he loſt them not onely from himſelfe, but alſo from vs all. Who ſhall be carefull of a conueyance from ſoule to ſoule, when he ſhall heare that *Adam* receiued theſe ornaments which he loſt, no leſſe for vs than for himſelfe? that they were not giuen to one man alone, but aſſigned to the whole nature of man? Therefore it is not againſt reaſon, if he being ſpoyled, nature be left naked and poore: if he being infected with ſinne, the infection creepeth into nature. Therefore from a rotten roote aroſe vp rotten branches, which ſent their rottenneſſe into the other twigges that ſprong out of them. For ſo were the children corrupted in the Father, that they alſo were infectiue to their children: that is to ſay, ſo was the beginning of corruption in *Adam*, that by continuall flowing from one to another, it is conueyed from the anceſters into the poſteritie. For the infection hath not her cauſe in the ſubſtance of the fleſh or of the Soule, but becauſe it was ſo ordeined of God, that ſuch giftes as he had giuen to the firſt man, man ſhould both haue them, and loſe them as well for himſelfe as for his. As for this that the *Pelagians* doe cauill, that it is not likely that the children

Whether we haue our ſoules or no, by deriuation from our parents, as we haue our bodies, is a needeleſſe queſtion in this caſe. It ſufficeth vs to know that what God beſtowed vpon Adam, it was to hold, or to loſe, for, or from, both himſelfe and his. That the children of faithfull men are ſanctified, is no diſproofe of their originall corruption.

children doe take corruption from godly parents, ſith they ought rather to be ſanctified by their cleanneſſe, that is eaſily confuted. For they deſcend not of their ſpirituall regeneration, but of their carnall generation. Therefore as *Auguſtine* ſaith, whether the vnbeleeuer be condemned as guiltie, and the beleeuer quit as innocent, they both doe beget not innocents, but guiltie, becauſe they beget of the corrupted nature. Now whereas they doe in maner partake of the parents holineſſe, that is the ſpeciall bleſſing of the people of God, which prooueth not but that the firſt and vniuerſall curſe of mankinde went before. For of nature is guiltineſſe, and ſanctification is of ſupernaturall grace.

Cont. Pelag. & Celeſt.

8 And to the end that theſe things be not ſpoken of a thing vncertaine and vnknowen, let vs define Originall ſinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring foorth one onely, which I thinke to be moſt agreable with trueth. Originall ſinne therefore ſeemeth to be the inheritably deſcending peruerſneſſe and corruption of our nature, powred abroad into all the parts of the ſoule, which firſt maketh vs guiltie of the wrath of God, and then alſo bringeth foorth theſe workes in vs, which the Scripture calleth the workes of the fleſh: and that is it properly that *Paul* oftentimes calleth ſinne. And theſe workes that ariſe out of it, as are adulteries, fornications, thefts, hatreds, murthers, banketings, after the ſame maner he calleth the fruits of ſinne, albeit they are likewiſe called ſinnes both commonly in the Scriptures, and alſo by the ſame *Paul* himſelfe. Therefore theſe two things are diſtinctly to be noted: that is, that being ſo in all parts of our nature corrupted and peruerted, we are now euen for ſuch corruption onely holden worthily damned and conuicted before God, to whom is nothing acceptable but righteouſneſſe, innocencie and pureneſſe. And yet is it not that bonde in reſpect of anothers fault. For where it is ſaid, that by the ſinne of *Adam* we are made ſubiect to the iudgement of God, it is not ſo to be taken, as if we innocent and vndeſeruing did beare the blame of his fault. But becauſe of his offending we are all clothed with the curſe, therefore is it ſaid that he hath bound vs. Neuertheleſſe, from him not the puniſhment onely came vpon vs, but alſo the infection diſtilled from him, abideth in vs, to the which the puniſhment is iuſtly due. Wherefore howſoeuer *Auguſtine* doth oftentimes call it an others ſinne, (to ſhew the more plainly, that it is conueyed into vs by propogation) yet doth he alſo affirme withall that it is proper to euery one. And the Apoſtle himſelfe expreſſely witneſſeth, that therefore death came vpon all men, becauſe all men haue ſinned, and are wrapped in Originall ſinne, and defiled with the ſpots thereof. And therefore the very infants themſelues, while they bring with them their owne damnation from their mothers wombe, are bound, not by anothers, but by their owne fault. For although they haue not as yet brought foorth the fruits of their owne iniquitie, yet they haue the ſeede thereof encloſed within them: yea, their whole nature is a certaine ſeede of ſinne: therefore it cannot be but hatefull and abhominable to God. Whereupon followeth, that it is properly accounted ſinne before God: for there could be no guiltineſſe without ſinne. The other point is, that this peruerſneſſe neuer ceaſeth in vs, but continually bringeth foorth new fruits, euen the ſame workes of the fleſh that we haue before deſcribed: like as a burning furnace bloweth out flame and ſparkles, or as a ſpring doth without ceaſing caſt out water. Therefore they which haue defined Originall ſinne, to be a lacking of Originall righteouſneſſe which ought to haue beene in vs, although indeed they comprehend all that is in the thing it ſelfe: yet they haue not fully enough expreſſed the force and efficacie thereof. For our nature is not onely bare and emptie of goodneſſe, but alſo is ſo plenteous and fruitfull of all euils, that it cannot be idle. They that haue ſaid, that it is a concupiſcence, haue vſed a worde not very farre from the matter, if this were added, which is not graunted by the moſt part, that whatſoeuer is in man, euen from the vnderſtanding to the will, from the ſoule to the fleſh, is corrupted and ſtuffed full with this concupiſcence: or, to end it ſhortlier, that whole man is of himſelfe nothing elſe but concupiſcence.

What originall ſin is, and that we are not onely ſubiect to the puniſhment which our firſt fathers fault deſerued, but the infection of his faultineſſe is alſo in vs.

Gal. 5. 19.

Rom. 5. 12.

9 * Wherefore, I haue ſaid that all the parts of the ſoule are poſſeſſed of ſinne ſith *Adam* fell away from the fountaine of righteouſneſſe. For not onely the inferior appetite allured him, but wicked impietie poſſeſſed the very caſtle of his minde, and pride

* *The very vnderſtanding of man is corrupted & not the ſenſuall or inferior part onely.*

pride pearced to the innermost part of his heart. So that it is a fonde and foolish thing, to restraine the corruption that proceeded from thence, onely to the sensuall motions as they call them, or to call it a certaine nouriture that alloureth, stirreth and draweth to none onely that part, which among them is called Sensualitie. Wherein *Peter Lombard* hath disclosed his grosse ignorance, which seeking and searching for the place of it, saith that it is in the flesh, as *Paul* witnesseth, not properly indeed, but because it more appeareth in the flesh, as though *Paul* did meane onely a part of the soule, and not the whole nature which is in comparison set against supernaturall grace. And *Paul* there taketh away all doubt, teaching that corruption resteth not in one part alone: but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appeare, but specially trauelleth to proove that the vnderstanding minde is subiect to blindnesse, and the heart to peruersnesse. And the same third Chapter to the *Romanes* is nothing else but a description of Originall sinne. That appeareth more plainly by the renewing. For the spirit which is compared with the old man and the flesh, doth not onely signifie the grace whereby the inferiour or sensuall part of the soule is amended, but also contayneth a full reformation of all the parts. And therefore *Paul* doth commaund, not onely that our grosse appetites be brought to naught, but also that we our selues be renewed in the spirit of our minde, as likewise in another place he biddeth vs to be transformed in newnesse of minde. Whereupon followeth, that the same part, wherein most of all shineth the excellencie and noblenesse of the soule, is not onely wounded, but also so corrupted, that it needeth not onely to be healed, but in maner to put on a new nature. How farre sinne possesseth both the vnderstanding minde and the heart, we will see hereafter. Here I onely purposed shortly to touch that the whole man from the head to the foote is so ouerwhelmed as with an ouerflowing of water, that no part of him is free from sinne, and that therefore whatsoeuer proceedeth from him is accompted for sinne, as *Paul* saith, that all the affections of the flesh or thoughts are enmities against God, and therefore death.

10 Now let them goe, that presume to make God authour of their sinnes, because we say that men are naturally sinnefull. They doe wrongfully seeke the worke of God in their owne filthinesse, which they ought rather to haue sought in the nature of *Adam*, while it was yet sound and vncorrupted. Therefore our destruction commeth of the fault of our owne flesh and not of God, forasmuch as we perished by no other meane but by this, that we degendred from our first estate. But yet let not any man heere murmure and say, that God might haue better foreseene for our saluation, if he had prouided that *Adam* should not haue fallen. For this obiection both is to be abhorred of all godly mindes, for the too much presumptuous curiositie of it, and also pertaineth to the secret of predestination, which shall after be entreated of in place conuenient. Wherefore let vs remember that our fall is to be imputed to the corruption of nature, that we accuse not God himselfe the authour of nature. True indeed it is, that the same deadly wound sticketh fast in nature: but it is much materiall to know, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is euident that the wound was giuen by sinne. Therefore there is no cause why we should complaine but of our selues: which thing the Scripture hath diligently noted. For *Ecclesiastes* saith: This haue I found, that God hath made man righteous, but they haue sought many inuentions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as hauing gotten vprightnesse by the goodnesse of God, he by his owne madnesse is fallen into vanitie.

Though we be naturally sinfull yet is not God the author of our sin.

Eccl. 7. 31.

11 We say therefore that man is corrupted with faultinesse naturall, but such as proceeded not from nature. We denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiall propertie that hath beene put into him from the beginning. Yet we call it Naturall, that no man should thinke that euery man getteth it by euill custome, whereas it holdeth all men bound by inheritably descending right. And this we do not of our owne heads without authoritie. For, for the same cause the Apostle teacheth,

We are termed corrupt by nature not because God hath put corruption as a naturall qualitie in vs

because togither with our nature it is deriued into vs and not gotten by custome. Eph. 2. 3.

that we are all by nature the children of wrath. How could God, whom all his meanest workes doe please, be wrathfull against the noblest of all his creatures? But he is rather wrathfull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly said to be by nature abhominable to God, it shall be also not vnaptly called naturally peruerse and corrupted. As *Augustine* feareth not in respect of nature corrupted, to call the sinnes naturall, which doe necessarily raigne in our flesh where the grace of God is absent. So vanisheth away the foolish trifling deuise of the *Manichees*, which when they imagined an euilnesse hauing substance in man, presumed to forge for him a new Creator, least they should seeme to assigne to the righteous God the cause and beginning of euill.

The Second Chapter.

That man is now spoiled of the Freedome of will, and made subiect to miserable bondage.

The doctrine which concerneth the bondage of our wil, must not make vs slothfull vnto good things, as if they did not appertaine vnto vs, but rather humble and carefull, that knowing our owne weakues, we presume not to trust vnto our selues.

Sith we haue seene, that the dominion of sinne, since the time that it held the first man bound vnto it, doth not onely raigne in all mankinde, but also wholy possesseth euery soule: now must we more neerely examine, since we are brought into that bondage, whether we be spoyled of all Freedome or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the ende that the truth of this question may more easily appeare vnto vs, I will by the way set vp a marke, whereunto the whole summe may be directed. And this shall be the best way to auoide errour, if the dangers be considered that are like to fall on both sides. For when man is put from all vprightnesse, by and by he thereby taketh occasion of slothfulnesse: and because it is said, that by himselfe he can doe nothing to the studie of righteousnesse, foorthwith he neglecteth it wholy, as if it pertained nothing vnto him. Againe, he can presume to take nothing vpon himselfe, be it neuer so little, but that both Gods honour shal be thereby taken from him, & man himselfe be ouerthrowne with rash confidence. Therefore to the ende we strike not vpon these rockes, this course is to be kept, that man being enformed that there remaineth in him no goodnesse, and being on euery side compassed about with most miserable necessitie, may yet be taught to aspire to the goodnesse whereof he is void, and to the libertie whereof he is depriued, and may be more sharply stirred vp from slouthfulnesse, than if it were faigned that he is furnished with greatest power. How necessarie this second point is, euery man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controuersie, it ought then plainly to stand for truth, that nothing is to be taken away from man of his owne, as far as it behooueth that he be throwne downe from false boasting of himselfe. For if it were not graunted to man to glory in himselfe euen at that time, when by the bountifulnes of God he was garnished with most singular ornaments, how much ought he now to be humbled, sith for his vnthankfulnesse he is thrust downe from high glorie into extreme shame? At that time (I say) when he was aduanced to the highest degree of honour, the Scripture attributeth nothing else vnto him, but that he was created after the image of God, whereby it secretly teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remayneth now, but that he being naked and destitute of all glory, doe acknowledge God, to whose liberalitie he could not be thankfull when he flowed full of the riches of his grace: and that now at length with confession of his owne pouertie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praise of wisedome and strength be taken from vs, as it pertaineth to the glory of God that they ioyne our ruine with the robberie of God, that giue vnto vs any thing more than that which is true. For what is else done when we are taught to fight of our owne force, but that we be lifted vp one hie on a staffe of a reede, that it may by and by breake, and we fall to the ground? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men haue imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by *Augustine*, that Free will is rather

throwne

throwne downe headlong, than ſtabliſhed by them that defend it. This I thought needfull to ſpeake before, as by way of Preface for many mens ſakes, which when they heare mans power ouerthrowne from the ground, that the power of God may be builded in man, doe much hate this manner of diſputing as daungerous, much more ſuperfluous, which yet appeareth to be both in religion neceſſarie, and for vs moſt profitable.

2 Whereas we haue a little before ſaid, that in the vnderſtanding minde, and in the hart are placed the powers of the ſoule, now let vs conſider what they both are able to doe. The Philoſophers indeed with great conſent doe imagine that in the vnderſtanding minde ſitteth reaſon, which like a lampe giueth light to all counſels, and like a Queene gouerneth the will; for they ſay that it is ſo endued with diuine light, that it can giue good counſell, and ſo excelleth in liuely force that it is able well to gouerne. On the other ſide, that ſenſe is dull and bleare eied, that it alway creepeth on the ground, and walloweth in groſſe obiects, and neuer lifteth vp it ſelfe to true inſight. That the appetite, if it can abide to obey reaſon, and doe not yeelde it ſelfe to ſenſe to be ſubdued, is carried on to the ſtudie of vertues, holdeth on the right way, and is transformed into will: but if it giue it ſelfe ſubiect into the bondage of ſenſe, it is by it corrupted and peruerted, ſo that it degendreth into luſt. And whereas by their opinion there doe ſit in the ſoule thoſe powers that I haue ſpoken of before, vnderſtanding, ſenſe, appetite or will, which word will is now more commonly vſed, they ſay that vnderſtanding is endued with reaſon, the beſt gouerneſſe toward good and bleſſed life, ſo that it doe hold it ſelfe within his owne excellencie, and ſhew foorth the force that is naturally giuen it. But that inferior motion of it, which is called ſenſe, wherewith man is drawne to error and deceit, they ſay to be ſuch, that it may be tamed with the rod of reaſon, and by little and little be vanquiſhed. They place will in the midſt betweene reaſon and ſenſe, as a thing at her owne ordering, and hauing libertie whether it liſt to obey to reaſon, or giue foorth it ſelfe to be rauiſhed by ſenſe.

The opinion of Philoſophers concerning the freedome of mans will.

3 Sometime in deed they doe not denie, being ouercome by very experience, how hardly man ſtabliſheth reaſon to raigne as Queene within himſelfe, while ſometime he is tickled with entiſements of pleaſure, ſometime deceiued with falſe ſemblance of good things, ſometimes importunately ſtriken with immoderate affections, and violently haled out of the way as it were with ropes or ſtrings of ſinewes, as *Plato* ſaith. For which reaſon *Cicero* ſaith that theſe ſparkes giuen by nature, are with peruerſe opinions and euill manners by and by quenched: But when ſuch diſeaſes haue once gotten places in the mindes of men, they graunt that they doe more outragiouſly ouerflow, than that they eaſily may be reſtrained: and they ſticke not to compare them to wilde horſes which throwing away reaſon as it were caſting the Chariot driuen, do range vnruledly and without meaſure. But this they make no queſtion of, that vertues and vices are in our owne power. For if (ſay they) it be in our choiſe to doe this or that, then is it alſo in our choiſe not to doe. Now if it be in our choiſe not to doe, then is it alſo to do, but of free choiſe we ſeeme to doe thoſe things that we do, and to forbeare thoſe things that we forbeare. Therefore if we doe any good thing when we liſt, we may likewiſe leaue it vndone: if we doe any euill, we may alſo eſchew the ſame. Yet ſome of them haue burſt foorth into ſo great licentiouſneſſe, that they haue boaſted that it is in deed Gods gift that we liue, but our owne that we liue well and holily. And thence commeth that ſaying of *Cicero* in the perſon of *Cotta*: becauſe euery man himſelfe getteth vertue to himſelfe, therefore neuer any of the wiſe men did thanke God for it. For (ſaith he) for vertue we be praiſed, and in vertue we glorie, which ſhould not be if it were the gift of God, and not of our ſelues. And a little after: This is the iudgement of all men that Fortune is to be asked of God, but wiſedome to be taken of himſelfe. This therefore is the ſumme of the opinion of all the Philoſophers: that the reaſon of mans vnderſtanding is ſufficient for a right gouernance: that Will being ſubiect to it, is in deede mooued by Senſe to euill things. But euen as it hath free election, ſo can it not be ſtopped, but that it follow reaſon for her guide in all things.

Philoſophers imagine that man hath in and of himſelfe habilitie as to be vertuous, ſo to make himſelfe vertuous.

De leg. li. 1.

Tuſ. quæſt. lib. 3.

Ariſt. eth. li. 3. cap. 5.

Seneca.

De nat. Deor, lib. 3.

4 Among the Eccleſiaſticall writers, albeit there haue beene none that did not acknowledge both that the ſoundneſſe of reaſon in man hath beene ſore wounded by

The ancient fathers for feare

of contradicting the common receiued opinion of Philosophers, & least they should noozle men in sloth haue too much aduanced the strength of mans both reason and will.

sinne, and his will exceedingly entangled with peruerse desires, yet many of them haue too much assented to the Philosophers, of which the ancient, as I thinke, did so much aduance the strength of man vpon this consideration, least if they should haue expressly confessed his weakenesse, first they should haue made the Philosophers, with whom they then contended, to laugh at them: and then least they should giue to the flesh, which of it selfe was dull to goodnesse, a new occasion of slothfulnes. Therfore because they would not teach any thing that were an absurditie in the cõmon iudgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that secõd point, not to make place for slothfulnes, appeareth by their own words. *Chrysostome* hath in one place: Because God hath put good & euill things in our owne power, he hath giuen vs Fredome of election, & he withholdeth not the vnwilling, but embraceth the willing. Againe, oftentimes he that is euill, if he will, is turned into good, and he that is good by slothfulnesse falleth and becommeth euill, because God made our nature to haue freewill, and he layeth not necessitie vpon vs, but giuing conuenient remedies, suffreth all to lie in the minde of the patient. Againe, As vnlesse we be holpen by the grace of God, we can neuer doe any thing well: so vnlesse we bring that which is our owne, we cannot obtaine the fauour of God. And he had said before, that it should not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeth that which *Hierome* saieth, that it is our part to begin, but Gods to make an ende: our part to offer what we can, his to fulfill what we cannot. You see now that in these sayings they gaue to man toward the studie of vertue more than was meete, because they thought that they could not otherwise awake the dulnesse that was naturally in vs. But if they did prooue that in it onely we sinned, with what apt handeling they haue done the same, we shall after see. Surely that the sayings which we haue rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and among them principally *Chrysostome* haue passed measure in aduancing the power of mans will, yet all the olde writers, except *Augustine*, doe in this point so either varie, or wauer, or speake doubtfully, that in maner noe certaintie can be gathered of their writings. Therefore we will not tarrie vpon exact reckoning of euerie one of their sayings, but here and there wee will touch out of euery one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euerie one for himselfe sought the praise of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came so farre, that man was commonly thought to be corrupted onely in his sensuall part, and to haue reason altogether, and will for the more part vncorrupted. In the meane time this flew about in all mens mouthes, that the naturall giftes were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundreth man did euen slightly vnderstand. As for my part, if I would plainly shew of what sort is the corruption of nature, I could be easily contented with these wordes. But it is much materiall that it be heedfully weyed what a man, being in all parts of his nature corrupted and spoyled of his supernaturall gifts, is able to doe. They therefore which boasted themselues to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Freewill still remained among the Latines, as if man had still abiden in vncorrupted state. And the Grecians were not ashamed to vse the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselfe. Because therefore all, euen to the common people, had receiued this principle, that man was endued with Freewill, and many of them that would seeme excellent, cannot tell how far it extendeth: first let vs search out the force of the word it selfe, & then let vs proceede on by the simplicitie of the Scripture, to shew what man is able to doe of his owne nature, toward good or euill. What Freewill is, whereas it is a word commonly found in all mens writings, yet few haue defined. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he said, that it is a power of reason to discerne good or euill, and a power of will to choose either of them.

Hom. de proditione.

Chrysost. in Gen. hom. 18.

Hom. 52.

Dialog 3. contra Pelagium.

Lib. 3. περὶ ἀρχῶν.

And

And *Auguſtine* varieth not from him, when he teacheth, that it is a power of reaſon and will, whereby good is choſen while grace aſſiſteth, and euill when grace ceaſeth. *Bernard*, while he meaneth to ſpeake more ſubtelly, ſpeaketh more darkly, which ſayeth, that it is a conſent by reaſon of the libertie of will that cannot be loſt, and the iudgement of reaſon that cannot be auoyded. And the definition of *Anſelmus* is not familiar enough, which ſaith that it is a power to keepe vprightneſſe for it ſelfe. Therefore *Peter Lombard* and the other Schoolemen, haue rather imbraced *Auguſtines* definition, becauſe it both was plainer and did not exclude the grace of God, without the which they ſaw that will was not ſufficient for it ſelfe. But they bring alſo of their owne ſuch things as they thought either to be better, or to ſerue for plainer declaration. Firſt, they agree that the name of *Arbitrium*, that is free choiſe, is rather to be referred to reaſon, whoſe part is to diſcerne betweene good and euill things: and the adiectiue Free, pertaineth properly to will, which may be turned to either of both. Wherefore, ſith Freedome properly belongeth to will, *Thomas* ſaith, that it would very well agree, if Free will be called a power of choſing, which being mixt of vnderſtanding and appetite, doth more encline to appetite. Now haue we in what things they teach that the power of Free will conſiſteth, that is to ſay, in reaſon and will. Now remaineth that we ſhortly ſee how much they giue to either part.

Lib. 2. Diſt. 24.

Par. 1. quæſt. 83. art. 3.

5 They are commonly wont to make ſubiect to the free determination of man things meane, that is, which belong not to the kingdome of God: but they do referre true righteouſnes to the ſpeciall grace of God & ſpirituall regeneration. Which thing while the Author of the booke, Of the calling of the Gentiles meaneth to ſhew, he reckoneth vp three ſortes of Willes, the firſt Senſitiue, the ſecond Naturall, the third Spirituall, of which he ſaith, that man hath the firſt two at his owne libertie, the laſt is the worke of the holy Ghoſt in man. Which whether it be true or not, ſhall be entreated in place fit for it, for now my purpoſe is but ſhortly to rehearſe the opinions of other, and not to confute them. Hereby it commeth to paſſe, that when writers ſpeake of Free will, they principally ſeeke not what it is able to doe to ciuill or outward doings, but what it can do to the obedience of the law of God. Which later point I thinke ſo to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I truſt, I ſhall ſhew a good reaſon. There hath beene a diſtinction receiued in Schooles, that reckoneth vp three ſortes of freedomes, the firſt, from neceſſitie, the ſecond from ſinne, the third from miſerie. Of which the firſt ſo naturally ſticketh faſt in man, that it can by no meane be taken away: the other two are loſt by ſinne. This diſtinction I willingly receiue, ſauing that there neceſſitie is wrongfully confounded with compulſion: betweene which two how much difference there is, and how neceſſarie that difference is to be conſidered, ſhall appeere in another place.

Diuerſe kinds of ſpirituall freedome.

Amb. lib. 1. cap. 1.

6 If this be receiued, then ſhall it be out of controuerſie that man hath not free will to doe good workes, vnleſſe he be holpen by grace, and that by ſpeciall grace, which is giuen to the onely elect by regeneration. For I doe not paſſe vpon theſe phrantike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether depriued of power to doe well, or whether he haue yet ſome power, although it be but little and weake, which by it ſelfe in deed can doe nothing, but by helpe of grace doth alſo her part. While the Maſter of the Sentences goeth about to make that plaine, he ſaith there are two ſorts of grace neceſſary for vs, whereby we may be made meete to doe a good worke: the one they call a working grace, whereby we effectually will to doe good: the other a Together working grace, which followeth good will in helping it. In which diuiſion this I miſlike, that while he giueth to the grace of God an effectuall deſire of good, he ſecretly ſheweth his meaning that man alreadie of his owne nature, after a certaine manner, deſireth good though vneffectually. As *Bernard* affirming that good will is in deede the worke of God, yet this he granteth to man, that of his owne motion he deſireth that good will. But this is farre from the meaning of *Auguſtine*, from whom yet *Lombard* would ſeeme to haue borrowed this diuiſion. In the ſecond part of the diuiſion, the doubtfulneſſe of ſpeech offendeth me, which hath bred a wrong expoſition. For the thought that we do therfore worke togither with the ſecond grace of God, becauſe it lieth in our

The Schoolemens opinion touching Free will.

Lib. 2. diſt. 26.

power, either to make voide the first grace by refusing it, or to confirme it by obediently following it. Whereas the authour of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free from them that vse the iudgement of reason, to depart from grace, that it may be woorthie reward not to haue departed, and that the thing which could not be done but by the working togither of the holy Ghost, may be imputed to their merits, by whose will it was possible to haue not beene done. These two things I had will to note by the way, that now, Reader, thou maist see how much I dissent from the soundest sort of the Schoolemen. For I doe much farther differ from the later Sophisters, euen so much as they be farther gone from the ancient time. But yet somewhat, after such a sort as it is, we perceiue by this diuision, after what manner they haue giuen free will to man. For at length *Lombard* saith, that we haue not free will therefore, because we are alike able either to doe or to thinke good and euill, but onely that we are free from compulsion: which freedome is not hindered, although we be peruerse and the bondmen of sinne, and can doe nothing but sinne.

Amb. lib. 2. cap. 4.

Lib. 2. dist 25.

The danger of vsing the name of free will though we take it in a harmelesse meaning.

7 Therefore, man shall be said to haue free will after this sort, not because he hath a free choise as well of good as of euill, but because he doth euill by Will, and not by compulsion. That is very well said: but to what purpose was it to garnish so small a matter with so proud a title? A goodly libertie forsooth, if man be not compelled to serue sinne: so is he yet a willing seruant that his will is holden fast bound with the fetters of sinne. Truely I doe abhorre striuing about words wherewith the Church is vainly wearied, but I thinke that such words are with great religious carefulnesse to be taken heede of, which sound of any absurditie, specially where the errour is hurtfull. How few I pray you, are there, which when they heare that free will is assigned to man, doe not by and by conceiue, that he is Lord both of his owne minde and will, and that he is able of himselfe to turne himselfe to whether part he will? But some one will say: that perill shall be taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, he will sooner conceiue an error of one little word, than a truth out of a long tale. Of which thing we haue a more certaine experience in this very word, than is to be wished. For omitting that exposition of the olde writers, all they in maner that came after, while they sticke vpon the naturall signification of the word, haue beene carried into a trust of themselues that bringeth them to destruction.

S. Augustines meaning when he vseth the name of free will is sound and good.

Lib 7. cont. Iul.
Hom. 53. in Ioan.
Ad Anast. cap. 44.
De perfec. iustic.
Enchir. ad Laur. cap. 30.
Ad Bonif. lib. 3. cap. 8.
Ibid. cap. 7.
Ad Bonif. lib. 1. cap. 3.
Ad Bonif lib. 2. cap. 7.
De verb. Apost. sermone. 3.
De spiritu & litera cap. 30.
2. Cor. 3. 8.

8 But if the authoritie of the Fathers do mooue vs, they haue indeed continually the word in their mouth: but they do withal declare, how much they esteeme the vse of it. First of all *Augustine*, which sticketh not to call it Bond will. In one place he is angrie with them that deny free will: but he declareth his chiefe reason why, when he saith only, Let not any man be so bold to denie the freedome of will, that he go about to excuse sinne. But surely in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subiect to lustes that do binde and conquer it. Againe, that when will was ouercome with sinne, whereinto it fell, nature began to want freedome. Againe, that man hauing ill vsed his free will, lost both himselfe and it. Againe, free will is become captiue, that it can doe nothing toward righteousnesse. Againe, that it cannot be free, which the grace of God hath not made free. Againe, that the iustice of God is not fulfilled when the law commandeth, and man doth of his owne strength, but when the holy Ghost helpeth, and mans will not free, but made free by God, obeyeth. And of all these things he shortly rendereth a cause, when in another place he writeth, that man receiued great force of free will when he was created, but he lost it by sinning. Therefore in anothe place, after that he had shewed that free will is stablished by grace, he sharpely inueyeth against them that take it vpon them without grace. Why therefore (saith he) dare wretched men either be proud of free will before that they be made free, or of their owne strength if they be already made free? And they marke not that in the very name of free will, is mention of freedome. But where the Spirit of the Lord is, there is freedome. If then they be the bondmen of sinne, why doe they boast them of free will? For of whom a man is ouercome, to him he is made bond. But if they be made free, why doe they boast them as of their owne worke? Are they so free, that they will not be his bondseruants, which saith:

Without

Without me ye can doe nothing? Beside that also in another place he seemeth sportingly to mocke at the vse of that word, when he said, that will was in deede free, but not made free, free to righteousnesse, but the bondseruant of sinne. Which saying in another place he repeateth and expoundeth, that man is not free from righteousnesse, but by choise of will, and from sinne he is not free but by grace of the Sauiour. He that doeth testifie, that the freedome of man is nothing else but a freemaking or manumission from righteousnesse, seemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the vse of this word with no euill signification, he shall not be troubled by me for so doing. But becausse I thinke it cannot be kept without great perill, and that it should turne to a great benefite to the Church, if it were abolished: neither will I my selfe vse it, and I would wish other, if they aske me counsell, to forbeare it.

Iohn 15. 5. De correpti. one & gratia. cap. 13.

9 I may seeme to haue brought a great preiudice against my selfe, which haue confessed, that all the ecclesiasticall writers, except *Augustine*, haue spoken so doubtfully or diuersly in this matter, that no certeintie can be had out of their writings. For some will so construe this, that I meant therefore to thrust them from giuing any voice herein, becausse they are all against me. As for me, I meant it to no other end but this, that I simply and in good faith would haue godly wits prouided for, which if they wait vpon those mens opinions in this point, they shall alway wauer vncertaine. In such sort doe they sometime teach, man being spoiled of all strength of free will, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeere, that in such doubtfulnesse of speech, they nothing, or very little esteeming mans strength, haue giuen the praise of all good things to the holy Ghost, if I heere recite certaine sentences of theirs, whereby that is plainely taught. For what meaneth that saying of *Cyprian*, which *Augustine* so often repeateth, that we ought to glorie of nothing, becausse we haue nothing of our owne, but that man wholy despoiled in himselfe, may learne to hang all vpon God? What meaneth that saying of *Augustine* and *Eucherius*, when they expound, that Christ is the tree of life, to whom he that reacheth his hand, shall liue? and that the tree of knowledge of good and euill, is the free choise of will, whereof who so tasteth, forsaking the grace of God, he shall die? What meaneth that of *Chrysostome*, that euery man is naturally not onely a sinner, but also altogether sinne? If we haue no good thing of our owne: If man from top to toe be altogether sinne: if it be not lawfull to attempt how much the power of free will is able to doe, how then may it be lawfull to part the praise of a good worke betweene God and man? I could rehearse of this sort very many sayings out of other, but least any man should cauill, that I choose out those things onely that make for my purpose, and doe craftily leaue out such things as make against me, therefore I doe forbeare such rehearsall. Yet this I dare affirme, howsoeuer they be sometime too busie in aduancing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Now come I to the simple setting foorth of the truth, in considering the nature of man.

That the fathers who in considerations before alleaged Section 4. seeme sometimes to furnish man with his owne armour, doe notwithstanding giue the praise of all good things to the holy Ghost.

De prædestinatione sanctorum lib. 4. Aug. in Gen.

Homilia in aduent.

10 But I am heere constrained to repeate that, which in the beginning of this Chapter, I spake by way of preface. As any man is most discouraged and throwen downe with conscience of his owne miserie, needinesse, nakednesse and shame, so hath he best profited in knowledge of himselfe. For there is no danger to be feared, least man will take too much from himselfe, so that he learne, that what he wanteth is to be recouered in God, but to himselfe he can take nothing more than his owne right, be it neuer so little, but that he shall destroy himselfe with vaine confidence, and conueying the honour of God to himselfe, become guiltie of hainous sacrilege. And truely so oft as this lust inuadeth our minde, that we desire to haue somewhat of our owne, which may rest in our selues rather than in God, let vs know that this thought is ministred vs by no other counseller, but by him that persuaded our first parents to haue a will to be like vnto Gods, knowing both good and euill. If it be the word of the diuell that raiseth vp man in himselfe, let vs giue no place vnto it, vnlesse we list to take counsell of our enemie. It is pleasant in deede, for a man to haue so much strength of his owne, that he may rest in himselfe. But that we be not allured to this vaine affiance, let so many

A dangerous thing for man to haue an opinion of his owne strength, a blessed thing to mourne with the sense and feeling of his owne powertie and inward weakenes.

sore

Hier. 17. 5. Pſal. 147. 10. Pſal. 40. 29. Iac. 4. 6. Eſai. 44. 3. Eſai. 55. 1.

ſore ſentences make vs afraide, by which we be throwen downe: as are, Curſed is he which truſteth in man, and ſetteth fleſh to be his arme. Againe, that God hath not pleaſure in the ſtrength of a horſe, neither deliteth in the legs of man, but deliteth in them that feare him, and attend vpon his mercie. Againe, that it is he which giueth ſtrength vnto him that fainteth, and vnto him that hath no ſtrength, he increaſeth power, euen the yoong men ſhall faint and be wearie, and the yoong men ſhall ſtumble and fall, but they that wait vpon the Lord, ſhall renew their ſtrength. All which ſayings tend to this end, that we leane not vpon any opinion of our owne ſtrength, be it neuer ſo little, if we meane to haue God fauourable vnto vs, which reſiſteth the proud, and giueth grace to the humble. And then againe, let theſe promiſes come into our remembrance: I will powre out water vpon the thirſtie, and flouds vpon the drie ground. Againe, all yee that thirſt, come vnto the waters. Which promiſes doe teſtifie, that none are admitted to receiue the bleſſings of God, but they that pine away with feeling of their owne peuertie. And ſuch promiſes are not to be paſſed ouer, as is that of *Eſay*: Thou ſhalt haue no more Sunne to ſhine by day, neither ſhall the brightneſſe of the Moone ſhine vnto thee: for the Lord ſhall be thine euerlaſting light, and the God thy glorie. The Lord in deede doth not take away the ſhining of the Sunne or Moone from his ſeruants, but becauſe he will himſelfe alone appeere glorious in them, he calleth their confidence farre away, euen from thoſe things, that are counted in their opinion moſt excellent.

Humilitie therfore a precious vertue, becauſe in acknowledging mans baſeneſſe, Gods highneſſe is aduanced. Hom. de perf. euangel. Epiſt. 56. ad Dioſ. In Ioan. hom. 49. Lib. de Nat. & gratia, cap. 52. in Pſal. 45.

11 Truely, that ſaying of *Chryſoſtome* hath alway exceedingly well pleaſed me, that the foundation of our Wiſedome is humilitie: but yet more that ſaying of *Auguſtine*, as (ſayeth he) that ſame Rhetorician being asked, what was the firſt thing in the rules of eloquence, anſwered Pronunciation: and what was the ſecond, he anſwered Pronunciation: and what was the third, he anſwered Pronunciation: ſo if one aske me of the rules of Chriſtian religion, the Firſt, the Second, and Third time, and alwaies I would anſwere Humilitie. But he meaneth not humilitie, when a man knowing ſome little vertue to be in himſelfe, abſtaineth from pride and hawtineſſe of minde, but when he truly feeleth himſelfe to be ſuch a one, as hath no refuge but in humilitie: as in another place he declareth: Let no man (ſayeth he) flatter himſelfe: of his owne he is a diuell. That thing whereby he is bleſſed, he hath of God onely. For what haſt thou of thine owne, but ſinne? Take away from thee ſinne which is thine owne, for righteouſneſſe is Gods. Againe, why is the poſſibilitie of nature ſo preſumed on? it is wounded, maimed, troubled and loſt, it needeth a true confeſſion, and not a falſe defence. Againe, when euery man knoweth that in himſelfe he is nothing, and of himſelfe hath no help, his weapons in himſelfe are broken, the wars are ceaſed. But it is needefull, that all the weapons of wickedneſſe be broken in ſunder, ſhiuered in peeces and burnt, that thou remaine vnarmed and haue no help in thy ſelfe. How much more weake thou art in thy ſelfe, ſo much the more the Lord receiueth thee. So vpon the threeſcore and ten Pſalme he forbiddeth vs to remember our owne righteouſneſſe, that we may acknowledge the righteouſneſſe of God: and he ſheweth that God doth ſo commend his grace vnto vs, that we may know our ſelues to be nothing, that we ſtand only by the mercy of God, when of our ſelues we are nothing but euill. Let vs not therefore ſtriue heere with God for our right, as if that were withdrawen from our ſaluation which is giuen to him. For as our humbleneſſe is his highneſſe, ſo the confeſſion of our humbleneſſe hath his mercie readie for remedie. Neither yet doe I require that man not conuinced ſhould willingly yeeld himſelfe: nor if he hath any power, that he ſhould turne his minde from it, to be ſubdued vnto true humilitie. But that laying away the diſeaſe of ſelfeloue and deſire of victorie, wherewith being blinded, he thinketh too highly of himſelfe, he ſhould well conſider himſelfe in the true looking glaſſe of the Scripture.

Man through ſinne was made emptie of ſupernaturall gifts, as faith, loue, righteouſneſſe: naturall, as both vnderſtanding

12 And the common ſaying which they haue borrowed out of *Auguſtine* pleaſeth me well, that the naturall gifts were corrupted in man by ſinne, and of the ſupernaturall he was made emptie. For in this latter part of ſupernaturall gifts, they vnderſtand as well the light of faith as of righteouſneſſe, which were ſufficient to the attraining of heauenly life and eternall felicitie. Therefore baniſhing himſelfe from the kingdome of God, he was alſo depriued of the ſpirituall gifts wherewith he had beene furniſhed to the hope of eternall ſaluation. Whereupon followeth, that he is ſo baniſhed

from

from the kingdome of God, that all things that belong to the bleſſed life of the ſoule, are extinguiſhed in him, vntill by grace of regeneration he recouer them. Of that ſort are faith, the loue of God, charitie toward our neighbours, the ſtudie of holineſſe and righteouſneſſe. All theſe things, becauſe Chriſt reſtoreth them vnto vs, are counted things comming from another to vs, and beſide nature, and therefore we gather that they were once taken away. Againe, ſoundneſſe of the vnderſtanding minde and vprightneſſe of heart were then taken away together, and this is the corruption of naturall gifts. For though there remaine ſomewhat left of vnderſtanding and iudgement together with will, yet can we not ſay, that our vnderſtanding is ſound and perfect, which is both feeble and drowned in many darkneſſes. And as for our will, the peruerſneſſe thereof is more than ſufficiently knowen. Sith therefore reaſon, whereby a man diſcerneth betweene good and euill, whereby he vnderſtandeth and iudgeth, is a naturall gift, it could not be altogether deſtroyed, but it was partly weakned, partly corrupted, ſo that foule ruines thereof appeare. In this ſenſe doth *Iohn* ſay, that the light ſhineth yet in darkneſſe, but the darkneſſe comprehended it not. In which words both things are plainely expreſſed, that in the peruerted and degendred nature of man, there ſhine yet ſome ſparkes that ſhew that he is a creature hauing reaſon, and that he differeth from bruit beaſts, becauſe he is endued with vnderſtanding: and yet that this light is choaked with great thickneſſe of ignorance, that it cannot effectually get abroad. So will, becauſe it is vnſeperable from the nature of man, periſhed not, but was bound to peruerſe deſires, that it can couet no good thing. This indeed is a full definition, but yet ſuch as needeth to be made plaine with more words. Therefore, that the order of our talke may proceede according to that firſt diſtinction, wherein we deuided the ſoule of man into vnderſtanding and will: let vs firſt examine the force of vnderſtanding. So to condemne it of perpetuall blindneſſe, that a man leaue vnto it no maner of skill in any kinde of things, is not onely againſt the word of God, but alſo againſt the experience of common reaſon. For we ſee that there is planted in man a certaine deſire to ſearch out trueth, to which he would not aſpire at all, but hauing felt ſome ſauour thereof before. This therefore is ſome ſight of mans vnderſtanding, that he is naturally drawen with loue of trueth, the neglecting whereof, in bruite beaſts prooueth a groſſe Senſe without reaſon, albeit, this litle deſire, ſuch as it is, fainteth before it enter the beginning of her race, becauſe it by and by falleth into vanitie. For the wit of man cannot for dulneſſe keepe the right way to ſearch out trueth, but ſtraieth in diuers errours, and as it were groping in darkneſſe, oftentimes ſtumbleth, till at length it wander and vaniſh away, ſo in ſeeking trueth, it doth bewray how vnfit it is to ſeeke and find trueth. And then it is ſore troubled with another vanitie, that oftentimes it diſcerneth not thoſe things, to the true knowledge whereof it were expedient to bend it ſelfe, and therefore it tormenteth it ſelfe with fond curioſitie, in ſearching out things ſuperfluous and nothing worth: and to things moſt neceſſarie to be knowen, it either taketh no heede, or negligently or ſeldome turneth, but ſurely ſcarſe at any time applyeth her ſtudie earneſtly vnto them. Of which peruerſneſſe, whereas the prophane writers doe commonly complaine, it is found, that all men haue entangled themſelues with it. Wherefore *Salomon* in all his Eccleſiaſtes, when he had gone through all theſe ſtudies, in which men thinke themſelues to be very wiſe, yet he pronounceth that they are all vaine and trifling.

and will, though they be not quite taken away, yet the ſoundnes of them is loſt: the vnſoundneſſe of his vnderſtanding may be ſeene both by his often ſtraying in that which he ſeeketh, and his not ſeeking that which belongeth moſt vnto him.

Iohn 1.5.

13 Yet doe not all trauailes of Wit ſo alway become voide, but that it attaineth ſomewhat, ſpecially when it bendeth it ſelfe to theſe inferiour things. Yea, and it is not ſo blockiſh, but that it taſteth alſo ſome litle of the higher things, howſoeuer it more negligently apply the ſearching of them, but yet not that with like power of conceiuing. For when it is carried vp aboue the compaſſe of this preſent life, then is it principally conuinced of her owne weakneſſe. Wherefore, that we may the better ſee how far according to the degrees of her abilitie, it proceedeth in euery thing, it it good that I put foorth a diſtinction. Let this therefore be the diſtinction, that there is one vnderſtanding of earthly things, an other of heauenly things. Earthly things I call thoſe that doe not concerne God and his kingdome, true righteouſneſſe and the bleſſedneſſe of eternall life, but haue all their reſpect and relation to this preſent life, and are as it were

Mans naturall capatitie may attaine to the knowledge of things belonging to this preſent life. As firſt there are in all mens mindes certaine ſeedes of vnderſtanding thoſe things wherein ciuill order & policie is grounded.

were contained within the bounds thereof. Heauenly things, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heauenly kingdome. Of the first sort are policie, gouernance of houshold, all handie crafts, and liberall Sciences. Of the second sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confesse, because man is a creature by nature giuen to liue in companies together: he is also by naturall instinction bent to cherish and to preserue the fellowship of these companies, therefore we see that there are in the mindes of all men vniuersall impressions of a certaine ciuill honestie and order. Hereby it commeth to passe, that there is found no man that vnderstandeth not, that all companies of men ought to be kept in order with lawes, and that conceiueth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men vnto lawes, because the seeds thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the dissentions and fightings that afterward arise while some desire to peruert lawe and right, the loose absolute gouernement of Kings, that lust strayeth abroade in steed of right, as theeues and robbers; some (which is a fault more than common) thinke that to be vniust, which other haue stablished for iust: and on the other side stiffely say, that to be laudable, which other haue forbidden. For these men doe not therefore hate lawes, because they doe not know that lawes are good and holy, but for that they raging with headie lust, doe fight against manifest reason, and for their fansie doe abhorre that, which in vnderstanding of minde they allow. The latter sort of it striuing in such, that taketh not away the first conceiuing of equitie. For when men doe striue among themselues concerning the points of lawes, they agree together in a certaine summe of equitie. Wherein is prooued the weakenesse of mans wit, which euen then when it seemeth to follow the right way, yet halteth and staggereth, but still this remaineth true, that there is sowen in all men a certaine seede of politike order. And that is a large proofe, that in the ordering of this life, no man is void of the light of reason.

Men haue naturally a power and facilitie to learne and finde out artes: wherein notwithstanding the liberalitie of God shineth: without which all would be as some are euen meere naturals.

14 Now doe follow the artes, both the liberall, and the handie crafts, in learning whereof, because there is in vs all a certaine aptnesse, in them also doeth appeare the force of mans wit: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is a most no man found, whose conceit of wit doth not in some arte or other shew foorth it selfe. Neither haue they onely a power or facilitie to learne, but also to deuise in euery arte some new thing, either to amplifie or make perfecter that which hath been learned of an other that went before, which thing, as it mooued *Plato* erroniously to teach, that such conceiuing is nothing else but a calling to remembrance, so by good reason it ought to compell vs to confesse, that the beginning thereof is naturally planted in the wit of man. These points therefore doe plainely testifie, that there is giuen to men naturally an vniuersall conceiuing of reason and of vnderstanding. Yet is it so an vniuersall benefit, that therein euery man ought for himselfe to acknowledge the peculiar grace of God. To which thankefulnesse the creator himselfe doth sufficiently awake vs, when he createth naturall fooles, in whom he maketh vs to see with what gifts mans soule excelleth, if it be not endued with his light, which is so naturall in all men, that it is yet altogether a free gift of his liberalitie towards euery man. But the inuention and orderly teaching of the same artes, or a more inward and excellent knowledge of them which is proper but to a few, is no perfect argument of the common conceiuing of wit, yet because without difference it happeneth to the godly and vngodly, it is rightfully reckened among naturall gifts.

The skill which Philosophers had in sundry artes and sciences, sheweth what good God hath still left the nature of man enriched withall, al-

15 So oft therefore as we light vpon prophane writers, let vs be put in minde by that maruellous light of truth that shineth in them, that the wit of man, how much soeuer it be peruerted and fallen from the first integritie, is yet still clothed and garnished with excellent gifts of God. If we consider that the spirit of God is the onely fountaine of truth, we will neither refuse nor despise the truth it selfe, whereseeuer it shall appeare, except we will dishonorably vse the spirit of God: for the gifts of the holy Ghost cannot be set light by, without contempt and reproch of himselfe: And what? shall we denie that the truth shined to the old Lawyers, which haue set foorth Ciuill order and

Discipline

Diſcipline with ſo great equitie? Shall we ſay that the Philoſophers were blinde both in that exquiſite contemplation, and cunning deſcription of nature? Shall we ſay that they had no wit, which by ſetting in order the arte of ſpeech, haue taught vs to ſpeake with reaſon? Shall we ſay that they were mad, which in ſetting foorth Phiſicke, haue employed their diligence for vs? What of all the Mathematicall ſciences? Shall we thinke them doting errours of mad men? No, rather we cannot reade the writings of the old men concerning theſe things, without great admiration of their wit. But ſhall we thinke any thing praiſeworthie or excellent, which we doe not reknowledge to come of God? Let vs be aſhamed of ſo great vnthankfulneſſe into which the heathen Poets fell not, which confeſſed that both Philoſophie and Lawes, and all good Artes, were the inuentions of gods. Sith then it appeareth that theſe men whom the Scripture calleth naturall men, were of ſo ſharp and deepe ſight in ſearching out of inferiour things, let vs learne by ſuch examples how many good things the Lord hath left to the nature of man, after that it hath beene ſpoyled of the true God.

though he hath robbed and ſtripped himſelf of the chiefeſt gifts wherewith God endued him.

16 But in the meane time yet let vs not forget, that theſe are the moſt excellent good gifts of the ſpirit of God, which for the common benefite of mankinde he dealeth abroade to whom it pleaſeth him. For if it behooued, that the vnderſtanding and skill that was required for the framing of the tabernacle, ſhould be powred into *Beſeleel* and *Oliab* by the ſpirit of God, it is no maruell if the knowledge of thoſe things which are moſt excellent in mans life, be ſaid to be communicated vnto vs by the ſpirit of God. Neither is there cauſe why any man ſhould aske, what haue the wicked to doe with Gods ſpirit, which are altogether eſtranged from God. For where it is ſaid that the ſpirit of God dwelleth in the faithfull onely: that is to be vnderſtanded of the ſpirit of ſanctification, by the which we are conſecrate to God himſelfe, to be his temples: yet doth he neuertheleſſe fill, mooue, and quicken all things with the vertue of the ſame ſpirit, and that according to the propertie of euery kinde which he hath giuen to it by law of creation. If it haue been the Lords will that we ſhould be holpen by the trauell and ſeruice of the wicked in naturall Philoſophy, Dialectike, the Mathematicall knowledges, and other: let vs vſe it, leaſt if we neglecting the gifts of God, willingly offered in them, we ſuffer iuſt puniſhment for our ſlothfulneſſe. But leſt any ſhould thinke a man to be bleſſed, when vnder the elements of this world there is graunted vnto him ſo great an abilitie to conceiue truth: it is alſo to be added, that all this power to vnderſtand, and the vnderſtanding that followeth thereof, is a vaniſhing and tranſitorie thing before God, where is not a ſtedfaſt foundation of truth. For *Auguſtine* teacheth moſt truely, whom (as we haue ſaid) the Maſter of the Sentences, and the other Schoolemen are compelled to aſſent vnto, as the free gifts were taken from man after his fall, ſo theſe naturall giſts which remained, were corrupted. Not that they be defiled of themſelues in aſmuch as they come from God, but becauſe they ceaſe to be pure to a defiled man, that he ſhould haue no praiſe of them.

The knowledge of artes and ſciences is the gift of the ſpirit of God: neither is it to be neglected, although before God it be but a vaniſhing tranſitorie thing.

Exod. 31.2. & 35.30.

Lib. 2. diſt. 25.

17 Let this be the ſumme: that it is ſeene that in all mankinde is reaſon which is proper to our nature, which maketh vs to differ from brute beaſts, as brute beaſts doe differ in ſenſe from things without life. For whereas there be borne certaine naturall fooles and idiots, that default obſcureth not the generall grace of God: but rather by ſuch ſight we are put in minde, that what is left vnto our ſelues, ought iuſtly to be aſcribed to the kindneſſe of God, becauſe if he had not ſpared vs, our rebellion had drawne with it the deſtruction of our whole nature. But whereas ſome doe excell in ſharpneſſe of conceiuing, ſome other doe paſſe in iudgement, ſome haue a quicker wit to learne this or that arte: in this varietie God ſetteth foorth his grace vnto vs, that no man ſhould claime to himſelfe as his owne, that which floweth from Gods meere liberalitie. For how becommeth one more excellent than an other, but that in common nature might appeare aboue other the ſpeciall grace of God, which in omitting many, ſaith openly that it is bound to none. Beſide that, God powreth in ſingular motions, according to the calling of euery man. Of which thing we meete with many examples in the bookes of the Iudges, where it is ſaid, that the ſpirit of the Lord clad them, whom he called to rule the people. Finally, in euery noble act there is a ſpeciall inſtruction. By which reaſon the ſtrong men followed *Saul*, whoſe hearts the Lord

As God hath in common indued men with reaſon, ſo he doth particularly for ſpeciall purpoſes powre ſpeciall meaſures into them.

Iudg. 6.34.

1.Sam.10.6. Lord had touched. And when his ministring in the kingdome was prophecied of, *Samuel* said thus: The spirit of the Lord shall come vpon thee, and thou shalt be another man. And this was continued to the whole course of gouernement: as after it is spoken 1.Sam.16.13. of *Dauid*, that the spirit of the Lord came vpon him from that day forward. But the same is spoken in another place as touching particular motions: yea, in *Homer* men are said to excell in wit, not onely as *Iupiter* hath dealt to euery man, but also as the time required. And truely experience teacheth, while many times such men stand amased as were most sharpe and deepe witted, that the wits of men are in the hand and will of God to rule them at euery moment: for which reason it is said, that he taketh wit from Psal.107.40. the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some marks of the image of God, which doe make difference betweene all mankinde and other creatures.

Touching heauenly things, as the knowledge of God, of his fauour towards vs, and of the way to frame our liues after his will, mans naturall reason conceiueth very little in the first, in the second nothing at all.

18 Now is to be declared what mans reason seeth, when it commeth to the kingdome of God and to that spirituall insight, which consisteth chiefly in three things: to know God, and his fatherly fauour toward vs, wherein our saluation standeth: and the way to frame our life according to the rule of his law. Both in the first two, and in the second properly they that are most wittie, are blinder then Moles. I denie not that there be heere and there read in Philosophers, concerning God, many things well and aptlie spoken, but yet such as doe alway sauour of a certaine giddie imagination. The Lord gaue them in deede, as is aboue said, a little taste of his Godhead, that they should not pretend ignorance to colour their vngodlinesse: and many times he mooued them to speake many things, by confession whereof themselues might be conuinced: But they so sawe the things that they sawe, that by such seeing they were not directed to the truth, much lesse did attaine vnto it, like as a wayfaring man in the middest of the field, for a sudden moment, seeth farre and wide the glistering of lightning in the night time, but with such a quickly vanishing sight, that he is sooner couered againe with the darkenesse of the night, than he can stirre his foote, so farre is it off that he can be brought into his way by such a helpe. Beside that, those small drops of trueth, wherewith as it were by chaunce, they sprinkle their bookes, with how many and how monstrous lies are they defiled? Finally, they neuer so much as smelled that assuredneſse of Gods good will toward vs, without which, mans wit must needs be filled with infinite confusion. Therefore mans reason neither approcheth, nor goeth toward, nor once directeth sight vnto this truth, to vnderstand who is the true God, or what a one he will be toward vs.

To know God is the speciall gift of God. Iohn 1.4.

19 But because we being drunke with a false perswasion of our owne deepe insight, doe very hardly suffer our selues to be perswaded, that in matters of God it is vtterly blinde and dull: I thinke it shall be better to confirme it by testimonies of Scripture, than by reasons. This doeth *Iohn* very well teach in that place which I euen now alleaged, when he writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darknesse, and the darknesse comprehended it not. He sheweth in deede, that mans soule is lightened with the brightnesse of Gods light, so that it is neuer altogether without some small flame, or at least some sparkle of it, but yet, that with such a light he comprehendeth not God. And why so? because mans quickneſse of wit, as toward the knowledge of God, is but meere darkneſse. For when the holy ghost calleth men darknes, he at once Iohn 1.13. spoileth them of all abilitie of spirituall vnderstanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of bloud, or of the will of the flesh, or of man, but of God. As if he should say, flesh is not capeable of so high wisedome to conceiue God, and that which is Gods, vnlesse it be lightned with the spirit of God. As Mat.16.17. Christ testified, that this was a speciall reuelation of the Father, that *Peter* did know him.

It is the principall illumination of the spirit which openeth the eyes of Gods elect and theirs

20 If we were perswaded of this which ought to be out of all controuersie, that our nature wanteth all that, which our heauenly Father giueth to his elect by the spirit of regeneration, then heere were no matter to doubt vpon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing when he saith, that no man can

call

call Iesus the Lord, but in the holy Ghost. And *Iohn Baptist* seeing the dulnesse of his disciples, crieth out, that no man can receiue any thing, vnlesse it be giuen him from aboue. And that he meaneth by gift a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth that in so many words as he had spoken to commend Christ to his disciples, he preuailed nothing. I see (saith he) that words are nothing to informe mens minds concerning diuine things, vnlesse the Lord giue vnderstanding by his spirit. Yea, and *Moses*, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefit of God. Thine eies (saith he) haue seene those great tokens and woonders, and, The Lord hath not giuen thee a hart to vnderstand, nor eares to heare, nor eies to see. What should he expresse more, if he called vs blocks in considering the works of God? Whereupon the Lord by the Prophet promiseth for a great grace, that he wil giue the Israelites a heart, that they may know him: signifying thereby, that mans wit is onely so much spiritually wise, as it is lightened by him. And this Christ plainly confirmed with his owne mouth, when he sayeth, that no man can come to him, but he to whom it shall be giuen from the Father. What? is not he himselfe the liuely image of the Father in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he could not better shew what our power is to know God, than when he saith, that we haue no eies to see his image, where it is so openly set present before vs. What? came he not into the earth for this purpose, to declare his Fathers will vnto men? And did he not faithfully doe his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inward schoolemaster the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that haue heard and beene taught of the Father. What manner way of learning and hearing is this? Euen, when the holy Ghost by maruellous & singular vertue formeth the eares to heare, and the minds to vnderstand. And least that should seeme strange, he alleageth the prophesie of *Esay*, where when he promiseth the repairing of the Church, that they which shall be gathered together to saluation, shall be taught of the Lord. If God there foreshoweth some peculiar thing concerning his elect, it is euident that he speaketh not of that kinde of learning that was also common to the wicked and vngodly. It remaineth therefore that we must vnderstand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghost by his enlightening shall make a new mind. But *Paul* speaketh most plainly of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisedome of folly & vanitie, and vtterly brought it to nought, at the last concludeth thus: that the naturall man cannot perceiue those things that are of the spirit of God: they are foolishnesse vnto him, and he cannot vnderstand them, because they are spiritually iudged. Whom doeth he call naturall? euen him that stayeth vpon the light of nature. He I say comprehendeth nothing in the spirituall mysteries of God. Why so? is it because by slothfulnesse he neglecteth it? Nay, rather although he would trauell neuer so much, he can doe nothing, because forsooth they are spiritually iudged. What meaneth that? because being vtterly hidden from the sight of man, they are opened by the onely reuelation of the spirit: so that they are reckened for folly where the spirit of God giueth not light. Before he had auanced those things that God hath prepared for them that loue him, aboue the capacitie of eies, eares, and mindes. Yea, he testifieth that mans wisedome was a certaine veile, whereby mans minde was kept from seeing God. What meane we? The Apostle pronounceth, that the wisedome of this world is made folly by God: and shall we forsooth giue vnto it sharpnesse of vnderstanding, whereby it may pearce to the secret places of the heauenly kingdome? Far be such beastlinesse from vs.

onely to see the things that are of God.
Psal. 34. 10.
1. Corinth. 12.
Iohn 3. 27.

Deut. 29. 2.

Iere. 24. 7.

Iohn 6. 44.

Esay. 54. 13.

1. Cor. 2. 14.

1. Cor. 1. 20.

21 And so that which here he taketh away from men, in another place in a prayer he giueth it to God alone. God (saith he) and the father of glorie, giue to you the spirit of wisedome and reuelation. Now thou heares that all wisedome and reuelation is the gift of God. What followeth? and lighten the eies of your minde. Surely if they neede a new reuelation, then are they blinde of themselues. It followeth after: That ye may know what is the hope of your calling, &c. Therefore he confesseth, that the wits of men are not capeable of so great vnderstanding, to know their own calling. And let not

The word of God can neuer enlighten mens mindes without his grace.
Ephe. 1. 15.

ſome Pelagian babble heere, that God doth remedie that dulneſſe or vnskilfulneſſe, when by the doctrine of his word he directeth mans vnderſtanding, whither without a guide he could not haue attained. For *Dauid* had a lawe, wherein was comprehended all the wiſedome that may be deſired, and yet not contented with that, he requireth to haue his eies opened that he may conſider the myſteries of the ſame law. By which ſpeech truly he ſecretly ſaith, that the Sunne riſeth vpon the earth where the word of God ſhineth to men: but they get not much thereby, vntill he himſelfe, that is therefore called the father of lights, doe giue them or open their eies, becauſe whereſoeuer he ſhineth not with his ſpirit, all things are poſſeſſed with darkenes. So the Apoſtles were well and largely taught by the beſt Schoolemaſter: yet if they had not needed the ſpirit of truth to inſtruct their minds in that ſame doctrine which they had heard before, he would not haue bidden them looke for him. If the thing that we aske of God, we doe thereby confeſſe that we want: and God in that that he promiſeth it vs, doth argue our neede, let no man doubt to confeſſe that he is ſo much able to vnderſtand the myſteries of God as he is inlightned with his grace. He that giueth to himſelfe more vnderſtanding, is ſo much the more blinde, for that he doth not acknowledge his owne blindnes.

Pſal. 139. 18.

Iac. 1. 17.

Iohn 14. 26.

There is in man ſome knowledge of that which ſerueth for the well framing of his life: namely a certaine conſcience of good and euill.

Rom. 2. 14.

22 Now remaineth the third point, of knowing the rule of well framing of life, which we doe rightly call the knowledge of the works of righteouſneſſe, wherein mans wit ſeemeth to be of ſomewhat more ſharp ſight, than in the other two before. For the Apoſtle teſtifieth, that the Gentiles which haue no law, while they doe the works of the law, are to themſelues in ſtead of a Law, and doe ſhew the law written in their hearts, their conſciences bearing them witnes, and their thoughts accuſing them within themſelues, or excuſing them before the iudgement of God. If the Gentiles haue righteouſneſſe naturally grauen in their minds, ſurely we cannot ſay that we are altogether blind in the order of life. And nothing is more common, than that man by the law naturall, of which the Apoſtle ſpeaketh in that place, is ſufficiently inſtructed to a right rule of life. But let vs wey to what purpoſe this knowledge of the law is planted in men: then it ſhall by and by appeare, how farre it bringeth them toward the marke of reaſon and truth. The ſame is alſo euident by the words of *Paul*, if a man doe marke the placing of them. He had ſaid a little before, that they which ſinned in the Law, are iudged by the Law, they which haue ſinned without Law doe periſh without Law. Becauſe this might ſeeme vnreaſonable, that the Gentiles ſhould periſh without any iudgement going before, he by and by addeth, that their conſcience is to them in ſtead of a Law, and therefore is ſufficient for their iuſt damnation. Therefore the end of the law naturall is, that man may be made inexcuſable. And it ſhall be defined not ill after this ſort, that it is a knowledge of conſcience, that ſufficiently diſcerneth betweene iuſt and vniuſt, to take away from men the pretence of ignorance, while they are prooued guiltie by their owne teſtimonie. Such is the tenderneſſe of man toward himſelfe, that in doing of euils, he alway turneth away his minde ſo much as he may from the feeling of ſinne. By which reaſon it ſeemeth that *Plato* was mooued to thinke that there is no ſinne done but by ignorance. That indeede were fitly ſaid of him, if mens hypocriſie went ſo farre in hiding of vices, that the minde might not know it ſelfe guiltie before God. But when the ſinner ſeeking to eſchue the iudgement imprinted in him, is now and then drawne backe vnto it, and not ſuffered ſo to winke, but that he be compelled whether he will or no, ſometime to open his eyes: it is falſely ſaid that he ſinneth onely by ignorance.

In Protagora.

* *The minde which knoweth generally that euill muſt be ſhunned, is notwithſtanding blinde in diſcerning particularly what it ſhould ſhun as euill, and carried ſometimes wittingly to embrace that euill which it knoweth.*

Paraph. in lib. 3. de anima. cap. 46.

23 * *Themiſtius* ſaith more truely, which teacheth that vnderſtanding is ſeldome deceiued in the generall defining of things, that it is blindneſſe when it goeth any further, that is, when it commeth downe to the ſpecial caſe. Euery man, if it be generally asked, will affirme, that manſlaughter is euill: but he that conſpireth to kill his enemies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter himſelfe. This is ignorance, when a man comming to the ſpeciall caſe forgetteth the rule that he had lately agreed vpon in the generall queſtion. Of which thing *Auguſtine* diſcourſeth very finely in his expoſition of the firſt verſe of the lvij. Pſalme: albeit the ſame thing is not continuall. For ſometime the ſhamefulnes of the euill deede ſo preſſeth the conſcience, that not deceiuing himſelfe

selfe vnder false resemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came these sayings: I see the better and allow it, but I follow the worse. Wherefore, me thinke, *Aristotle* hath very aptly made distinction betweene incontinence and intemperance. Where incontinence reigneth, he saith, that there by reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne act, which it generally seeth in the like: and when the troubled affection is cooled, repentance immediately followeth. But intemperance is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conceiued choise of euill.

Medea apud Ouidium. Ethic. 7. cap. 3.

24 Now when thou hearest iudgement vniuersally named in the difference of good and euill, thinke it not euery sound and perfect iudgement. For if mens hearts are furnished with choise of iust and vniust, onely to this end, that they should not pretend ignorance, it is not then needfull to see the truth in euery thing. But it is enough and more, that they vnderstand so farre that they cannot escape away, but being conuict by witnesse of their conscience, they euen now already begin to tremble at the iudgement seate of God. And if we will trie our reason by the law of God, which is the examplar of true righteousnesse, we shall finde how many waies it is blinde. Truly it attaineth not at all to those that are the chiefe things in the first table, as of confidence in God, of giuing to him the praise of strength and righteousnesse, of calling vpon his name, of the true keeping of the Sabbat. What soule euer by naturall sense did smell out, that the lawfull worshipping of God consisteth in these and like things? For when prophane men will worship God, although they be called away an hundred times from their vaine trifles, yet they alway slide backe thither againe. They denie in deede that sacrifices doe please God, vnlesse there be adioined a pureness of minde: whereby they declare, that they conceiue somewhat of the spirituall worshipping of God, which yet they by and by corrupt with false inuentions. For it can neuer be perswaded them, that all is true that the lawe prescribeth of it. Shall I say, that that wit excelleth in any sharp vnderstanding, which can neither of it selfe be wise, nor harken to teaching? In the commaundements of the second table it hath some more vnderstanding, by so much as they came neerer to the preseruation of ciuill fellowship among men. Albeit euen herein also it is found many times to faile. To euery excellent nature it seemeth most vnreasonable, to suffer an vniust, and too imperious a maner of gouerning ouer them, if by any meane he may put it away: and the iudgement of mans reason is none other, but that it is the part of a seruile and base courage to suffer it patiently: and againe, the part of an honest and free borne heart to shake it off. And reuenge of iniuries is reckened for no fault among the Philosophers. But the Lord condemning that too much nobleness of courage, commandeth his to keepe the same patience that is so ill reported among men. And in all the keeping of the lawe, our vnderstanding marketh not concupiscence at all. For a naturall man suffereth not himselfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choaked vp, before that it come to the first entrie of this bottomlesse depth. For when the Philosophers note immoderate motions of mind for faults, they meane those motions that appeare & shew foorth themselues by grosse tokens, but they make no account of those euill desires that doe gentlie tickle the mind.

The vnderstanding attaineth not at all to the chiefest duties of the first table of the law of God: in the second although it perceiue more, yet in many things it faileth and neuer marketh that the secret tickling desire vnto sin is sinne.

25 Wherefore, as *Plato* was worthily found fault withall before, for that he imputed all sinnes to ignorance, so is their opinion to be reiected, which teach that purposed malice and frowardnesse is vsed in all sinnes. For we finde it too much by experience, how oft we fall with our good intent. Our reason is ouerwhelmed with so many sorts of being deceiued, is subiect to so many errours, stumbleth at so many slayes, is entangled with so many straites, that it is farre from sure directing. But how little it is esteemed before the Lord in all parts of our life, *Paul* sheweth when he saith, that we are not sufficient to thinke any thing of our selues, as of our selues. He speaketh not of will or affection, but he taketh also this away from vs, that we should not thinke that it can come in our minds how any thing is to be done wel. Is our diligence, insight, vnderstanding and heed so corrupted, that it can deuise or thinke vpō nothing that is right before the Lord? that seemeth too hard to vs, that doe vnwillinglie suffer our selues to be spoiled of the sharpnesse of reason, which wee account a most precious gift. But to

Our vnderstanding is altogether impotent and blind, except it be by grace illuminated not once but continually in euery diuine and heauenly thing which we haue to learne. 2. Cor. 3. 5.

Pſal.94.11. the holy Ghoſt it ſeemeth moſt full of equitie, which knoweth that all the thoughts of wiſe men are vaine: and which pronounceth plainely, that all the inuention of mans heart is onely euill. If all that our wit conceiueth, deuiſeth vpon, purpoſeth and goeth about, is alway euill, how can it come in our mindes to purpoſe that which pleaſeth God, to whom onely holineſſe and righteouſneſſe is acceptable? So is it to be ſeene, that the reaſon of our minde, which waie ſoeuer it turne it ſelfe, is miſerablie ſubiect to vanitie. *Dauid* knewe this weakeneſſe in himſelfe, when he prayed to haue vnderſtanding giuen him, to learne the Lords commandements aright. For he ſecretlie ſaith therein, that his owne wit ſufficeth him not, which deſireth to haue a new giuen him. And that not onely once, but almoſt ten times in one Pſalme, he repeateth the ſame prayer. By which repeating he priuily declareth, with how great neede he is driuen to praie it. And that which he prayeth for himſelfe alone: *Paul* commonlie vſeth to praie for the Churches. Wee ceaſe not (ſaith he) to praie for you, and to deſire that yee may be filled with the knowledge of God in all wiſedome and ſpirituall vnderſtanding, that yee may walke worthily of God, &c. But ſo oft as he maketh that thing the good gift of God, let vs remember that he doth withall teſtifie, that it lieth not in mans power. And *Auguſtine* ſo farre acknowledged this default of reaſon to vnderſtand thoſe things that are of God, that he thinketh the grace of illumination to be no leſſe neceſſarie for our mindes, than the light of the ſunne is for our eies. And not content with that, he addeth a correction of that, ſaying, that we lift vp our eies to ſee the light: but the eies of our minde lie ſhut, vnleſſe the Lord open them. And the Scripture teacheth, that our mindes are not enlightned one day alone, that they may afterward ſee by themſelues: for that which I euen now alleaged out of *Paul*, belongeth to continuall proceedings and encreaſings. And this doth *Dauid* expreſſely ſet out in theſe words: With my whole heart haue I ſought thee, make me not to ſtray from thy commandements. For when he had beene regenerated, and had not ſlenderly profited in true godlineſſe, yet he confeſſeth, that for euery moment he needeth continuall direction, leaſt he ſhould ſwarue from the knowledge wherewith he is endued. Therefore, in another place he prayeth to haue the right ſpirit renued, which he had loſt by his owne fault, becauſe it belongeth to the ſame God to reſtore vnto vs the ſame thing being loſt for a time, which himſelfe gaue at the beginning.

Phil.1.4. Col.1.9. Aug.lib.2. De peccat. mer.& remiſ. ca.5. Pſal.119.10. Pſal.51.12.

Touching the will of man, the generall inclination whith it hath to that good whereof Philoſophers do ſo much talke, proueth not any freedome or habilitie of deſiring and aſpiring vnto vertue without the motion of the holie Ghoſt.

26 Now is will to be examined, wherein ſtandeth the thiefe libertie of free choiſe, for it hath beene alreadie ſeene, that choiſe doth rather belong to will, than to vnderſtanding. Firſt, that this thing which the Philoſophers haue taught, and is receiued with common conſent, that is, that all things by naturall inſtinction deſire that which is good, may not ſeeme to belong to the vprightnes of mans will: Let vs marke that the force of free will, is not to be conſidered in ſuch appetite, as rather proceedeth of the inclination of the eſſence, than of the aduiſement of the vnderſtanding minde. For euen the Schoolemen doe confeſſe, that free will hath no action, but when reaſon turneth it ſelfe to obiects, whereby they meane that the obiect of appetite muſt be ſuch as may be ſubiect to choiſe, and goe before deliberation, which prepareth the way for choiſe. And truely if a man conſider what is the naturall deſire of good in man, he ſhall finde that it is common to him with beaſts. For they alſo deſire to be well, and when any ſhewe of good appeareth that mooueth their ſenſe, they follow it. But man doth neither chooſe by reaſon, that he may follow with diligence that thing which is indeed good for him, according to the excellencie of his immortall nature, nor taketh reaſon to counſell, nor bendeth his minde, but without reaſon, without counſell, like a beaſt, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a man by ſenſe of nature be carrried to deſire that which is good: but this is requiſite, that he diſcerne good by right reaſon, and when he hath knowne it, that he chooſe it, and when he hath choſen it, that he follow it. But leaſt any man ſhould doubt, there is to be noted a double ſophiſticall argument. For appetite is not heere called the proper manner of will, but a naturall inclination: and good is called not as of vertue or iuſtice, but of eſtate, as we ſay: This man is well, or in good caſe. Finally, although a man doe neuer ſo much deſire to attaine

that

that is good, yet he followeth it not. As there is no man to whom eternall bleſſednesse is not pleaſant, yet is there none that aſpireth vnto it, but by the mouing of the holie Ghoſt. Wherefore ſith the naturall deſire in men to be well, maketh nothing to prooue the freedome of will, no more than in mettals and ſtones, doth the affection inclining to the perfection of their ſubſtance: let vs conſider in other things, whether Will be ſo infected and corrupted in all parts, that it engendreth nothing but euill: or whether it keepeth ſtill any parcell vnhurt, from whence doe grow good deſires.

27 They that doe attribute to the firſt grace of God, that we will effectually, ſeeme on the other ſide to ſay ſecretly, that there is in the ſoule a power of it ſelfe to aſpire to good, but it is ſo weake, that it cannot grow to a perfect affection, or raiſe vp any endeuour. And there is no doubt that the ſchoolemen haue commonly embraced this opinion, or which was borrowed by *Origen* and certaine of the old writers: forasmuch as they are wont to conſider man in pure naturall things, (as they terme it) ſuch a one as the Apoſtle deſcribeth him in theſe words: I doe not the good that I would, but the euill that I would not, that I doe. To will is preſent vnto me, but to performe it I finde not. But after this maner is the diſcourſe that *Paul* there followeth, altogether wrongfully peruerted. For he entreateth of the Chriſtian wraſtling (which he ſhortly toucheth to the *Galathians*) which the faithful continually feele within themſelues, in the battell betweene the fleſh and the ſpirit. But the ſpirit is not of nature, but of regeneration. And that the Apoſtle doth there ſpeake of the regenerate, appeareth by this, that when he had ſaid, that there dwelleth no goodneſſe in him, he addeth an expoſition, that he meaneth it of his fleſh. And therefore he ſaith, that it is not he that doth the euill, but ſinne that dwelleth in him. What meaneth this correction in me, that is, my fleſh? Euen as much as if he had ſaid thus: God dwelleth not in me of my ſelfe, for there is no good to be found in my fleſh. Hereupon followeth that maner of excuſe: I my ſelfe doe not the euill, but ſinne that dwelleth in me. Which excuſe belongeth onely to the regenerate, which doe with the chiefe part of their ſoule tend vnto good. Now, the concluſion that is adioyned after, declareth all this matter euidently. I am delighted (ſaith he) with the law, according to the inward man: But I ſee another law in my members, fighting againſt the law of my minde. Who hath ſuch a ſtriuing in himſelfe, but he that being regenerate by the ſpirit of God, carieth the leauings of his fleſh about with him? Therefore *Auguſtine*, where as once he had thought, that that had bene ſpoken of the nature of man, reuoked his expoſition as falſe, and ill agreeing together. And truely, if we allow this, that men without grace haue ſome motions to good, though they be but ſmall, what ſhall we anſwere to the Apoſtle which ſaith, that we are not ſufficient ſo much as to thinke any good? What ſhall we anſwere to the Lord that pronounceth by *Moſes*, that euery inuention of mans heart is onely euill? Wherefore ſith they haue ſtumbled by falſe taking of one place, there is no cauſe why we ſhould ſtay vpon their iudgement. Let rather this ſaying of Chriſt preuaile. He that doth ſinne is the ſeruant of ſinne. We are all ſinners by nature, therefore we be all holden vnder the yoke of ſinne. Now if whole man be ſubiect to the dominion of ſinne, then muſt it needs be, that the will it ſelfe which is the chiefe ſeate thereof, be bound faſt with moſt ſtraite bondes. For otherwiſe the ſaying of *Paul* would not ſtand together, that it is God which worketh will in vs, if any will did goe before the grace of the Holy Ghoſt. Away therefore with all that many haue triflingly ſpoken concerning preparation. For although ſometime the faithfull doe pray to haue their heart formed to the obedience of the law, as *Dauid* doth in many places: yet it is to be noted, that euen that deſire of praying is from God. Which we may gather of his words, for when he wiſheth to haue a cleane heart created within him, ſurely he taketh not on himſelfe the beginning of creation. Therefore, let rather this ſaying of *Auguſtine* haue place with vs: God will preuent thee in all things: And ſometime preuent thou his wrath. How? Confeſſe that thou haſt all theſe things of God, that whatſoeuer good thou haſt, is of him: whatſoeuer euill, it is of thy ſelfe. And a little after: Nothing is ours but ſinne.

It is not ſufficient to confeſſe that grace maketh the deſires of our will effectuall, which otherwiſe would not be able to attaine any good thing which is wiſhed for: but we muſt acknowledge that it is the grace of the holy ghoſt which worketh in vs the very firſt beginning to thinke of wiſhing well.

Rom. 7. 15. Gal. 5. 17.

Rom. 7. 22.

Ad Bon. li. 1. ca. 10. & in Retract.

2. Cor. 3. 5.

Gen. 8. 21.

Iohn. 8. 34.

Phil. 2. 13.

Pſal. 51. 12.

De verbis Apoſt. Serm. 10.

THE THIRD CHAPTER.

That out of the corrupt nature of man proceedeth nothing but dammable.

The whole mind of man and not only the sensuall part is corrupted.
Iohn 3.6.
Rom.8.6.

BVT man cannot be any way better knowne in either part of his soule, than if he come foorth with his titles wherwith the Scripture doth set him out. If he be painted whole in these words of Christ, That which is borne of flesh, is flesh: as it is easie to prooue, then is he prooued to be a very miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimitie against God, and so is not subiect, nor can be subiect to the law of God. Is flesh so peruerse, that with all her affection she continually vseth enimitie against God? that she cannot agree with the righteousnesse of the lawe of God? Finally, that she can bring foorth nothing but matter of death? Now, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth onely to the sensuall, and not to the higher part of the soule. But that is sufficiently confuted by
Iohn 3.6. the words of Christ, and of the Apostle. It is the Lords argument, that man must be borne againe, because he is flesh. He commandeth not to be borne againe according to the bodie. But in mind he is not borne againe, if a part of it be amended, but when it is all renewed. And that doth the comparison, set in both places, confirme. For the spirit is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoeuer is not spirituall in man, is after the same reason called fleshly. But we haue nothing of the Spirit but by regeneration. It is therefore flesh whatsoeuer we haue of nature. But of that matter, if otherwise we could haue any doubt, that is
Ephe.4.13. taken away from vs by *Paul*, where after he had described the old man, whom he had said to be corrupt with concupiscences of errour, he biddeth vs to be renewed in the spirit of our minde: you see he doth not place vnlawfull and euill lusts onely in the sensitiue part, but also in the very minde, and therefore requireth a renewing of it. And truely a little before he had painted out such an image of mans nature, as did shew
Ephe.4.17. that there was no part wherein we were not corrupted and peruerted: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in vnderstanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindnesse of their heart: it is no doubt that this is spoken of all them whom the Lord hath not reformed to the vprightnesse both of his wisedome and iustice: which is also made more plaine by the comparison by and by adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these words we gather, that the grace of Christ, is the onely remedie whereby we be deliuered from
Esai.60.2. that blindnesse, and the euils that ensue thereof. For so had *Esay* also prophecied of the kingdome of Christ, when he promised, that the Lord should be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darkenesse and blindnesse. I will not rehearse particularly such things as are written euery where, specially in the Psalmes and in the Pro-
Psal.62.10. phets against the vanitie of man. It is a great thing that *Dauid* writeth, if he be weyed with vanitie, that he shall be vainer than vanitie it selfe. His wit is wounded with a grieuous weapon, when all the thoughts that come out of it are scorned as foolish, trifling, mad and peruerse.

The manifold diseases wherewith the soule either openly or couertly swarmeth, reckned vp by the Apostle.
Iere.17.9.
Rom.3.10.
Psal.14.53.
Esai.59.7.

2 No easier is the condemnation of the heart, when it is called guilefull and peruerse aboue all things: but because I studie to be short, I will be content with one place alone, but such a one as shall be like a most bright looking glasse, wherein we may behold the whole image of our nature. For the Apostle, when he goeth about to throw downe the arrogancie of mankinde, doth it by these testimonies: That there is not one righteous man, there is not one man that vnderstandeth or that seeketh God, All are gone out of the way, they are made vnprofitable together, there is none that doth good, no not one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poyson of Serpents is vnder their lips, whose mouth is full of cursing and bitternesse: whose feete are swift to shed bloud, in whose waies is sorrow and vnhappinesse,

vnhappineſſe, which haue not the feare of God before their eies. With theſe thunderbolts he inueyeth, not againſt certaine men, but againſt the whole nation of the ſonnes of *Adam*. Neither declameth he againſt the corrupt manners of one or two ages, but accuſeth the continuall corruption of nature. For his purpoſe is in that place, not ſimply to chide men, to make them amend, but to teach rather that all men are oppreſſed with calamitie, impoſſible to be ouercome, from which they cannot get vp againe, vnleſſe they be plucked out by the mercie of God. And becauſe, that could not be prooued vnleſſe it had beene by the ouerthrowe and deſtruction of nature, he brought forth theſe teſtimonies whereby is prooued that our nature is more than deſtroyed. Let this therefore remaine agreed, that men are ſuch as they be here deſcribed, not only by fault of euill cuſtome, but alſo by corrupteneſſe of nature. For otherwiſe the Apoſtles argument cannot ſtand, that there is no ſaluation for man but by the mercie of God, becauſe he is in himſelfe vtterly loſt and paſt hope. I will not here buſie my ſelfe in prooving the applying of theſe teſtimonies that no man ſhould thinke them vnfitly vſed. I will ſo take them as if they had beene firſt ſpoken by *Paul*, and not taken out of the Prophets. Firſt he taketh away from man righteouſneſſe, that is integritie and pureneſſe, and then vnderſtanding. The want of vnderſtanding, he prooueth by Apoſtaſie or departing from God, whom to ſeeke is the firſt degree of wiſedome. But that want muſt needes happen to them that are fallen away from God. He ſayeth further, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adioyneth the haynous faultes, wherewith they defile their members that are once let looſe into wickedneſſe. Laſt of all he teſtifieth that they are voide of the feare of God, after whoſe rule our ſteppes ſhould haue beene directed. If theſe be the inheritable gifts of mankinde, it is in vaine to ſeeke for any good thing in our nature. In deede I grant that not all theſe faults doe appeare in euery man: yet can it not be denied that this *Hydra* lurketh in the harts of all men. For as the body while it already foſtreth encloſed within it, the cauſe and matter of diſeaſe, although the paine be not yet vehement, cannot be called healthie: no more can the ſoule be reckoned ſound, while it ſwarmeth full of ſuch diſeaſes of vices, albeit the ſimilitude doth not agree in all points. For in the body be it neuer ſo much diſeaſed, there remaineth a quickneſſe of life: but the ſoule being drowned in this gulfe of deſtruction, is not only troubled with vices, but alſo altogither voide of all goodneſſe.

3 The ſame queſtion in a manner which hath beene before aſſoyled, now riſeth vp againe of new. For in all ages there haue beene ſome, which by guiding of nature haue beene bent to vertue in all their life. And I regard it not, though many ſlippings may be noted in their manners: yet by the very ſtudie of honeſtly they haue ſhewed a proofe, that there was ſome pureneſſe in their nature. What reward ſuch vertues haue before God, although we will more fully declare when we ſhall ſpeake of the merits of works, yet we muſt ſomewhat ſpeake in this place: ſo farre as is neceſſarie for making plaine of this preſent argument. Theſe examples therefore ſeeme to put vs in mind, that we ſhould not thinke mans nature altogether corrupt, for that by her inſtruction ſome men haue not onely excelled in ſome noble actes, but alſo in the whole courſe of their life haue behaued themſelues moſt honeſtly. But here we muſt thinke, how in this corruption of nature there is ſome place for the grace of God, not to cleanſe it, but inwardly to reſtraine it. For if the Lord would ſuffer the mindes of all men as it were with looſe reines to runne wildly into all ſorts of luſtes, without doubt there would be no man, but he would in plaine experience make vs beleeue, that all thoſe euils wherewith *Paul* condemneth all nature, are moſt truely ſaid of him. For what? Canſt thou exempt thy ſelfe out of the number of them, whoſe feete are ſwift to ſhed blood, their handes defiled with robberies and manſlaughters, their throtes like vnto open ſepulchres, their toongs deceiptfull, their lips venemous, their workes vnprofitable, wicked, rotten, deadly, whoſe minde is without God, whoſe inwards are peruerſeneſſe, whoſe eies are bent to entrappings, their hearts lift vp diſpiteouſlie to triumph ouer other, and all the parts of them applyed to infinite miſcheeues. If euery ſoule be ſubiect to all ſuch monſters, as the Apoſtle boldly pronounceth, truely we ſee what would come to paſſe, if the Lord would ſuffer the luſt of man to wander after his owne inclination.

The morall honeſtie of prophane men is no argument of puritie in nature, becauſe it commeth not of them but of the grace of God working in thē: not the grace that regenerateth the hart, but that bridleth onely and reſtraineth the peruerſeneſſe of naturall inclination.

Rom. 3. 10.

nation. There is no madde beast that is so headlong carried away, there is no streame be it neuer so swift and strong, whereof the ouerflowing is so violent. The Lord healeth these diseases in his elect by this meane that we will by and by set foorth. In some he onely restraineth them with putting a bridle in their mouth, onely that they breake not out, so far as he foreseeth to be expedient for preseruing of the vniuersity of things. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howbeit they doe for a great part not hide their vncleanneſſe. Some becauſe they thinke that an honest trade of life is good, doe after a certaine sort aspire toward it. Some rise vp aboue the common sort, that by their maiestie they may keepe other in their duetie. So God by his prouidence bridleth the peruersenesse of nature, that it breake not foorth into dooings, but he cleanseth it not within.

The vertues of vngodly men do neither come of naturall goodnesse and by naturall corruption they are so polluted, that in the sight of God they are lothsome. Aug. lib. 4. cont. Iulianum.

4 But yet the doubt is not dissolued. For either we must make *Camillus* like vnto *Catiline*, or else in *Camillus* we shall haue an example that nature, if it be framed by diligence, is not altogither without goodnesse. I graunt indeede that those goodly gifts which were in *Camillus* both were the gifts of God and seeme worthie to be commended, if they be weyed by themselues, but how shall they be prooues of naturall goodnesse in him? must we not returne to the minde, and frame our argument in this sort? If a naturall man excelled in such vprightnesse of manners, then nature is vndoubtedly not without power toward the studie of vertue. But what if the minde were peruerse and crooked, and following any thing rather than vpright streightnesse? And that it was such, there is no doubt, if you graunt that he was a naturall man. Now what power of mans nature to goodnesse will you rehearse vnto me in this behalfe, if in the greatest shew of pureneſſe it be found that he is alway carried to corruption? Therefore, least ye commmend a man for vertue, whose vices deceiue you vnder vertues Image, doe not so giue vnto the will of man power to desire goodnesse, so long as it remaineth fast in her owne peruersenesse. Albeit this is a most sure and easie solution of this question, that these are not common gifts of nature, but speciall graces of God, which he diuersly and to a certaine measure dealeth among men that are otherwise vngodly. For which reason we feare not in common speech to call one man well natured, and another of euill nature, and yet we cease not to include them both vnder the vniuersall state of mans corruption, but we shew what speciall grace God hath bestowed vpon the one, which he hath not vouchsafed to giue to the other. When his pleasure was to make *Saul* King, he formed him as a new man. And that is the reason why *Plato* alluding to the fable of *Homer*, sayeth that Kings sonnes are created notable by some singular marke, becauſe God prouiding for mankinde, furnisheth these with a Princely nature whom he appointeth to beare gouernment: and out of this storehouse came all the great Captaines that are renowned in histories. The same is also to be thought of priuate men. But becauſe as euery man hath most excelled, so his ambition hath most mooued him forward (with which spot all vertues are defiled, so that they loose all fauour before God) it is to be accounted nothing woorth, whatsoeuer seemeth praise woorthie in vngodly men, beside that the chiefe part of vprightnesse faileth, where there is no studie to aduance the glory of God, which all they want whom he hath not regenerate with his spirite. Neither is it vainely spoken in *Esay*, that vpon Christ resteth the spirit of the feare of God, whereby we are taught, that so many as are strange from Christ are without the feare of God, which is the beginning of wisedome. As for the vertues that deceiue vs with vaine shew, I grant they shall haue praise in the court of policie, and in the common fame of men, but before the heauenly iudgement seate, they shall be of no value to deserue righteousnesse.

Esay. 11. 3.

The will of man being corrupt, is of necessitie yet without compulsion inclined vnto sinne. Iere. 31. 18.

5 With such bondage of sinne therefore as Will is detained, it cannot once moue it selfe to goodnesse, much lesse applie it selfe. For such mooving is the beginning of turning to God, which in Scriptures is wholy imputed to the grace of God. As *Ieremie* prayeth to the Lord to turne him, if he will haue him turned. Whereupon the Prophet in the same Chapter, describing the spirituall redemption of the faithfull people, saith that they were redeemed out of the hand of a stronger, meaning with how straite fetters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the

yoke

yoke of the Diuell. Yet Will ſtill remaineth, which with moſt bent affection is both enclined and haſteth to ſinne. For man was not depriued of Will when he did caſt himſelfe into this neceſſitie, but of the ſoundneſſe of Will. And *Bernard* ſaith not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to Will ill is a default: and therefore ſimply to Will, is the worke of man: to Will euill of corrupt nature: to Will well of grace. Now, whereas I ſay, that Will put from libertie is by neceſſitie drawne or led into euill, it is maruell if that ſhould ſeeme a hard ſpeech vnto any man, which neither hath any abſurditie in it, nor varieth from the vſe of holy men: But it offendeth them that can make no difference betweene neceſſitie and compulſion. But if a man aske them, is not God of neceſſitie good? is not the Diuell of neceſſitie euill? what can they anſwere? For ſo is goodneſſe knit with Gods diuinitie, that it is no more neceſſarie that he be God than that he be good. And the Diuell is by his fall ſo eſtranged from partaking of goodneſſe, that he can doe nothing but euill. But now if any robber of God doe barke againſt this and ſay, that God deſerueth ſmall praiſe for his goodneſſe, which he is compelled to keepe: ſhall not this be a readie anſwere to him, that it commeth to paſſe by his infinite goodneſſe and not by violent impulſion, that he cannot doe euill. Therefore if this, that it is of neceſſitie that God doe well, doe not hinder the free will of God in doing well, if the Diuell which cannot doe but euill yet willingly ſinneth, who ſhall then ſay that a man doth therefore leſſe willingly ſinne for this that he is ſubiect to neceſſitie of ſinning? This neceſſitie, whereas *Auguſtine* each where ſpeaketh of it, euen then alſo when he was enuiouſly preſſed with the cauillation of *Celeſtinus*, he ſticked not to affirme in theſe words, by libertie it came to paſſe that man was with ſin, but now the corruptiō which flowed frō puniſhment, hath of libertie made neceſſitie. And ſo oft as he falleth into mention thereof, he doubteth not to ſpeake in this maner of the neceſſarie bondage of ſinne. Therefore let this ſumme of that diſtinction be kept, that man ſince he is corrupted, ſinneth indeed willingly & not againſt his will nor compelled, by a moſt bent affection of minde, and not by violent compulſion, by motion of his owne luſt, and not by forraine conſtraint: but yet of ſuch peruerſneſſe of nature as he is, he cannot but be mooued and driuen to euill. If this be true, then ſurely it is plainly expreſſed that he is ſubiect to neceſſitie of ſinning. *Bernard* agreeing to *Auguſtine* writeth thus, onely man among all liuing creatures is free: and yet by meane of ſinne, he alſo ſuffreth a certaine violence, but of will and not of nature, that euen thereby alſo he ſhould not be depriued of freedome, for that which is willing is free. And a little after, will being changed in it ſelfe into worſe, by I wot not what corrupt and maruellous maner, ſo maketh neceſſitie that very neceſſitie for as much as it is willing, cannot excuſe will, and will for as much as it is drawne by allurement, cannot exclude neceſſitie, for this neceſſitie is after a certaine maner willing. Afterward he ſaith that we are preſſed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reaſon of our bondage we are miſerable, by reaſon of our will we are inexcuſable, becauſe will when it was free, made it ſelfe the bondſeruant of ſinne. At length he concludeth, that the ſoule is ſo after a certaine maruellous and euill maner holden both a bond ſeruant and free, vnder this certaine willing and ill free neceſſitie: a bond ſeruant by reaſon of neceſſitie, free by reaſon of will, and that which is more maruellous and more miſerable, therein guiltie wherein it is free, therein bond wherein it is guiltie, and ſo therein bond wherein it is free. Hereby truely the Readers doe perceiue that I bring no new thing, which long agoe *Auguſtine* brought foorth out of the conſent of all godly men, and almoſt a thouſand yeeres after was kept ſtill in monkes Cloyſters. But *Lombard* when he could not deſtinguiſh neceſſitie from compulſion, gaue matter to a pernitious errour.

Lib. de perf. iuſt.

De Nat. & Grat. & alibi.

Sermone ſuper Cant. 81.

6 On the other ſide it is good to conſider what maner remedie is that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping vs, giueth vs that which we want, when we ſhall know what his worke is in vs, it will ſtraightway appeare on the other ſide what is our needineſſe. When the Apoſtle ſaith to the Phillippians, that he truſteth that he which began a good worke in them, will performe it vnto the day of Ieſus Chriſt: it is no doubt, that by the beginning of a good worke, he meaneth the very beginning of conuerſion, which is

God is the onely framer of the will vnto good things, from the firſt motiō to the laſt perfection of euery good act, his hand worketh and worketh alone.

is in will. Therefore God beginneth a good worke in vs by ſtirring vp in our hearts the loue, deſire and endeuour of righteouſneſſe, or (to ſpeake more properly) in bowing, framing and directing our hearts to righteouſneſſe: he endeth it in confirming vs to perſeuerance. And that no man ſhould cauill that good is begun by the Lord, when will being of it ſelfe weake is holpen: the holy Ghoſt in another place declareth what will is able to doe being left vnto it ſelfe. I will giue you (ſaith he) a new heart. I will Eze.36.1,16. put a new ſpirit in the mids of you. And I will take away the ſtonie heart from your fleſh, and I will giue you a heart of fleſh. And I will put my ſpirit in the mids of you, and I will make you to walke in my commaundements. Who ſhall ſay that the weakneſſe of mans will is ſtrengthned with helpe, whereby it may effectually aſpire to the choiſe of that that is good, when it muſt be wholy transformed and renewed? If there be any ſoftneſſe in a ſtone, which by ſome helpe being made tenderer will abide to be bowed euery way, then will I graunt that the heart of man is pliable to obey that which is right, ſo that that which in it is perfect, be ſupplied by the grace of God. But if he meant to ſhew by this ſimilitude, that no goodneſſe could euer be wroong out of our heart vnleſſe it be made throughly new: let vs not part betweene him and vs, that which he challengeth to himſelfe alone. If therefore a ſtone be transformed into fleſh, when God turneth vs to the deſire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I ſay that will is taken away, not in that it is will, becauſe in the conuerſion of man, that which was of the firſt nature abideth whole: alſo I ſay that it is created new, not that will then beginneth to be, but that it be turned from an euill will into a good. And this 2.Cor.3.6. I affirme to be wholly done by God, becauſe we are not able ſo much as to thinke, as Phil 2.13. the ſame Apoſtle witneſſeth: therefore in another place he ſaith, that God doth not only helpe our weake will, or amend our peruerſe wil, but that he worketh in vs to will. Whereupon is eaſily gathered, that which I ſaid before, that whatſoeuer good is in will, it is the worke of only grace. In which ſenſe in another place he ſaith, that it is God that 2.Cor.12.16. worketh all in all. Neither doth he there entreat of the vniuerſall gouernment, but giueth vnto God alone the praiſe of all good things that the faithfull haue. And in ſaying all, truely he maketh God the authour of ſpirituall life, euen from the beginning to the end. Which ſelfe ſame thing he had taught before in other words, ſaying that the faithfull are of God in Chriſt, where he plainly maketh mention of the new creation, where- 1.Cor.8.6. in that which was of common nature before, is deſtroyed. For there is to be vnderſtood a compariſon betweene *Adam* and Chriſt, which in another place he more plainly expreſſeth, where he teacheth that we are the worke of God created in Chriſt to good works, which he hath prepared that we ſhould walke in them. For he goeth about by this reaſon to proone, that our ſaluation is of free gift, becauſe the beginning of all goodneſſe, is at the ſecond creation, which we obtaine in Chriſt. But if there were any power of our ſelues, were it neuer ſo ſmall, we ſhould haue alſo ſome portion of merit. But he to proone vs altogether nothing worth, reaſoneth that we haue deſerued nothing, becauſe we are create in Chriſt to good works, which God hath prepared. In which words he ſignifieth againe, that all parts of good works euen from the firſt motion, are proper to God onely. For this reaſon, the Prophet after he had ſaid in the Pſalme that we are the workmanſhip of God, that there ſhould be no partition, addeth by and by, we made not our ſelues. That he ſpeaketh there of regeneration, which is the beginning of ſpirituall life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his paſtures. We ſee now how he not cõtented ſimply to haue giuen to God the praiſe of our ſaluation, doth expreſſely exclude vs from all fellowſhip with him, as if he would ſay, that there reſteth no peece, be it neuer ſo litle, for man to glorie in, becauſe it is all of God.

**It is not enough to make God the principall actor and leader of our will vnto good things, but the whole proceſſe muſt be aſcribed entirely vnto him.* Ad Bonif. Epi. 106.

7 *But there be ſome peraduenture will graunt, that Will being of her owne nature, turned away from good, is conuerted by the onely power of the Lord: but ſo that being prepared before, it hath alſo her owne part in doing, as *Auguſtine* teacheth, that grace goeth before euery good worke, but ſo, that will doth accompanie it and not lead it, as a waiting maide after it, and not a foregoer. Which thing being not euill ſpoken by the holy man, *Peter Lombard* doth diſorderly writhe to this purpoſe. But I affirme,

affirme, that as well in the words of the Prophet which I haue alleaged, as in the other places, these two things be plainly signified, that the Lord doth both correct our corrupted will, or rather destroy it, and also of himselfe putteth in place thereof a good will. In as much as it is preuented by grace, in that respect I giue you leaue to call it a waiting maide: but for that being reformed, it is the worke of the Lord, that is wrongfully giuen to man that he doth with will comming after, obey grace going before. Therefore it is not well written of *Chrysostome*, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well it selfe, as euen now we haue seene by *Paul*. Neither was it *Augustines* purpose, when he called mans will the waiting maide of grace, to assigne vnto her a certaine second office in dooing a good worke, but because this onely was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principall cause of saluation in mans deseruing: therefore he stood only vpon this point, that grace was before all deseruing: which was sufficient for the matter that he then had in hand, not medling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in another place he excellently well handleth. For sometimes when he saith, that the Lord doth preuent the willing that he may will, and followeth the willing that he will not in vaine, he maketh him altogither the whole Author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing vpon them. Men (saith he) doe labour to finde in our will something that is our owne and not of God, but how it may be found I know not. And in his first booke against *Pelagius* and *Celestius*, where he doth expound that saying of Christ, Euery one that hath heard of my father commeth to me, he saith: Free will is so holpen not only that it may know what is to be done, but also may do it when it hath known it. And so when God teacheth, not by the letter of the law, but by the grace of the spirit, he so teacheth, that he that hath learned, doth not onely see it knowing, but also desire it in willing, and performe it in doing.

Ser. de inuent. S. Crucis.

Aug. li. 2. de remiss. pecc. cap. 18. Iohn 6. 45.

8 And because we are now in hand with the chiefe point whereupon the matter hangeth, let vs goe forward and proue the summe thereof to the readers, onely with a few and the most plaine testimonies of the Scripture. And then, least any man should accuse vs of wrongfull wresting the Scripture, let vs shew that the truth which we affirme being taken out of the Scripture, wanteth not the testimony of this holy man, I meane *Augustine*. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the scriptures, for confirmation of our meaning, so that by the most chosen that shall be brought foorth, the way may be prepared to vnderstand all the rest that are here and there commonly read. And againe, I thinke it shal not be vnfitly done, if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely, it is euident by plaine and certaine proofe that the beginning of goodnesse is from no where else but onely from God, for there cannot be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason not vnlike vnto that. For whereas the beginning of willing and doing well is of Faith, it is to be seene whence Faith it selfe commeth. For as much as the whole scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when we, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lord, when he nameth these two things in the conuersion of his people, to take away from them a stonie hart, and to giue them a hart of flesh, plainly testifieth that that which is of our selues must be done away, that we may be conuerted to righteousnes: and that whatsoeuer commeth in place thereof, is from himselfe. And he vttereth not this in one place only. For he saith in *Ieremie*. I will giue them one hart and one way, that they may feare me all their daies. And a little after, I will giue the feare of my name into their hart, that they depart not from me. Againe in *Ezechiel*: I will giue them one hart, and I will giue a new Spirit in their bowels. I will take away the stony hart out of their flesh, and I will giue them a hart of flesh. He could not more euidently claime to himselfe, and take from vs whatsoeuer is good and right in our will, then when he declareth that our conuersion

Sith there is found a will bent to good in none but onely in the elect, and the beginning to will well is faith, of whom our election and Faith commeth of him the conuersion of our will must also of necessitie proceede.

sion is a creation of a new Spirit, and of a new hart. For it followeth alway, that both out of our will procedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

The praiers of holy men to haue their harts framed vnto good things: the testimonie of Christ that without him we are like fruitlesse and dry sticks: of Paul & Dauid ascribing both the first and last in our wils to God as the Author, proue sufficiently that our liking, desiring, following, attaining good, our going forward and continuing in it, is of him.

9 And so read we the prayers of holy men made to that effect, as, The Lord encline our hart to him (saith *Salomon*) that we may keepe his commaundements. He sheweth the forwarnesse of our heart which naturaly reioyceth to rebell against the Lawe of God if it be not bowed. And the same thing is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betweene the peruerse motion of the heart, whereby it is carried to obstinacie, and this correction whereby it is led to obedience. When *Dauid* feeling himselfe for a time without the directing grace, prayeth God to create a new hart within him, to renew a right Spirit within his bowels: doth he not acknowledge that all the parts of his heart are full of vncleanesse, and his Spirit writhen with crooked peruersnesse? and in calling the cleanesse which he prayeth for, the creature of God, doth he not attribute it wholy to God? But if any man take exception and say, that the very prayer is a token of a godly and holy affection: our answer is readie, that though *Dauid* were by that time somewhat come to amendment, yet doth he still compare his first state with that sorrowfull fall that he had felt. Therefore taking vpon him the person of a man estranged from God, he for good cause prayeth to haue giuen him all these things that God giueth to his elect in regeneration. And so being like a dead man, he wisheth himselfe to be created of new, that of the bondslaue of Sathan, he may be made the instrument of the holy Ghost. Maruellous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that we should most religiously keepe his Sabbath, that is in resting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne workes farewell, to giue due place to the workes of God. If sluggishnesse hindreth not, Christ hath giuen testimonie euident enough of his graces to make them not to be enuiously suppressed. I am (saith he) the Vine, you be the branches: My Father is a husbandman. As the branch cannot beare fruit of it selfe, vnlesse it abide in the Vine, no more can you, vnlesse you abide in me. For without me you can doe nothing. If we beare fruit none otherwise than a braunch buddeth being plucked out of the ground and without moisture: we neede no more to seeke what is the aptnesse of our nature to goodnesse. And this is a plaine conclusion: Without me you can doe nothing. He doth not say that we are too weake to be sufficient for our selues: but in bringing vs to nothing, he excludeth all opinion of power be it neuer so little. If we being graffed in Christ, beare fruit like a Vine, which taketh her efficacie of liuelinesse both from the moysture of the earth, and from the dew of heauen, and from the cherishing of the Sunne: I see nothing remaine for vs in doing a good worke, if we keepe whole for God that which is his. The fonde subtle deuise is alleaged in vaine, that there is iuice alreadie enclosed within the branch, and a certaine power to bring forth fruit, and that therefore it taketh not all from the earth or from the first roote, because it bringeth some of her owne. For Christ doth meane nothing else, but that we are a drie sticke and nothing woorth, when we be seuered from him, because by our selues being separate, we haue no power to doe well: as also in another place he saith. Euery tree that my Father hath not planted shall be rooted vp. Wherefore the Apostle ascribeth all the whole vnto him in the place alreadie alleaged. It is God (saith he) that worketh in vs both to will and to performe. The first part of a good worke is will: the second is a strong indeuour in doing it: the Author of both is God. Therefore we steale it from God, if we take to our selues any thing, either in will or in effectuall working. If it were said that God doth helpe our weake will, then somewhat were left for vs. But when it is said that he maketh will, now all the good that is in it, is set out of vs. And because the good will is yet still oppressed with weight of our flesh that it cannot rise vp: He said further, that to ouercome the hardnesse of that battell there is ministred vnto vs stedfastnesse of endeuour euen to the elect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein we

Iohn 15.1.

Mat.15. 13.

Phil.2.13.

1.Cor.12.6.

we haue before taught that the whole course of spirituall life is comprehended. For which reason, *Dauid*, after he had prayed to haue the waies of the Lord opened vnto him, that he might walke in his truth, by and by addeth: Vnite thou my hart to feare thy name. In which words he signifieth, that euen they that are well minded, are subiect to so many withdrawings of minde, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had prayed to haue his steppes directed to keepe the word of God, he requireth also to haue strength giuen him to fight. Let not any iniquitie (saith he) beare rule ouer me. After this sort therefore doth the Lord both begin and ende a good worke in vs: that it may all be his worke, that will conceiueth a loue of that which is right, that it is enclined to the desire thereof, that it is stirred vp and mooued to endeuour of following it. And then that our choise, desire, and endeuour faint not, but doe proceede euen to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

Psal. 86. 11.

Psal. 119. 133.

10 And he mooueth the will, not in such sort as hath in many ages beene taught and beleeued: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strengthning it. Therefore that must be reiected which *Chrysostome* so oft repeateth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth onely reach out his hand to see if we will be holpen by his aide. We graunt that such was the state of man while he yet stoode, that he might bow to either part. But sith he hath taught by his example how miserable is free will, vnlesse God both will and can in vs: what shall become of vs, if he giue vs his grace according to that small proportion? But rather we doe obscure and extenuate it with our vnthankefulnesse. For the Apostle doth not teach, that the grace of a good will is offered vs, if we doe accept it, but that he will performe it in vs: which is nothing else, but that the Lord by his Spirit doth direct, bow and gouerne our hart, and reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will giue to the elect a new spirit onely for this ende, that they may be able to walke in his commandements, but to make them walke in deede. Neither can Christs saying, (Euery one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of God is effectuall of it selfe: as *Augustine* also affirmeth. Which grace God vouchsafeth not to giue to all men generally without regard, as that saying (as I thinke) of *Occam*, is commonly spoken among the people, that it denieth nothing to him that doth what lieth in him. Men are in deede to be taught that Gods goodnesse is laid open for all men, without exception that seeke for it. But forasmuch as they onely begin to seeke for it, whom the heauenly grace hath breathed vpon, not so much as the little peece ought to be plucked away from his praise. Truely this is the prerogatiue of the elect, that being regenerate by the spirit of God, they are mooued and gouerned by his guiding. Therefore *Augustine* doth worthily as well mocke them, that claime any part of willing to themselues, as he doth reprehend other which thinke, that that is generally giuen to all men, which is the speciall testimonie of free election. Nature (saith he) but not grace, is common to all men. Calling it a brickle subtletie of witte like glasse, that glistereth with meere vanitie, where it is generally extended to all which God giueth onely to whom it pleaseth him. And in another place: How camest thou? by beleeuing. Feare thou, lest while thou takest vpon thee that thou hast found the iust way, thou perish out of the iust way, I came (sayest thou) by Free will, I came by mine owne will, why swellest thou? wilt thou heare that this also is giuen thee? Heare euen him that calleth: No man commeth to me vnlesse my Father drawe him. And it is without controuersie gathered out of *Iohns* words, that the harts of the godly are so effectually gouerned by Gods working, that they follow with an vnchangeable affection. He that is begotten of God (saith he) can not sinne, because the seede of God abideth in him. For we see that the meane motion which the Sophisters imagine which we at our libertie may either obey or refuse, is openly excluded, where an effectuall constancie to continue is affirmed.

God doth not onely make our will the offer to incline it, whatsoeuer we accept it worketh & not otherwise, but he setteth good before vs, giueth vs eyes to see it & effectually boweth our minds vnto it.

Eze. 11. 19. & 36. 27.

Iohn 9. 45.

Lib. de præd. Sanct.

Aug. de verbis. Apost. Ser. 11.

Iohn 6. 44.

1. Iohn 3. 9.

11 Of continuance there should no more doubt haue beene made, but that it should haue beene taken for the free gift of God vnlesse the most wicked errour had

As our first entrance into wel-

willing, ſo our continuance therein is alſo the worke and free gift of God: they erre which hold either that the thankefull vſe of the firſt grace doth deſerue the ſecond, or that the firſt onely worketh alone, and with the ſecond we our ſelues are cooperators.
Mat.25.21.
Luk.19.17.

growen in force, that it is diſtributed according to the deſert of men, as euery man hath ſhewed himſelfe not vnthankefull to the firſt grace. But foraſmuch as this error hath growen vpon that point, that they thought it to be in our hand to refuſe or receiue the grace of God offered, that opinion being driuen away, this other doth alſo fall of it ſelfe. Albeit herein they doe erre two maner of waies. For beſide this that they teach that our thankefulneſſe toward the firſt grace and our lawfull vſe thereof are rewarded with the latter giftes: they adde alſo, that now grace alone doth not worke in vs, but that it is onely a worker together with vs. Of the firſt this we ought to beleeue, that the Lord while he dayly enricheth and heapeth his ſeruants with new gifts of his grace, becauſe he liketh and fauoureth the worke which he hath begun in them, findeth in them ſomewhat whereupon to beſtowe greater graces. And hereto ſerue thoſe ſayings, To him that hath, ſhall be giuen. Againe, Oh, good ſeruant, becauſe thou haſt beene faithfull in few things, I will ſet thee ouer many. But here two things are to be taken heede of, that neither the lawfull vſe of the firſt grace be ſaid to be rewarded with the later graces, nor it be ſo counted a rewarding, that it ceaſe to be reckoned the free grace of God. I graunt therefore, that this bleſſing of God is to be looked for of the faithfull, that how much the better they haue vſed the firſt graces, they ſhall be encreaſed with ſo much the greater. But I ſay, that this vſe alſo is of the Lord, and that this rewarding is of his free good will. And they vſe no leſſe wrongfully than vnhappily that olde deſtinction of working and together working grace. *Auguſtine* vſed the ſame in deede, but delaying it with a fit definition, that God in together working with vs doth end that which in working he beginneth, and that it is ſtill the ſame grace but changeth name, according to the diuers maner of effect. Whereupon followeth, that he doth not part it betweene God and vs, as if there were a mutuall meeting together by the motion of both, but onely noteth the multiplication of grace. To which purpoſe belongeth that which in another place he teacheth, that many giftes of God doe goe before the good will of man, among the which the ſelfe ſame is one. Whereupon followeth, that he leaueth nothing that it may claime to it ſelfe. Which thing *Paul* alſo hath namely expreſſed: For when he had ſaid that it is God, which worketh in vs both to will and to performe, he by and by addeth that he doth them both of his good will, declaring by this word, that it is his free goodneſſe. Whereas they are wont to ſay, that after we haue once giuen place to the firſt grace, our owne indeuors doe now worke together with the grace that followeth. To this I anſwer: If they meane that we, after we haue beene once by the power of the Lord broken to the obedience of righteouſneſſe, doe of our owne accord goe forward, and are inclined to follow the working of grace, I ſpeake nothing againſt it. For it is moſt certaine, that there is ſuch a readineſſe of obeying, where the grace of God reigneth. But whence commeth that, but from this, that the Spirit of God alway agreeing with it ſelfe, doth cheriſh and confirme to ſtedfaſtneſſe of continuing the ſame affection of obeying, which it ſelfe engendred at the beginning. But if they meane that man taketh of himſelfe ſomewhat whereby to labour with the grace of God, they are moſt peſtilentlie deceiued.

Phil.2.13.

1.Cor.15.10. *The Apoſtle S. Paul wreſted by Sophiſters to maintaine the freedome of mans will as a ioynt worker with the grace of God.*

12 And to this purpoſe is that ſaying of the Apoſtle wrongfully wreſted by ignorance: I haue labored more than they all: not I, but the grace of God with me. For they take it ſo: that becauſe it might ſeeme ſomewhat arrogantly ſpoken that he preferred himſelfe before them all, therefore he corrected it with referring the praiſe to the grace of God, but yet ſo, that he calleth himſelfe a worker together with grace. It is maruell that ſo many which otherwiſe were not euill men, haue ſtumbled at this ſtrawe. For the Apoſtle doth not write that the grace of the Lord laboureth with him, to the intent to make himſelfe partener of the labour, but rather by this correction he giueth away all the praiſe of the labor to grace only. It is not I (ſaith he) that haue labored, but the grace of God that was with me. But the doubtfulneſſe of the ſpeech deceiued them: but ſpecially the ill tranſlation wherein the force of the Greeke article was left out. For if it be tranſlated word for word, he doth not ſay, that grace was a worker together with him, but that the grace that was with him was the worker of all. And the ſame thing doth *Auguſtine* teach, not darkely, though ſhortly, where he thus ſaith:

The

The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath preuented me: And his mercy shall follow me. It preuenteth man not willing, to make him will: and it followeth him willing, that he will not in vaine. With whom *Bernard* agreeth bringing in the Church speaking thus: Draw me in a maner vnwilling, that thou maiest make willing: draw me lying slothfull, that thou maiest make me runne. Psal. 59. 11. Psal 23. 6. Ser. 2. in Cant

13 Now let vs heare *Augustine* speaking in his owne words, least the *Pelagians* of our age, that is to say, the Sophisters of *Sorbon*, should as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father *Pelagius*, by whom long agoe *Augustine* was drawen foorth into the same contention. In his booke of Correption and grace written to *Valentine* he entreateth largely that which I will rehearse shortly, but yet doe it in his owne words: that to *Adam* was giuen the grace of continuing in good if he would: and to vs is giuen to will, and by will to ouercome concupiscence: that he therefore had to be able if he would, but not to will that he might be able: to vs is giuen both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to be able to sinne. And least he should be thought to speake of the perfection to come after immortalitie (as *Lombard* wrongfully draweth it to that meaning) within a litle after he plucketh out this doubt. For (saith he) the will of holy men is so much kindled by the holy Ghost, that they therefore are able, because they so will: they therefore will, because God worketh that they so will. For if in so great weaknes, in which yet it behoooueth the power to be made perfect, for repressing of pride, their owne will were left vnto them, that by the helpe of God they may if they will, and God doth not worke in them to will: then among so many temptations will should needs fall downe for weaknesse, and therefore could not continue. Therefore is succour giuen to the weaknesse of mans will, that it should be mooued without sweruing or seuering by the grace of God, and therefore should not faint how weake so euer it be. Then he entreateth more largely how our hearts doe of necessitie follow the mooning of God that worketh affection in them. And he saith, that the Lord doth draw men in deede with their owne wils, but with such as he himselfe hath wrought. Now haue we that thing testified by *Augustines* mouth, which we principally desire to obtaine, that grace is not onely offered by God to be receiued or refused at euery mans Free election, but also that grace is the same, that formeth the election and will in the heart: so that euery good worke that followeth after, is the fruit and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his words out of another place, that nothing but grace maketh euery good worke in vs.

S. Augustines doctrine, not that God doth offer his grace which man hath free election to receiue or refuse, but that the will and election of euery receiuer is by him thereunto framed. Cap. 2. 2. Cor. 12. 9. Cap. 14.

14 But whereas he saith in another place, that will is not taken away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneth only that man is not so drawen, that without any motion of heart he is carried as by an outward impulsion, but that he is inwardly so affected, that from his very heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus vnto *Boniface:* We know that grace is not giuen to all men, and to them to whom it is giuen, it is not giuen according to the merits of works, nor according to the merits of will, but of free fauour: and to them to whom it is not giuen, we know that it is by the iust iudgment of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace following is giuen to the deseruings of men, because in not refusing the first grace, they shewed themselues worthy. For he will haue *Pelagius* graunt, that grace is necessarie to vs for euery of our dooings, and is not giuen in recompense to workes, that it may be grace in deed. But the matter cannot be comprehended in a shorter summe, than out of the eight Chapter of his booke to *Valentine* of Correption and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and that by the same grace, by affection of delight printed in him, it is framed to continuance, that it is strengthned with inuincible force: that while grace gouerneth, it neuer faileth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is conuerted to good, and

Epi. 105. *By grace freely & vndeserued. ly giuen vnto Gods elect their will is conuerted vnto good and therein strengthned to continue.* Epi. 106.

and being conuerted abideth in it, that the direction of mans will to good, and ſtedfaſtneſſe after direction, hangeth vpon the onely will of God, and not vpon any merit of his owne. And ſo to man is left ſuch a free will, if we liſt ſo to call it, as he writeth of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

THE FOVRTH CHAPTER.

How God worketh in the hearts of men.

Satan ſitteth and ruleth in the wils of wicked men, who of themſelues are moſt willing to be ſtirred, led and guided by him.

IT is ſufficiently prooued, as I thinke, that man is ſo holden captiue with the yoke of ſinne, that of his owne nature he can neither aſpire by deſire, nor trauell by endeuour to goodneſſe: beſide that, we haue rehearſed a diſtinction betweene compulſion and neceſſitie, whereby it might appeare, that when he ſinneth of neceſſitie, yet nevertheleſſe he ſinneth willingly. But foraſmuch as while he is ſubiect in bondage to the Diuell, he ſeemeth rather to be lead by the diuels will than his owne, it reſteth now to be declared of what ſort are both kinds of working. And then is this queſtion to be aſſoyled, whether in euill works there be any thing to be attributed to God: in which the Scripture ſheweth that there is vſed ſome working of his. In one place *Auguſtine* compareth mans will to a horſe, which is readie to be ruled by the will of his rider and God and diuell he compareth to riders. If God (ſaith he) ſit vpon it, he like a ſober and cunning rider, gouerneth it temperately, ſpurreth it forward if it be too ſlow, plucketh it backe if it to quicke, reſtraineth the wantonneſſe and wildneſſe of it, tameth the ſtubbornneſſe of it, and guideth it into the right way. But if the Diuell haue poſſeſſed it he like a fooliſh and wanton rider, violently carrieth it through places where no way is, drieueth it into ditches, rolleth it downe ſteepe places, ſpurreth it forward to ſtubbornneſſe and fearceneſſe: which ſimilitude we will for this time be contented with, ſith there commeth not a better in place. Where it is ſaid that the will of naturall man is ſubiect to the rule of the diuell, to be ſtirred by him, it is not meant thereby that man as it were ſtriuing againſt it, and reſiſting is compelled to obey, as we compell bondſlaues againſt their will, by reaſon of being their Lords, to doe our commandements: but that being bewitched with the deceits of Satan, it of neceſſitie yeeldeth it ſelfe obedient to euery leading of him. For whom the Lord vouchſafeth not to rule with his Spirit, them by iuſt iudgement he ſendeth away to be moued of Satan. Wherefore the Apoſtle ſayeth, that the God of this world hath blinded the mindes of the vnbeleeuers ordained to deſtruction, that they ſhould not ſee the light of the Goſpell. And in another place: That he worketh in the diſobedient children. The blinding of the wicked, and all the wicked deedes that follow thereupon, are called the works of Satan, of which yet the cauſe is not to be ſought elſewhere, than in the will of man, out of which ariſeth the roote of euill, wherein reſteth the foundation of the kingdome of Sathan, which is ſinne.

2.Cor.4.4.

Eph.2.2.

God and Sathan and man working one and the ſelfeſame act, worke diuerſly in reſpect as well of the end as the maner of doing.

Iob.1.

2 But farre other is the order of Gods doing in ſuch things. And that the ſame may appeare more certainely vnto vs: let the hurt done to the holy man *Iob* by the *Chaldees*, be an example. The *Chaldees* killed his heardmen, and like enimies in warre, droue away his cattell for booties. Now is their wicked deed plainly ſeene, and in that worke Sathan is not idle, from whom the Hiſtorie ſaith, that all this did proceede. But *Iob* himſelfe did acknowledge the worke of the Lord in it, whom he ſaith to haue taken away from him thoſe things, that were taken away by the *Chaldees*. How can we refer the ſelfeſame worke to God, as Author, to Sathan as Author, and to man as Author of it, but that we muſt either excuſe Sathan by the company of God, or report God to be the Author of euill? Very eaſily: if firſt we looke vpon the end, why it was done, and then the maner how. The purpoſe of the Lord is by calamitie to exerciſe the patience of his ſeruant: The diuell goeth about to driue him to diſpaire. The *Chaldees* againſt right and law, ſeeke gaine of that which is another mans. Such diuerſitie in purpoſes, maketh great difference in the worke. And in the maner of dooing there is no leſſe diuerſitie. The Lord leaueth his ſeruant to Sathan to be afflicted: and the *Chaldees*, whom he did choſe for miniſters to execute it, he did leaue and deliuer to him

to

to be driuen to it. Sathan with his venemous ſtings, pricked forward the mindes of the *Chaldees* which otherwiſe were peruerſe of themſelues to doe that miſchiefe: they furiouſly runne to doe wrong, and doe binde and defile all their members with wicked doing. Therfore it is properly ſaid, that Sathan doth worke in the reprobate, in whom he exerciſeth his kingdome, that is to ſay, the kingdome of wickedneſſe. It is alſo ſaid that God worketh in them after his manner, becauſe Sathan himſelfe, foraſmuch as he is the inſtrument of his wrath, according to his bidding and commandement, turneth himſelfe hither and thither to execute his iuſt iudgements. I ſpeak not here of Gods vniuerſall mooving, whereby as all creatures are ſuſteined, ſo from thence they take their effectuall power of doing any thing. I ſpeake onely of that ſpeciall doing, which appeareth in euery ſpeciall act. We ſee therefore that it is no abſurditie, that one ſelfe act be aſcribed to God, to Sathan, and to man: but the diuerſitie in the ende and maner of dooing, cauſeth that therein appeareth the iuſtice of God to be without fault, and alſo the wickedneſſe of Sathan and man bewrayeth it ſelfe to their reproch.

In the euill motions of wicked men God worketh after two ſortes, the one by withholding his grace, wherby they might be mooued vnto good, the other by vſing the miniſterie of Sathan to ſtir, frame and encline their wils. Lib. de prædeſt. & grat.

3 The olde writers in this point alſo, are ſometime preciſely afraid, ſimply to confeſſe the truth, becauſe they feare leſt they ſhould ſo open a window to wickedneſſe, to ſpeake irreuerently of the works of God. Which ſobrietie as I embrace, ſo I thinke it nothing dangerous, if we ſimply hold what the Scripture teacheth. *Auguſtine* himſelfe ſometime was not free from the ſuperſtition, as where he ſaith, that hardning and blinding, pertaine not to the worke of God, but to his foreknowledge. But the phraſes of Scripture allow not theſe ſubtleties, which phraſes doe plainly ſhew that there is therein ſomewhat elſe of God, beſides his foreknowledge. And *Auguſtine* himſelfe in his fift booke againſt *Iulianus*, goeth earneſtly about with a long proceſſe to prooue that ſinnes are not onely of the permiſſion or ſufferance of God, but alſo of his power, that ſo former ſinnes might be puniſhed. Likewiſe, that which they bring foorth, concerning permiſſion, is too weake to ſtand. It is oftentimes ſaid, that God blindeth and hardeneth the reprobate, that he turneth, boweth, and mooueth their harts as I haue elſe where taught more at large. But of what maner that is, it is neuer expreſſed, if we flee to free foreknowledge or ſufferance. Therefore we anſwer that it is done after two manners. For firſt, where as when his light is taken away, there remaineth nothing but darkneſſe and blindneſſe: whereas when his Spirit is taken away, our harts waxe hard and become ſtones: whereas when his direction ceaſeth, they are wreſted into crookedneſſe, it is well ſaid that he doth blind, harden and bow them from whom he taketh away the power to ſee, obey and doe rightly. The ſecond maner, which commeth neere to the propertie of the words, is that for the executing of his iudgements by Sathan the miniſter of his wrath, he both appointeth their purpoſes to what ende it pleaſeth him, and ſtirreth vp their wils, and ſtrengtheneth their endeuours. So when *Moſes* rehearſeth that King *Sehon* did not giue paſſage to the people, becauſe God had hardened his Spirit, and made his hart obſtinate, he by and by adioyneth the ende of his purpoſe: that he might (ſaith he) giue him into our hands. Therefore becauſe it was Gods will to haue him deſtroyed, the making of his hart obſtinate, was Gods preparation to his deſtruction.

Deut. 2. 30.

4 After the firſt maner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of truth, and taketh away reaſon from the Elders. He taketh the heart away from them that are ſet ouer the people, he maketh them to wander where no way is. Againe, Lord, why haſt thou made vs mad, and hardened our hart, that we ſhould not feare the? Becauſe they iudge rather of what ſort God maketh men by forſaking them, than how he performeth his worke in them. But there are other teſtimonies that go further: as are theſe of the hardening of *Pharao*. I will harden the hart of *Pharao*, that he doe not heare you, and let the people goe. Afterward he ſaith, that he hath made heauy and hardened his hart. Did he harden it, in not ſuſtayning it? That is true in deede: but he did ſomewhat more, that he committed his hart to Sathan to be confirmed with obſtinacie. Whereupon he had before ſaid: I will hold his hart. The people went out of Ægypt, the inhabitants of that countrey came forth and met them like enimies. By whom were they ſtirred vp? Truely *Moſes* affirmeth to the people that it was

Iob. 12. 20. *Proofes that God worketh both the foreſaid waies in the harts of wicked men.* Eſay 63. 17. Exod. 4. 21. & 7. 3. & 10. 1.

Exod. 3. 19.

Deut. 2. 30.

the Lord that had hardened their hearts. And the Prophet reciting the ſame hiſtorie, ſaith, that he turned their hearts, that they ſhould hate his people. Now can you not ſay, that they ſtumbled being left without the counſell of God. For if they be hardened and turned, then they are of purpoſe bowed to that ſelfe thing. Moreouer ſo oft as it pleaſed him to puniſh the tranſgreſſions of the people, how did he performe his worke in the reprobate? ſo as a man may ſee, that the effectualneſſe of working was in him, and they onely did ſeruice as miniſters. Wherefore ſometime he threatned that he would call them out with his whiſtle, ſometime that they ſhould be like a net for him to entangle them, and ſometime like a mallet, to ſtrike the Iſralites. But ſpecially he then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed and driuen by his hand to cut. *Auguſtine* in one place doth not amiſſe appoint it after this ſort: that in as much as they ſinne, it is their owne: in as much as in ſinning they doe this or that, it is of the power of God, that deuided the darkneſſe as pleaſeth him.

Eſay 5.26.& 7. 18. Eze.12.13.& 17.20. Ier.50.23. Eſa.10.15. De prædeſt. ſanct.

How Satan is vſed as gods miniſter in the works of wickedneſſe.

5 Now that the miniſterie of Sathan is vſed to pricke forward the reprobate, ſo oft as the Lord by his prouidence appointeth them to this or to that, may ſufficiently be prooued, though it were but by one place onely. For it is oftentimes ſaid in *Samuel*, that the euill ſpirit of the Lord, and an euill ſpirit from the Lord, did either violently carrie or leaue *Saul*. To ſay that this ſpirit was the holy Ghoſt, is blaſphemous. Therefore the vncleane ſpirit is called the ſpirit of God, becauſe it anſwereth at his commandement and power, being rather his inſtrument in dooing, than an authour of it ſelfe. This is alſo to be added withall, which *Paul* teacheth, that the efficacie of errour and deceiuing is ſent by God, that they which haue not obeyed the trueth, may beleeue lies. But there is alway great difference in one ſelfe ſame worke, betweene that which the Lord doth, and that which Satan and the wicked goe about. He maketh the euill inſtruments that hee hath vnder his hand, and may turne whether hee liſt to ſerue his iuſtice. They, in as much as they are euill, doe bring foorth in effect the wickednes that they haue conceiued by corruptneſſe of nature. The reſt of ſuch things as ſerue for to deliuer the maieſtie of God from ſlaunder, and to cut off all ſhifting from the wicked, are already ſet foorth in the Chapter concerning Prouidence. For in this place my purpoſe was onely to ſhew how Satan raigneth in the reprobate man, and how God worketh in them both.

1.Sam.16.& 18.& 29.

2.Theſ.2.

Not onely in ſpirituall, but in the adminiſtration euen of outward things, it is the ſpeciall moouing of God, that maketh his creatures anſwere vnto our deſires in doing vs good, or turning euill away from vs.

6 Although we haue before touched, yet it is not plainly declared what libertie man hath in thoſe dooings, which are neither iuſt nor faultie of themſelues, and belong rather to the bodily than the ſpirituall life. Some in ſuch things haue graunted him free election, rather, as I thinke, becauſe they would not ſtriue about a matter of no great importance, than that they minded certainely to prooue the ſame thing that they graunt. As for me, although I confeſſe that they which doe hold that they haue no power to righteouſneſſe, doe hold the thing that is principally neceſſarie to ſaluation: yet I doe thinke that this point alſo is not to be neglected, that we may know that it is of the ſpeciall grace of the Lord, ſo oft as it commeth in our minde to chooſe that which is for our profit, ſo oft as our will enclineth thereunto: againe, ſo oft as our wit and minde eſchueth that which elſe would haue hurt vs. And the force of Gods prouidence extendeth thus far, not onely to make the ſucceſſes of things to come to paſſe, as he ſhall foreſee to be expedient, but alſo to make the wils of men to tend thereunto. Truely, if we conſider in our wit the adminiſtration of outward things, we ſhal thinke that they are ſo far vnder the will of man: but if we ſhall giue credit to ſo many teſtimonies, which cry out that the Lord doth in theſe things alſo rule the hearts of men, they ſhall compell vs to yeelde our will ſubiect to the ſpeciall moouing of God. Who did procure the good wils of the *Ægyptians* to the *Iſraelites*, to lend them all their moſt precious Iewels? They would neuer haue found in their hearts to haue ſo done of their owne accord. Therefore their hearts were more ſubiect to the Lord, than ruled by themſelues. And truely if *Iacob* had not bene perſwaded that God put into men diuers affections as pleaſeth him, he would not haue ſaid of his ſonne *Ioſeph*, whom he thought to be ſome Heathen *Ægyptian*: God graunt you to finde mercy before this man. As alſo the whole Church confeſſeth in the Pſalme, when it pleaſed God to haue

Exod.11.3.

Gen.43.14.

Pſal.106.46.

mercy

mercy vpon it, he meekened the hearts of the cruell nations. Againe, when *Saul* so waxed on fire with anger, that he prepared him to warre, the cause is expressed, for that the spirit of God did enforce him. Who turned away *Absolons* minde, from embracing the counsell of *Achitophel*, which was woont to be holden as an oracle? Who enclined *Rehoboam* to be perswaded with the yoong mens aduise? Who made the nations that were before great, to be afraid at the comming of *Israel*? Truely, the harlot *Rahab* confessed, that it was done by God. Againe, who threw downe the hearts of *Israel*, with dread and fearefulnesse, but he that in the law threatned that he would giue them a fearefull heart?

1. Sam. 11. 6.

2 Sam. 17. 10.

Ios. 2. 9. Leuit. 26. 36. Deut. 28. 63.

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things vniuersally ought not to be reduced. But I say, that by these is sufficiently prooued that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, euen in outward things doth bow and turne the wils of men, and that their choise is not so free, but that Gods will beareth rule ouer the freedome thereof. That thy minde hangeth rather vpon the mooving of God, than vpon the freedome of thine own choise, this daily experience shall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy iudgement and wit oft faileth thee, in things not hard to be done thy courage fainteth: againe in things most obscure, by and by present aduise is offred thee: in things great and perillous, thou hast a courage ouercõming all difficulty. And so do I expound that which *Salomon* saith: That the eare may heare, that the eie may see, the Lord worketh both. For I take it that he speaketh not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hand and boweth whether he will the heart of the King as the streames of waters: truely vnder the example of one speciall sort, he comprehendeth the whole generalitie. For if the will of any man be free from subiection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the wils of other: but if the will of the King be ruled with the hand of God, no more shall our will be exempted from the same estate. Vpon this point there is a notable saying of *Augustine*: The Scripture if it be diligently looked vpon doth shew, that not onely the good wils of men which he of euill maketh good, and so being made by himselfe doth direct to good doings and to eternall life, but also these wils that preserue the creatures of the world, are so in the power of God, that he maketh them to be enclined whether he will and when he will, either to doe benefits, or to execute punishments, by a iudgement most secret indeed, but the same most righteous.

Daily experience may enforce any man to confesse that in common outward things the fredome of our choise is ruled and guided by the hand of God without which we could not of our selues see and attaine that which is good, discerne & auoide that which is euill. Pro. 20. 12. Pro. 21. 1.

Lib. de gratia & libero arb. ad Valent. cap 20.

8 * Here let the Readers remember, that the power of mans will is not to be weyed by the successe of things, which some vnskilfull men are vnorderly wont to doe. For they seeme to themselues to prooue trimly and wittily that mans will is in bondage, because euen the highest Monarches haue not all things flowing after their owne desire. But this power whereof we speake, is to be considered within man and not be measured by outward successe. For in the disputation of freewill, this is not to the question, whether man may for outward impediments, performe and put in execution all those things that he hath purposed in minde: but whether he haue in euery thing both a free election of iudgement, and a free affection of will, which both if man haue, then *Attilius Regulus*, enclosed in the narrownesse of a tunne, set full of sharpe pricks, shall no lesse haue freewill than *Augustus Cæsar*, gouerning a great part of the world with the becke of his countenance.

* *The meaning of the question concerneth the freedome of mans will, is not whether he be often hindred or no from obtaining the things he wisheth for, but whether his iudgment & affection be so addicted vnto euill that he cannot of himselfe discerne or desire that which is good.*

THE FIFTH CHAPTER.

A confutation of the obiections that are wont to be brought for defence of Freewill.

IT might seeme that we haue said enough alreadie, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throw it downe headlong, did not on the contrarie part pretend certaine reasons to assaile our meaning. First they heape vp together diuers absurdities, whereby they may bring it in hatred as a thing abhorring

The necessitie of sinning doth not excuse vs when we sinne, both because A-

abhorring from common reason: afterward they set vpon it with testimonies of Scripture. Both these engines we shall beare backe in order. If (say they) Sinne be of necessitie, then ceaseth it to be sinne: if it be voluntarie, then may it be auoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet haue them oppressed, till we haue satisfied them, concerning the matter it selfe. I denie therefore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be auoided, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his iudgement by this pretence, because he could none otherwise doe: God hath that answere ready which we in another place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaues to sinne, can will nothing but euill. For whence commeth this want of power which the wicked would gladly pretend, but vpon this, that *Adam* of his owne accord made himselfe subiect to the tyrannie of the Diuell? Hereupon therefore grew the corruption, with the bonds whereof we are holden fast tied, for that the first man fell from his Creator. If all men be iustly holden guiltie of his falling away, let them not thinke themselues excused by necessitie, in which it selfe they haue a most euident cause of their damnation. And this I haue aboue plainely set foorth, and I haue giuen an example in the Diuell himselfe, whereby it might appeare, that he which necessarily sinneth, doth neuertheless willingly sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing *Bernard* also aptly teacheth: that we are therefore the more miserable, because our necessitie is voluntarie: which yet holdeth vs so subiect vnto it, that we be the bondslaues of sinne, as we haue before rehearsed. The second part of their argument is faultie, because from voluntarie it straightway leapeth to free: but we haue before prooued, that it is voluntarily done which yet is not subiect to free election.

dam of his owne accord made himselfe and his subiect thereunto, and also for that he which necessarily sinneth, doth neuertheless sinne voluntarily: which answereth their reason which argue in defense of free will. If sinne be necessarie, it ceaseth to be sinne: if voluntarie, then it may be auoided, and is not necessarie.

Ser. 81. in Cant.

2 They further say, that if both vertues and vices proceede not of free choise of will, it is not reasonable that either punishment should be laid vpon man, or reward giuen to him. This argument, although it be *Aristotles*, yet I graunt is in some places vsed by *Chrysostome* and *Hierome*. But that it was a common argument with the *Pelagians*, *Hierome* himselfe hideth not, and also rehearseth it in their owne words. If the grace of God worke in vs: then it, not we that labour, shall be crowned. Of punishments I answer, that they are iustly laid vpon vs, from whom the guiltinesse of sinne proceedeth. For what matter maketh it, whether sinne be done by free or bond iudgement, so it be done by voluntarie lust: specially sith man is hereby prooued a sinner, for that he is vnder the bondage of sinne? As to the rewards of righteousnesse: a great absurditie forsooth it is, if we confesse that they hang rather vpon Gods bountifulnesse, than vpon our owne deseruings. How oft finde we this thing repeated in *Augustine*: that God crowneth not our deseruings, but his owne gifts: and that they are called rewards, not as due to our deseruings, but such as are rendred to the graces alreadie bestowed vpon vs? Wisely in deede they note this, that now there remaineth no place for deseruings, if they come not out of the fountaine of free will: but where they reckon that which we say so far differing from truth, they are much deceiued. For *Augustine* doubteth not, commonly to teach for necessarie, that which they thinke so vnlawfull to confesse, as where he saith: What be the merits of any men whatsoeuer they be? when he commeth, not with due reward, but with free grace, then he alone being free, and that maketh free from sinne? He findeth all men sinners. Againe, if that shall be rendred to thee that is due to thee, thou art to be punished: what is done then? God hath not giuen thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deseruings. Againe: Thou art nothing of thy selfe, Sinnes are thine, but deseruings are Gods, punishment is due to thee: and when reward commeth, he shall crowne his owne gifts, and not thy deseruings. And in the same meaning in another place, he teacheth that grace is not of deseruing, but deseruing of grace. And a little after he concludeth, that God with his gifts goeth before all deseruings, that out of the same he may gather his owne deseruings, and doth giue altogether freely, because he findeth nothing whereupon to saue. But what neede is it to make a longer

In Epist. ad Ctesiphon. & Dia. 1.

A second argument in defense of free will, wherein it is obiected that the deniall thereof is repugnant to Gods punishing or rewarding men. But he punisheth them for their desert, though they sin of necessitie, because they are voluntarily in those bonds: and he rewardeth them of his owne mercie, though, because their doing well is meerly by grace, they cannot deserue to be rewarded.

In Psal. 31.
In Psal. 70.
Epist. 52.
De verbis Apost. Ser. 47.

longer regiſter, when ſuch ſentences are often found in his writings? But the Apoſtle ſhall yet better deliuer them from this errour, if they heare what beginning he comeyeth the glorie of the Saints: whom he hath choſen, them he hath called: whom he hath called, them he hath iuſtified: whom he hath iuſtified, them he hath glorified. Why then, as witneſſeth the Apoſtle, are the faithfull crowned? becauſe by the Lords mercie and not by their owne endeuour they are both choſen and called and iuſtified. Away therefore with this vaine feare, that there ſhall no more be any deſeruings, if free will ſhall not ſtand. For it is moſt fooliſh to be fraied away and to flee from that to which the Scripture calleth vs. If (ſaith he) thou haſt receiued all things, why glorieſt thou, as if thou hadſt not receiued them? Thou ſeeſt that for the ſame cauſe he taketh all things from free will, to leaue no place for deſeruings: but as the bountifulneſſe and liberalitie of God is manifold, and impoſſible to be ſpent out, thoſe graces which he beſtowed on vs, becauſe he maketh them ours, he rewardeth as if they were our owne vertues.

1.Cor.4.7.

1.Cor.4.7.

3 Moreouer they bring foorth that which may ſeeme to be taken out of *Chryſoſtome*: If this be not the power of our will, to chooſe good or euill, then they that are partakers of the ſame nature, muſt either all be euill or all be good. And not farre from that is he, whatſoeuer he was, that wrote the booke Of the calling of the Gentiles, which is carried about vnder the name of *Ambroſe*, when he maketh this argument, that no man ſhould euer depart from the faith, vnleſſe the grace of God did leaue vnto vs the ſtate of mutabilitie: wherein it is marueil that ſo excellent men fell beſide themſelues. For how chanceth it came not in *Chryſoſtomes* minde, that it is Gods election that ſo maketh difference betweene men? As for vs, we feare not to graunt that which *Paul* with great earneſtneſſe affirmeth, that all together are peruerſe and giuen to wickedneſſe: but with him we adioyne this that by Gods mercie it commeth to paſſe that all abide not in peruerſeneſſe. Therefore whereas naturally we are all ſick of one diſeaſe, they onely recouer health vpon whom it hath pleaſed God to lay his healing hand. The reſt whom by iuſt iudgement he paſſeth ouer, pine away in their owne rottenneſſe till they be conſumed. Neither is it of any other cauſe that ſome continue to the end, and ſome fall in their courſe begun. For continuance it ſelfe is the gift of God, which he giueth not to all indifferently, but dealeth it to whom it pleaſeth himſelfe. If a man aske for a cauſe of the difference, why ſome continue conſtantly, and ſome faile by vnſtedfaſtneſſe, we know none other cauſe but that God ſuſtaineth the one ſort ſtrengthened with his power that they periſh not, and doth not giue the ſame ſtrength to the other ſort, that they may be examples of inconſtancie.

A third reaſon arguing that if mans will were not naturally free vnto good and euill, but neceſſarily ſubiect to the one or the other, either all men ſhould be good or all men euill. As in truth all men are by nature euill, that ſome are made good, it is by grace and not through the freedome of their will.
Hom.22. in Gen.
Lib.2.cap.4. Rom.3.10.

4 Further they preſſe vs, ſaying, that exhortations are vainely taken in hand, that the vſe of admonitions is ſuperfluous, that it is a fond thing to rebuke, if it be not in the power of the ſinner to obey. When the like things in time paſt were obiected againſt *Auguſtine*, he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his aduerſaries to this ſumme: O man, in the commaundement learne what thou oughteſt to doe: in correction learne that by thine owne faule thou haſt it not: in prayer learne whence thou mayeſt receiue that which thou wouldeſt haue. Of the ſame argument in a maner is the booke of the Spirit and Letter, where he teacheth that God meaſureth not the commaundements of his lawe by the ſtrength of man, but when he hath commanded that which is right, he freely giueth to his elect power to fulfill it. And this is no matter of long diſputation. Firſt we are not onely in this cauſe, but alſo Chriſt and all the Apoſtles. Now let the other looke how they will get the maiſterie in ſtriuing, that match themſelues with ſuch aduerſaries. Doeth Chriſt, which teſtifieth that we can doe nothing without him, any thing the leſſe rebuke and chaſtiſe them, that without him did euill? Doeth he leſſe exhort euery man to apply himſelfe to good workes? How ſeuerely doth *Paul* inuey againſt the *Corinthians* for neglecting of charitie? and yet he prayeth for charitie to be giuen to the ſame men from God. He teſtifieth in the Epiſtle to the *Romanes*, that it is neither of him that willeth, nor of him that runneth, but of God that hath mercie, and yet he ceaſeth not afterward to admoniſh, to exhort, and to rebuke. Why doe they not therefore ſpeake to the Lord, that he do not ſo loſe his labour in requiring of men thoſe things,

A fourth argument for free will to proue that exhorting and threatening are in vaine, except man haue power in himſelfe to obey: whereas God himſelfe who threateneth and exhorteth men, teacheth them neuertheleſſe withall, that an obedient heart is his free gift.
Iohn 15.5.
2.Cor.3.5.
Rom.9.16.

things, which he himselfe alone can giue, and in punishing those things which are done for want of his grace? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to runne, but in the mercy of God, going before them which now hath forsaken them? As if the Lord had not a very good reason of his doctrine, which offereth it selfe readily to be found of them that reuerently seeke it, but how much doctrine, exhortation and rebuking doe worke of themselues, to the changing of the minde, *Paul* declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lord that giueth the encrease onely, effectually worketh. So we see that *Moses* seuerally stablisheth the commaundements of the Law, and the Prophets doe sharpely call vpon them, and threaten the transgressors, whereas they yet confesse, that men do then onely waxe wise, when a heart is giuen them to vnderstand, that it is the proper worke of God to circumcise the hearts, and in steede of stonie hearts, to giue hearts of flesh, to write his law in the bowels of men: finally in renuing of soules to make that his doctrine may be effectuall.

1.Cor.3.7.

The vse of exhortations both vnto wicked & to godly men.

5 Wherefore then serue exhortations? For this purpose, if they be despised of the wicked with an obstinate heart, they shall be for a witnesse vnto them when they shall come to the iudgement seate of the Lord, yea and euen now already they beat and strike their conscience: for howsoeuer the most froward man laugheth them to scorne, yet can he not disproue them: but thou wilt say, what may silly miserable man doe, if the softnesse of hart, which was necessarily required to obedience, be denied him? Nay rather, why doth he excuse himselfe, when he can impute the hardnesse of heart to none but to himselfe? Therefore the wicked that are willingly ready to mocke them out if they might, are throwen downe with the force of them whether they will or no. But the chiefe profit towards the faithfull is to be considered: in whom as the Lord worketh all things by his spirit, so he leaueth not the instruments of his word, and vseth the same not without effect. Let this therefore stand which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I will giue them a new heart, that they may walke in them. But thou wilt say, Why are they now admonished of their dutie, & not rather left to the direction of the holy Ghost? Why are they mooued with exhortation, sith they can make no more hast than the stirring forward of the holy Ghost worketh? Why are they chastised if at any time they be gone out of the way, sith they fell by the necessarie weakenesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that we be prepared by exhortation to receiue the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reproue them of sinne, they were euen for that thing onely to be counted not altogether vnprofitable. Now, forasmuch as by the holy Ghost working inwardly, they much auaile to enflame the desire of goodnesse, to shake off sluggishnesse, to take away the pleasure and venemous sweetnesse of wickednesse, and on the other side to engender a hatred or yrkesomnesse thereof: who dare cauill that they are superfluous? If any man require a plainer answere, let him take this: God worketh after two sorts in his elect, inwardly by his spirit, outwardly by his word: By his spirit, by enlightning their mindes, by framing their hearts to the loue and keeping of iustice, he maketh them a new creature: By his word, he stirreth them to desire, to seeke and attaine the same renewing, by them both he sheweth foorth the effectuall working of his hand, according to the proportion of his distribution. When he sendeth the same word to the reprobate, though not for their amendement, yet he maketh it to serue for another vse: that both for the present time they may be pressed with witnesse of conscience, and may against the day of iudgement be made more inexcusable. So though Christ pronounce that no man commeth to him, but whom the Father draweth, and that the elect doe come when they haue heard and learned of the Father: yet doth not he neglect the office of a teacher, but with his voice diligently calleth them, whom it necessarily behoooueth to be inwardly taught by the holy Ghost, that they may any thing profit. And *Paul* teacheth, that teaching is not in vaine with the reprobate, because it is to them the sauour of death to death, but a sweete sauour to God.

Ezc.11.19.

Ioh.6.44.

2.Cor.2.16.

6 They

6 They be very laborious in heaping together of teſtimonies of Scripture: and that they doe of purpoſe, that when they cannot oppreſſe vs with weight, they may yet with number. But as in battels, when it commeth to hand ſtrokes, the weaker multitude how much pompe and ſhew ſoeuer it hath, is with a few ſtripes diſcomfited and put to flight: ſo ſhall it be very eaſie for vs to ouerthrow them with all their rout. For, becauſe the places that they abuſe againſt vs, when they are once diuided into their orders, doe meete vpon a few ſpeciall points, we ſhall with one anſwere ſatisfie many of them: therefore it ſhall not be needfull to tarrie vpon diſſoluing euery one of them particularly. Their chiefe force they ſet in the commandements, which they thinke to be ſo tempered to our ſtrengths, that whatſoeuer is prooued to be required by the one, it neceſſarily followeth, that it may be perfourmed by the other. And therefore they runne through euerie of the commandements, and by them doe meaſure the proportion of our ſtrength. For (ſay they) either God mocketh vs when he chargeth vs with holineſſe, godlineſſe, obedience, chaſtitie, loue and meekeneſſe: and when he forbiddeth vs vncleanneſſe, idolatrie, vnchaſtneſſe, wrath, robberie, pride, and ſuch like: or he requireth onely thoſe things that are in our power. Now we may diuide into three ſorts in maner all the commandements that they heape together. Some require our firſt conuerſion to God, ſome ſpeake ſimplie of the keeping of the lawe: ſome command vs to continue in the grace of God that we haue receiued. Firſt let vs ſpeake of them all in generalitie, and then deſcend to the ſpeciall ſorts. To extend the power of man to the commandements of the lawe, hath indeede long ago begun to be common, and hath ſome ſhew: but it proceeded from moſt rude ignorance of the lawe. For they that thinke it a heinous offence, if it be ſaid that the keeping of the lawe is impoſſible, doe reſt forſooth vpon this moſt ſtrong argument, that elſe the lawe was giuen in vaine. For they ſpeake in ſuch ſort, as if *Paul* had no where ſpoken of the law. For, I beſeech them, what meane theſe ſayings, that the law was ſet becauſe of tranſgreſſions: That by the lawe is the knowledge of ſinne: that the lawe maketh ſinne: that the lawe entred, that ſinne might abound: was it ment that the law was to be limited to our ſtrengths, leaſt it ſhould be giuen in vaine? or rather that it was ſet farre aboue vs to conuince our weakeneſſe? Truely by the ſame mans definition, the end and fulfilling of the lawe is charitie. But when he wiſheth the mindes of the *Theſſalonians* to be filled with charitie, he doth ſufficiently confeſſe, that the lawe ſoundeth in our eares without profite, vnleſſe God inſpire the whole ſumme thereof in our hearts.

The lacke of free will in man and of abilitie to performe the lawe doth not proue the lawe to be giuen in vaine.

Gal. 3. 10. Rom. 3. 20. Rom. 7. 7. 1. Tim. 1. 5.

1. Theſſ. 3. 12.

7 Truely, if the Scripture did teach nothing elſe, but that the law is a rule of life whereunto we ought to frame our endeuour, I would alſo without delay agree to their opinion: but whereas it doth diligently and plainely declare vnto vs the manifold vſe of the lawe: it is conuenient rather to conſider by that interpretation, what the lawe may doe in man. For ſo much as concerneth this preſent cauſe: it teacheth that ſo ſoone as it hath appointed what we ought to doe, the power to obey commeth of the goodneſſe of God, and therefore mooueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promiſe, then were our ſtrengths to be tried whether they were ſufficient to anſwere the commaundement, but ſith there are promiſes ioyned withall, which crie out, that not onely our aide, but alſo all our whole power conſiſteth in the helpe of Gods grace, they doe teſtifie ynough and more, that we are altogether vnfit, much more inſufficient to keepe the lawe. Wherefore let this proportion of our ſtrengths with the commandements of Gods law be no more enforced, as if the Lord had meaſured the rule of iuſtice, which he purpoſed to giue in his lawe, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how vnreadie we are of our ſelues which in euery behalfe doe ſo much neede his grace. But who (ſay they) ſhall be perſwaded that it is like to be true, that the Lord appointed his lawe to ſtocks and ſtones? Neither doth any man goe about to perſwade it. For the wicked are neither ſtocks nor ſtones, whē being taught by the law that their luſts doe ſtriue againſt God, they are prooued guiltie by their owne witneſſe. Nor yet the godly, when being put in minde of their weakeneſſe, they flie vnto grace. For which purpoſe ſerue theſe ſayings of *Auguſtine*. The Lord commandeth thoſe things that we cannot doe, that we may know what we ought to aske of him.

The vſe which the law of God ſtandeth vs in, although our weakeneſſe doe not ſerue to fulfill it.

In Enchir. ad Laur. de grat. & arb. cap. 16. Ho. 29. in Io.

Great

Great is the profite of the commaundements, if ſo much be giuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commaundeth, yea the lawe therefore commandeth, that faith may obtaine that which was commanded by the lawe: yea, God requireth faith it ſelfe of vs, and findeth not what to require vnleſſe he giue what to finde. Againe, Let God giue what he commandeth, and command what he will.

Ephe.2.4.

Our firſt conuerſion vnto God, our obedience when we are conuerted, and our continuance in obeying, commanded in the lawe, and yet his gift which doth command them.

8 That ſhall more plainely be ſeene in rehearſing the three ſorts of commandements which we touched before. The Lord oftentimes commandeth both in the law and in the Prophets, that we be conuerted vnto him. But on the other ſide, the Prophet anſwereth, Conuert me Lord, and I ſhall be conuerted: for after that thou didſt conuert me, I repented, &c. He commandeth vs to circumciſe the vncircumciſed skin of our hart: and by *Moſes* he declareth that this circumciſion is done by his owne hand. He each where requireth newneſſe of hart, but in another place he teſtifieth that it is giuen by himſelfe. That which God promiſeth (ſaith *Auguſtine*) we doe not by free will or nature, but he himſelfe doth it by grace. And this is the ſame note, that he himſelfe rehearſeth in the fifth place among the rules of *Ticonius*, that we well make difference betweene the lawe and the promiſes, or betweene the commandements and grace. Now let them go that gather by the commandements whether man be able to doe any thing toward obedience in ſuch ſort that they deſtroy the grace of God, by which the commandements themſelues are fulfilled. The commandements of the ſecond ſort are ſimple, by which we are bidden to honour God, to ſerue and cleaue vnto his will, to keepe his commandements, to follow his doctrine. But there are innumerable places that doe teſtifie that it is his gift whatſoeuer righteouſneſſe, holineſſe, godlineſſe, or puritie may be had. Of the third ſort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearſed by *Luke*, that they ſhould abide in the grace of God. But from whence that ſtrength of cõſtancie is to be had, the ſame *Paul* teacheth in another place. That remaineth, ſayeth he, brethren, be ye ſtrong thorough the Lord. In another place he forbiddeth vs, that we doe not grieue the ſpirit of God, wherewith we are ſealed vp vnto the day of our redemption. But becauſe the thing that he there requireth, could not be performed by men, therefore he wiſheth it to the *Theſſalonians*, from God, namely, that he would reckon them worthie of his holy calling: and fulfill all the purpoſe of his goodneſſe, and the worke of faith in them. Likewiſe in the ſecond Epiſtle to the *Corinthians*, intreating of almes, he oftentimes commendeth their good and godly will, yet a little after, he thanketh God that put it in the hart of *Titus*, to take vpon him to giue exhortation. If *Titus* could not ſo much as vſe the office of his mouth, to exhort other, but onely ſo farre as God did put vnto him, how ſhould other haue beene willing to doe, vnleſſe God himſelfe had directed their harts?

Iocl.2.12.
Iere.31.18.
Deut.10.16.
& 30.26.
Ezec.36.26.
Lib. de Doct. Chriſt.3.

Ephe.6.16.
Ephe.4.30.

1.Theſſ.2.

2 Cor.8.11.

The ſhifts which defenders of free will vſe to delude the foreſaid teſtimonies of ſcripture.

9 The craftier ſort of them doe cauill at all theſe teſtimonies: becauſe there is no impediment, but that we may ioyne our owne ſtrengths, and God to helpe our weake endeuours. They bring alſo places out of the Prophets, where the effect of our conuerſion ſeemeth to be parted in halfe betweene God and vs. Turne ye to me, and I will turne to you. What maner of helpe the Lord bringeth vs, we haue aboue ſhewed, and it is not needefull heere to repeate it. This one thing I would haue graunted me, that it is vainely gathered, that there is required in vs a power to fulfill the lawe, becauſe God doth commaund the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundements of God, the grace of the law-giuer is both neceſſarie for vs, and promiſed vnto vs. Thereby then it appeareth, that at the leaſt there is more required of vs than we are able to pay. And that ſaying of *Hieremie* cannot be wiped away with any cauillations: that the couenant of God made with the ancient people was void, becauſe it was onely literall, and that it could no otherwiſe be ſtabliſhed, than when the ſpirit commeth vnto it, which frameth the hearts to obedience. Neither doth that ſaying, Turne ye to me, and I will turne vnto you, fauour their errour. For there is meant, not that turning of God, wherewith he reneweth our hearts to repentance, but wherewith he by proſperitie of things doth declare himſelfe fauourable and mercifull: as by aduerſitie he ſometime ſheweth his diſpleaſure. Whereas therefore the people being vexed with many ſorts of miſeries, and calamities, did complaine that

Zac.1.3.

Iere.13.3.

that God was turned away from them: he answereth, that they shall not be destitute of his fauour, if they returne to vprightnesse of life, and to himselfe that is the patterne of righteousnesse: Therefore the place is wrongfully wrested, and it is drawen to this purpose, that the worke of our conuersion should seeme to be parted betweene God and men. These things we haue comprehended so much the shorther, because the proper place for this matter shall be where we intreat of the Law.

10 The second sort of their arguments is much like vnto the first. They alleadge the promises whereby God doth couenaunt with our will, of which sort are: Seeke good and not euill, and ye shall liue. If ye will and doe heare, ye shall eate the good things of the earth: but if yee will not, the sword shall deuoure you, because the Lords mouth hath spoken it. Againe, if thou put away thine abhominations out of my sight, then shalt thou not be driuen out: If thou shalt obey diligently the voice of the Lord thy God, and obserue and doe all his commaundements which I commaund thee this day, then the Lord thy God will set thee on high aboue all the nations of the earth. And other like. They doe inconueniently and as it were in mockerie thinke, that these benefits which the Lord doth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lord doth cruelly mocke vs, when he pronounceth that his fauour hangeth vpon our will, if the same will be not in our power And that this liberalitie of God should be a goodly thing forsooth, if he so set his benefits before vs, that we haue no power to vse them: and a maruellous assuredneſse of his promises, which hang vpon a thing impossible, so as they might neuer be fulfilled. But of such promises as haue a condition adioyned, we will speake in another place: so that it shall be plaine, that there is no absurditie in the impossible fulfilling of them. And for so much as concerneth this place: I denie that God doth vngently mocke vs when he mooueth vs to deserue his benefits, whom he knoweth to be vtterly vnable to doe it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sorts. As God with his commaundements pricketh the consciences of the wicked, that they should not too sweetely take pleasure in their sinnes, without any remembrance of his iudgements: so in his promises he doth in a maner take them to witnesse, how vnworthy they are of his goodnesse. For who can denie that it is most rightfull and conuenient, that the Lord doe good to them of whom he is honoured, and punish the despisers of his Maiestie, according to his seueritie? Therefore God doth well and orderly when in his promises he adioyneth this condition to the wicked that are bound with the fetters of sinne, that they shall then onely enioy his benefits, if they depart from their wickednesse: or for this purpose onely, that they may vnderstand that they are woorthily excluded from these things, that are due to the true worshippers of God. Againe, because he seeketh by all meanes to stir vp the faithfull to call vpon his grace, it shall not be inconuenient, if he attempt the same thing also by promises, which we haue shewed that he hath done to great profit with commaundements toward them. Being enformed of the will of God, by his commaundements, we are put in minde of our miserie, which doe with all our heart too far dissent from the same, and we be therewithall pricked forward to call vpon his spirit, whereby we may be directed into the right way. But because our sluggishnesse is not sufficiently sharpened with commaundements, there are added promises which with a certaine sweetnesse may allure vs to the loue of them. And that the more desire that we haue of righteousnes, we may be the more feruent to seeke the fauour of God. Loe how in these requests (if you will: If you shall heare,) the Lord neither giueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

The vse of conditionall promises although it be not in our owne power to fulfill the condition whereon they depend. Amos 5.14. Esai.1.19. Iere.4.1. Deut.28.1. Leu.26.3.

11 The third sort of their arguments, hath also great affinitie with the two former. For they bring foorth the places wherein God reprocheth the vnthankfull people, and saith that they themselues onely were the cause that they receiued not of his tender loue all kinde of good things. Of which sort are the places: *Amaleck* and the *Chananee* are before you, with whose sword you shall fall, because yee would not obey the Lord, because I called and yee answered not, I will doe to this house as I did to *Silo*. Againe, this nation hath not heard the voice of the Lord their God, nor hath

The vnthankfull may iustly be vpbraided with refusing the offer that God doth make of all good things, though

without his grace which offereth they haue no power to attaine the things that are offred. Num.14.43. Iere.32.13.

receiued diſcipline, therefore it is caſt away from the Lord. Againe, becauſe ye haue hardned your heart and would not obey the Lord, all theſe euils are hapned vnto you. How (ſay they) could ſuch reproches be laid againſt them which might redily anſwere? As for vs, we loued proſperitie, and feared aduerſitie. But where as for to obtaine the one and auoid the other we obeyed not the Lord, nor hearkned to his voice: this was the cauſe thereof, for that it was not at our libertie ſo to doe, becauſe we were ſubiect to the dominion of ſinne. Vainely therefore are theſe euils laid to our charge, which it was not in our power to auoid. But leauing the pretence of neceſſitie, wherein they haue but a weake and ſickly defence, I aske of them whether they can purge themſelues of all fault. For if they be found guiltie of any fault, then the Lord doth not without cauſe reproch them, that it came to paſſe by their peruerſneſſe, that they felt not the fruit of his clemencie. Let them anſwere therefore, whether they can denie, that their froward will was the cauſe of their ſtubbornneſſe. If they finde the ſpring head of the euill within themſelues, why gape they to finde out forreine cauſes, that they might ſeeme not to haue beene authors of their owne deſtruction? But if it be true that by their owne fault and none others, ſinners are both depriued of the benefits of God, and chaſtiſed with puniſhments, then is there great reaſon why they ſhould heare theſe reproches at the mouth of God: that if they goe obſtinately forward in their faults, they may learne in their miſeries rather to accuſe and abhorre their owne wickedneſſe, than to blame God of vniuſt crueltie: that if they haue not caſt off all willingneſſe to learne, they may be wearie of their ſinnes, by the deſeruings whereof they ſee themſelues miſerable and vndone, and may returne into the way, and acknowledge the ſame with earneſt confeſſion which the Lord reherſeth in chiding them. For which purpoſe it appeareth by the ſolemne praier of *Daniel*, which is in the ninth Chap. that thoſe chidings of the Prophets which are alleaged, did auaile with the godly. Of the firſt vſe we ſee an example in the Iewes, to whom *Ieremy* is cõmanded to declare the cauſe of their miſeries, whereas yet it ſhould not haue falle otherwiſe then the Lord had foreſaid. Thou ſhalt ſpeake vnto thẽ all theſe words, and they ſhall not heare thee: thou ſhalt call them, and they ſhall not anſwere thee. To what end then did they ſing to deafe men? that being euen loth & vnwilling, yet they ſhould vnderſtand that it was true that they heard, that it were wicked ſacriledge if they ſhould lay vpon God the blame of their euils which reſted in thẽſelues. By theſe few ſolutions thou maiſt eaſily deliuer thy ſelfe frõ the infinite heape of teſtimonies, which, for to erect an image of free will, the enemies of the grace of God are wont to gather together, as well out of the commandements as out of the proteſtations againſt the profeſſors of the law. It is reprochfully ſpoken in the Pſalme concerning the Iewes: a froward generation that haue not made their heart ſtraight. Alſo in another Pſalme, the Prophet exhorteth the men of his age, not to harden their hearts, and that becauſe all the fault of obſtinacie remaineth in the peruerſneſſe of men. But it is fondly gathered thereof, that the heart is pliable to either ſide, the preparing whereof is onely of God. The Prophet ſaith: I haue inclined my heart to keepe thy commandements, becauſe he had willingly and with a cherefull earneſt affection of minde addicted himſelfe to God, and yet he doth not boaſt himſelfe to be the author of his owne inclination, which he confeſſeth in the ſame Pſalme to be the gift of God. Therefore we muſt hold in minde the admonition of *Paul*, where he biddeth the faithfull to worke their owne ſaluation with feare and trembling, becauſe it is the Lord that worketh both the willing and the perfourming. In deede he aſſigneth them offices, to be doing, that they ſhould not giue themſelues to ſluggiſhneſſe of the fleſh: but in that he commaundeth them to haue feare and carefulneſſe, he ſo humbleth them, that they may remember that the ſame thing which they are commaunded to doe, is the proper worke of God, wherein plainely he expreſſeth, that the faithfull worke paſſiuely, as I may ſo call it, in ſo much as power is miniſtred them from heauen, that they ſhould claime nothing at all to themſelues. Wherefore when *Peter* exhorteth vs that we ſhould adde power in faith, he graunteth not vnto vs a ſecond office, as if we ſhould doe any thing ſeuerally by our ſelues, but onely he awaketh the ſlothfulneſſe of the fleſh, wherewith commonly faith it ſelfe is choaked. To the ſame purpoſe ſeemeth that ſaying of *Paul*: Extinguiſh not the ſpirit, for ſlothfulneſſe doth oftentimes creepe vpon the faithfull, if

Dan.9.

Iere.7.27.

Pſal.78.8. Pſal.55.8.

Pſal.119.112.

Phi.2.12.

2.Pet.1.5.

1.Theſſ.1.9.

it

it be not corrected. But if any man conclude thereupon, that it is in their owne choise to cherish the light being offred them, his ignorance shall be easily confuted: because the selfe same diligence that *Paul* requireth, commeth onely from God. For we are also oftentimes commanded to purge our selues frō all filthinesse: whereas the holy Ghost doeth claime to himselfe alone the office of making holy. Finally, that by way of graunting, the same thing is conueyed to vs that properly belongeth to God, is plaine by the words of *Iohn*: Whosoeuer is of God, saueth himselfe. The aduancers of free will take hold of this saying, as if we were saued partly by the power of God, and partly by our owne: as though we had not from heauen the very same safe keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to saue vs from euill, and we know that the godly, while they warre against Satan, doe get the victorie by no other armour and weapons, but by the armour and weapons of God. Wherefore when *Peter* commanded vs, to purifie our soules in the obedience of truth, he by and by addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength is of no force in the spirituall battell, *Iohn* briefly sheweth, when he saith, that they which are begotten of God, cannot sinne, because the seede of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victory that ouercommeth the world.

2. Cor. 7.

1. Iohn. 5. 18.

Iohn 17. 15.

1. Pet. 1. 22.
1. Iohn 3. 9.
1. Iohn 5. 4.

12 Yet there is alleaged a testimonie out of the law of *Moses*, which seemeth to be much against our saluation. For after the publishing of the Law, he protesteth vnto the people in this maner. The commandement that I command thee this day, is not hid from thee, neither farre off: It is not in heauen, but hard by thee, it is in thy mouth and in thy hart, thou shouldest doe it. Truly, if this be taken to be spoken of the bare commandements, I graunt they be of no small weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easinesse and readinesse of obseruation, but of knowledge: yet euen so peraduenture it would also leaue some doubt. But the Apostle which is no doubtfull expositor, taketh away all doubt from vs, which affirmeth that *Moses* here spake of the doctrine of the Gospel. But if any obstinate man will say, that *Paul* violently wrested those words, that they might be drawen to the Gospell, although his boldnesse so to say shall not be without impietie, yet is there sufficient matter beside the authority of the Apostles to conuince him withall. For if *Moses* spake of the commandements only, then he puffed vp the people with a most vaine confidence. For what should they else haue done, but throwen themselues downe headlong, if they had taken vpon them the keeping of the Law by their owne strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the Law, where there is no accesse vnto it, but by a headlong fall to destruction. Wherefore there is nothing more certain, then that *Moses* in these words did meane the couenant of mercy, which he had published together with the streight requiring of the law. For in a few verses before he had taught, that our harts must be circūcised by the hand of God, that we may loue him. Therefore he placed that easinesse, whereof he straightway after speaketh, not in the strength of man, but in the helpe and succor of the holy Ghost, which performeth his worke mightily in our weakenesse. Albeit the place is not simply to be vnderstanded of the cōmandements, but rather of the promises of the Gospell, which are so farre from stablishing a power in vs to obtaine righteousnesse, that they vtterly ouerthrow it. *Paul* considering that same, prooueth by this testimony, that saluation is offred vs in the Gospel, not vnder that hard and impossible cōdition, wherewith the law dealeth with vs, that is, that they only shall attaine it which haue fulfilled all the commandements, but vnder a condition that is easie, readie, and plaine to come vnto. Therfore this testimony maketh nothing to chalenge freedom to the will of man.

When Moses doth seeme to intimate a kind of facilitie in man to fulfill the law of God: he meaneth by the law the promises of the Gospell, which are easily receiued vs in respect of our habilitie, but of Gods mercie which worketh mightily in framing our harts.

Deut. 30. 11.
Rom. 10. 8.

Deut. 30. 8.

13 There are also certaine other places wont to be obiected, whereby is shewed that God sometime withdrawing the succor of his grace, trieth men, and waiteth to see to what end they will apply their endeuours, as is that place in *Osee*: I will goe to my place till they put it in their hart and seeke my face. It were a fond thing (say they) if the Lord should consider whether *Israel* would seeke his face, vnlesse their minds were pliable that they might after their own will encline themselues to the one side or the other. As though this were not a thing commonly vsed with God in the Prophets, to make a

That God is said to withdraw himselfe, and to try whether men will seeke after him, is no argument that of them-

ſelues they can ſeeke vnto him: but that he by hiding his face doth bring them to ſee that without his grace they are nothing. Oſee. 5. 14.

ſhew as if he did deſpiſe and caſt away his people, till they haue amended their life. But what will the aduerſaries gather out of ſuch threatnings? If they meane to gather, that the people being forſaken of God, may purpoſe their owne ſaluation: all the Scripture ſhall cry out againſt them in ſo doing. If they confeſſe that the grace of God is neceſſary to conuerſion, why ſtriue they with vs? But they ſo graunt it neceſſary, that ſtill they will haue mans power preſerued vnto him. How proue they that? truely not by this place, nor any like to it. For it is one thing, to depart aſide from man, and to looke what he will doe being giuen ouer and left to himſelfe, and another thing to helpe his little ſtrength after the meaſure of his weakeneſſe. What then (will ſome man ſay) doe theſe maners of ſpeaking meane? I anſwere that they are aſmuch in effect, as if God had ſaid: For aſmuch as I preuaile nothing with this ſtubborne people by admoniſhing, exhorting and rebuking, I will withdraw my ſelfe awhile: and ſit ſtill and ſuffer them to be afflicted: I will ſee if at length, after long miſeries, they will begin to remember me, to ſeeke my face. The Lords going farre away, ſignifieth the taking away of Prophecie: his looking what men will doe, ſignifieth that he keeping ſilence, and as it were hiding himſelfe, doth for a time exerciſe them with diuers afflictions. Both theſe things he doth to humble vs the more. For we ſhould ſooner be dulled than amended with the ſcourges of aduerſitie, vnleſſe he did frame vs to that tractableneſſe by his ſpirit. Now whereas the Lord being offended, and in a maner wearied with our obſtinate ſtubbornneſſe, doth for a time leaue vs (that is by taking away his word in which he is wont to giue vs a certaine preſence of himſelfe) and doth make a proofe what he would doe in his abſence, it is falſly gathered hereof that there is any ſtrength of free will that he ſhould behold and trie, foraſmuch as he doth it to no other end, but to driue vs to acknowledge our owne being nothing.

As the euill works which we doe are ours, ſo the good works which are termed ours we doe: howbeit, ſo that to doe is ours by nature, but to doe well by grace which is giuen vs from aboue. Mat. 6.

14 They bring alſo for their defence the continuall maner of ſpeaking that is vſed both in the Scriptures and in the talke of men. For good works are called ours, and it is no leſſe ſaid that we doe the thing that is holy and pleaſing to God, then that we commit ſinnes. But if ſinnes be juſtly imputed to vs, as proceeding from vs, truly in righteous doings alſo ſomewhat by the ſame reaſon ought to be aſſigned vnto vs. For it were againſt reaſon that it ſhould be ſaid that we doe thoſe things, to the doing whereof being vnable of our owne motion, we are mooued by God like ſtones. Therefore though we giue the chiefe part to the grace of God, yet theſe maners of ſpeaking doe ſhew that our endeuour hath alſo yet a ſecond part. If that thing onely were ſtill enforced, that good works are called ours, I would obiect againe, that the bread is called ours, which we pray to haue giuen vs of God. What will they get by the title of poſſeſſion, but that by the bountifulneſſe and free gift of God, the ſame thing becommeth ours, which otherwiſe is not due vnto vs? Therefore either let them laugh at the ſame abſurditie in the Lords prayer, or let them not recken this to be laughed at, that good works are called ours, in which we haue no propertie, but by the liberalitie of God. But this is ſomewhat ſtronger, that the Scripture oftentimes affirmeth that we our ſelues doe worſhip God, obey the Law and apply good works. Sith theſe are the dueties properly belonging to the mind and will: how could it agree that theſe things are both referred to the holy Ghoſt, and alſo attributed to vs, vnleſſe there were a certaine communicating of our endeuour with the power of God? Out of theſe ſnares we ſhall eaſily vnwinde our ſelues, if we well conſider the maner how the ſpirit of the Lord worketh in the holy ones. The ſimilitude wherewith they enuiouſly preſſe vs is from the purpoſe, for who is ſo fond to thinke that the mouing of man differeth nothing from the caſting of a ſtone? Neither doth any ſuch thing follow of our doctrine. We recken among the naturall powers of man, to allow and refuſe, to will and not to will, to endeuour and to reſiſt, that is, to allow vanitie, and to refuſe perfect goodneſſe, to will euill, and to be vnwilling to good, to endeuour our ſelues to wickedneſſe, and to reſiſt righteouſneſſe. What doth the Lord herein? If it be his will to vſe that peruerſeneſſe as an inſtrument of his wrath, he directeth and appointeth it to what end he will, that he by an euill hand may execute his good worke. Shal we then compare a wicked man that ſo ſerueth the power of God, when he laboureth onely to obey his owne luſt, to a ſtone that being throwen by the violence of another, is caried neither with mouing nor ſenſe nor will

of

of his owne? We ſee how much difference there is. But what doth he in good things, of which is our principall queſtion? when he erecteth his kingdome in them, he by his ſpirit reſtraineth mans will, that it be not caried vp and downe with wandering luſts, according to the inclination of nature: and that it may be bent to holineſſe and righteouſneſſe, he boweth, frameth, faſhioneth and directeth it to the rule of his righteouſneſſe: and that it ſhould not ſtumble or fall, he doth ſtabliſh and confirme it with the ſtrength of his ſpirit. For which reaſon *Auguſtine* ſaith: Thou wilt ſay vnto me: then are we wrought and worke not. Yea, thou both workeſt and art wrought, and thou workeſt well when thou art wrought of that which is good. The ſpirit of God that worketh thee, helpeth them that worke, and giueth himſelfe the name of a helper, for that thou alſo workeſt ſomewhat. In the firſt part he teacheth, that mans working is not taken away by the moouing of the holy Ghoſt, becauſe will is of nature, which is ruled to aſpire to goodnes. But where he by and by addeth, that by the name of helpe, may be gathered that we alſo doe worke ſomewhat, we ought not ſo to take it, as if he did giue any thing ſeuerally to vs: but becauſe he would not cheriſh ſlothfulneſſe in vs, he ſo matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he ſaid a little before, Vnleſſe God helpe vs, we ſhall not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we ſpeake of regeneration) is the rule of the ſpirit, to direct and gouerne the will of man. And it cannot gouerne it, vnleſſe it correct it, reforme it, and renew it (from whence we ſay that the beginning of regeneration is, that that which is ours might be deſtroyed) and vnleſſe it moouе it, ſtirre it, driue it forward, carie it, and hold it. Whereupon we doe truely ſay, that all the doings that proceede from it, are wholy the onely worke of the ſame grace. In the meane time we deny not that it is very true that *Auguſtine* teacheth, that will is not deſtroyed by grace, but rather repaired. For both theſe things doe ſtand very well together: that mens will be ſaid to be reſtored, when the faultineſſe and peruerſeneſſe thereof being reformed, it is directed to the true rule of iuſtice: and alſo that a new will be ſaid to be created in man, foraſmuch as it is ſo defiled and corrupted, that it needeth vtterly to put on a new nature. Now is there no cauſe to the contrary, but that we may well be ſaid to doe the ſame thing that the ſpirit of God doth in vs, although our owne will doe of it ſelfe giue vs toward it nothing at all that may be ſeuered from his grace. And therfore we muſt keepe that in mind which we haue elſewhere alleaged out of *Auguſtine*, that ſome doe in vaine trauell to finde in the will of man ſome good thing that is properly her owne. For whatſoeuer mixture men ſtudy to bring from the ſtrength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatſoeuer good is in the will of man it proceedeth from the meere inſtinct of the holy Ghoſt, yet becauſe it is naturally planted in vs to will, it is not without cauſe ſaid, that we doe thoſe things whereof God chalengeth the praiſe to himſelfe. Firſt, becauſe it is ours whatſoeuer by his goodnes he worketh in vs, ſo that we vnderſtand it to be not of our ſelues: and then becauſe the minde is ours, the will is ours, the endeuor is ours, which are by him directed to good.

Theſe things whilſt the grace of the Spirit worketh in vs, we our ſelues are ſaid to doe, becauſe the faculties whereby we worke and the very act of working are ours, although the moouing and the framing them to good be wholy and meerely his.

16 Thoſe other teſtimonies beſide theſe, that they ſcrape together here and there, ſhall not much trouble euen meane wits that haue well conceiued onely the ſolutions aboue ſaid. They alleage that ſaying out of Geneſis, Thine appetite ſhal be vnder thee, and thou ſhalt beare rule ouer it. Which they expound of ſinne, as if the Lord did promiſe to *Cain*, that the force of ſinne ſhould not get the vpper hand in his minde, if he would labour in ſubduing of it. But we ſay that it better agreeth with the order of the text, that this be taken to be ſpoken of *Abel*. For there Gods purpoſe was to reproouе the wickednes of the enuie that *Cain* had conceiued againſt his brother. And that he doth two waies: One, that in vaine he imagined miſchiefe to excell his brother in Gods ſight, before whom no honour is giuen but vnto righteouſnes: the other, that he was too much vnthankful for the benefit of God which he had alredy receiued, which could not abide his brother, although he had him ſubiect vnder his authority. But leſt we ſhould ſeeme therefore to imbrace this expoſition becauſe the other is againſt vs: let vs admit

That which is ſpoken to Cain concerning the ſubiection of appetite is farre from preiuing free will. Gen. 4. 7.

that God ſpake of ſinne. If it be ſo, then God either promiſeth or commaundeth that which he there declareth. If he commaund, then haue we already ſhewed, that thereby followeth no proofe of the power man. If he promiſe, where is the fulfilling of the promiſe? for *Cain* became ſubiect to ſinne, ouer which he ſhould haue had dominion. They will ſay, that in the promiſe was included a ſecret condition, as if it had beene ſaid, that he ſhould haue the victory if he would ſtriue for it. But who will receiue theſe crooked compaſſes? For if this dominion be meant of ſinne, then no man can doubt that it is ſpoken by way of commandement, where in is not determined what we are able to doe, but what we oughe to doe, yea though it be aboue our power. Albeit both the matter it ſelfe and the order of Grammar doe require, that there be a compariſon made of *Cain* and *Abel*, becauſe the elder brother ſhould not haue bene ſet behind the yoonger, vnleſſe he had become woorſe by his owne wicked doing.

S. Pauls words ſpeaking in one place of mans will and Gods mercy, in another of their labour with God whoſe ſeruice God vſeth, foully abuſed by vpholders of free-will.

17 They vſe alſo the teſtimonie of the Apoſtle, which ſaith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Whereby they gather that there is ſomewhat by mans will and endeuour, which of it ſelfe though it be weake, being holpen by the mercy of God, is not without proſperous ſucceſſe. But if they did ſoberly wey what matter *Paul* there entreateth of, they would not ſo vnaduiſedly abuſe this ſentence. I know that they may bring foorth *Origen* and *Hierome* for maintainers of their expoſition: and I could on the other ſide ſet *Auguſtine* againſt them. But what they haue thought it maketh no matter to vs, if we know what *Paul* meant. There he teacheth that ſaluation is prepared onely for them, to whom the Lord vouchſafeth his mercy: and that ruine and deſtruction is prepared for all thoſe that he hath not choſen. He had vnder the example of *Pharao* declared the ſtate of the reprobate, and had alſo confirmed the aſſuredneſſe of free election by the teſtimonie of *Moſes*, I will haue mercie vpon whom I will haue mercie. Now he concludeth that it is not of him that willeth, or of him that runneth, but of God that hath mercie. If it be thus vnderſtood, that will or endeuour are not ſufficient, becauſe they are too weake for ſo great a weight, that which *Paul* ſaith, had not beene aptly ſpoken: Therefore away with theſe ſubtleties, to ſay: It is not of him that willeth, nor of him that runneth, therefore there is ſome will, there is ſome running. For *Pauls* meaning is more ſimply, thus: It is not will, it is not running that gets vs the way to ſaluation, herein is onely the mercy of God. For he ſpeaketh no otherwiſe in this place than he doth to *Titus*, where he writeth, that the goodneſſe and kindnes of God appeareth not by the works of righteouſneſſe which we haue done, but for his infinite mercie. They themſelues that make this argument, that *Paul* meant that there is ſome will and ſome running, becauſe he ſaid, that it is not of him that willeth, nor of him that runneth, would not giue me leaue to reaſon after the ſame faſhion, that we haue done ſome good works, becauſe *Paul* ſaith, that we haue not attained the goodneſſe of God by the good works that we haue done. If they ſee a fault in this argument, let them open their eies, and they ſhall perceiue that their owne is not without the like deceit. For that is a ſure reaſon that *Auguſtine* reſteth vpon, if it were therefore ſaid that it is not of him that willeth nor of him that runneth, becauſe neither the will nor the running is ſufficient. Then it may be turned on the contrarie part that it is not of the mercie of God, becauſe it alone worketh not. Sith this ſecond is an abſurditie, *Auguſtine* doth rightfully conclude, that this is ſpoken to this meaning, that there is no good will of man, vnleſſe it be prepared of the Lord, not but that we ought both to wil and to run, but becauſe God worketh both in vs. No leſſe vnaptly do ſome wreſt that ſaying of *Paul*: We are the workers with God, which out of doubt ought to be reſtrained onely to the miniſters: and that they are called workers with him, not that they bring any thing of themſelues, but becauſe God vſeth their ſeruice, after that he hath made them meete and furniſhed with neceſſarie gifts.

Rom. 9. 16. Origen lib. 7. in Epiſt. ad Rom. Hiero. dial. in Pela.

Tit. 3. 4.

Epi. 107. ad Vitalem.

1. Cor. 3. 9.

A ſentence of Eccleſiaſticus wreſted alſo to like purpoſe.

18 They bring foorth *Eccleſiaſticus*, who, as it is not vnknowen, is a writer of whoſe authoritie is doubted. But although we refuſe it not (which yet we may lawfully doe) what doth he teſtifie for freewill? He ſaith, that man ſo ſoone as he was created, was left in the hand of his owne counſell: that comaundements were giuen him, which if he obſerued, he ſhould againe be preſerued by them: that before man was ſet life & death,

Eccl. 15. 14.

death, good and euill: that whatsoeuer he would, should be giuen him. Be it, that man receiued from his creation power to obtaine either life or death. What if on the other side we answere that he lost it? Truely my minde is not, to speake against *Salomon*, which affirmeth that man at the beginning was create vpright, and he forged vnto himselfe many inuentions. Eccle.7.30. But because man in sweruing, lost as it were by shipwrack both himselfe and all his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them onely, but also to *Ecclesiasticus* himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attaine saluation, thy authoritie is not of so great force with vs, that it may be any preiudice, be it neuer so small, against the vndoubted word of God. But if thou onely studie to restraine the malice of the flesh, which in laying the blame of her owne euils vpon God, vseth to seeke a vaine defence for it selfe, and therefore thou answerest that vprightnesse was giuen vnto men, whereby it may appeare that himselfe was cause of his owne destruction, I willingly agree vnto it: so that againe thou agree in this with me, that now by his owne fault he is spoyled of those ornaments, wherewith God had clothed him at the beginning: and that we confesse together, that now he more needeth a Phisitian than a defender.

19 Yet they haue nothing ofmer in their mouth than the parable of Christ of the wayfaring man, whom theeues laid abroad halfe dead in the way. I know that it is common almost with all writers, that the calamitie of mankinde is represented vnder the figure of that wayfaring man. Therevpon doe our aduersaries gather an argument, that man is not so maymed with the robbery of sinne and the Deuill, but that he keepeth still remayning the leauings of his former good things, forasmuch as it is said, that he was left halfe aliue. For where is that halfe life, vnlesse some portion both of right reason and will remayned? First if I would not giue place to their Allegorie, I beseech you, what would they doe? For there is no doubt that it was deuised by the Fathers beside the naturall sense of the Lords words. Allegories ought to goe no further than they haue the rule of Scripture going before them: so farre is it off, that they be by themselues sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, ouerthrow this deuise, for the word of God leaueth not to man halfe a life, but teacheth that he is vtterly dead, forasmuch as concerneth blessed life. And *Paul* when he speaketh of our redemption, doth not say that we were healed, when we were halfe dead and halfe aliue, but that we were raised vp againe when we were dead. He calleth not vpon them that are halfe aliue to receiue the light of Christ, but them that sleepe and are buried. And in like maner speaketh the Lord himselfe, when he saith, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusion against so many plaine sentences? But let this Allegorie haue the force of a certaine testimonie, yet what shall they wring out of vs thereby? Man is halfe aliue, therefore he hath somewhat left safe. I graunt: he hath a wit capable of vnderstanding, although it pearce not to the heauenly and spirituall wisedome: he hath true iudgement of honestie: he hath some feeling of the Godhead, howbeit that he attaine not the true knowledge of God. But to what purpose come all these things? Truely they bring not to passe that the same saying of *Augustine* be taken from vs, which is also approoued by common consent of the Schooles: that after mans fall the freely giuen good things, wherevpon saluation hangeth, are taken away from him, and that his naturall gifts are corrupted and defiled. Let therefore this trueth remaine with vs vndoubted, which can be shaken by no engines, that the minde of man is so estranged from the righteousnesse of God, that it conceiueth, coueteth, and enterpriseth all wickednesse, filthinesse, vncleannesse, and mischiefe: that his heart is so throughly soked in poyson of sinne, that it can breath out nothing but corrupt stinke: But if at any time they doe vtter any goodnesse in shew, yet still the minde remaineth alway wrapped in hypocrisie and deceitfull crookednesse, and the heart entangled with inward peruersnesse.

The will of man through the wound of originall sinne was not left halfe dead and halfe aliue, as some would gather by the parable of the waifaring man, whom theeues left lying in the high way. Luc.10.30.

Ephe.2.5.

Iohn 5.25.

THE

THE SIXTH CHAPTER.

That man being loſt, muſt ſeeke for redemption in Chriſt.

Except we know the fatherly goodneſſe of God ſhining in the face of Ieſus Chriſt, which knowledge is attained vnto by the Goſpell, other knowing of God ſo farre forth as he may be knowen by his creatures, neither hath beene to any ones ſaluation ſince the fall of Adam, neither can be to ours ſufficiently auailable.

SIth all mankinde hath periſhed in the perſon of *Adam*, that excellencie and nobilitie of beginning which we haue ſpoken of, would ſo little profit vs, that it would rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten Sonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the Creator whereof we haue entreated, were vnprofitable, vnleſſe there followed alſo faith ſetting foorth God a Father vnto vs in Chriſt. Truely this was the naturall order that the frame of the world ſhould be a Schoole vnto vs to learne godlineſſe, from whence might be made a paſſage for vs to eternall life and perfect felicitie: but ſince our falling away, whither ſoeuer we turne our eies, vpward and downeward, the curſe of God ſtill preſenteth it ſelfe vnto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needes ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour toward vs doe ſtill many waies appeare: yet by beholding of the world we can not gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſinne juſt cauſe of forſaking, why God ſhould not account and recken vs for his children. Beſide that there is in vs both ſlothfulneſſe and vnthankefulneſſe: becauſe both our mindes, as they be blinded, doe not ſee the truth, and alſo as all our ſenſes be peruerſe, we maliciouſly defraude God of his glory. Therefore we muſt come to that ſaying of *Paul:* becauſe in the wiſedome of God, the world knew not God by wiſedome, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue. The wiſedome of God he calleth this honourable ſtage of heauen and earth, furniſhed with innumerable miracles, by beholding whereof we ought wiſely to haue knowne God: But becauſe we ſo ill profited therein, he calleth vs backe to the faith of Chriſt, which for that it ſeemeth fooliſh, the vnbeleeuers doe diſdaine. Wherefore although the preaching of the Croſſe doe not agree with mans wit, yet ought we humbly to embrace it, if we deſire to returne to God our Creator and maker, that he may begin againe to be our Father. Truely ſince the fall of the firſt man, no knowledge of God auailed to ſaluation, without the Mediator. For Chriſt ſpeaketh not of his owne age onely, but comprehendeth all ages, when he ſaith that this is the eternall life, to know the Father the one true God, and him whom he hath ſent Ieſus Chriſt. And ſo much the fowler is their ſluggiſhneſſe, which take vpon them to ſet open heauen to all prophane and vnbeleeuing men, without his grace, whom the Scripture each where teacheth to be the onely gate whereby we enter into ſaluation. But if any will reſtraine that ſaying of Chriſt onely to the publiſhing of the Goſpell, we haue in readineſſe wherewith to confute him. For this hath beene a common ſentence in all ages and among all nations, that without reconciliation they that are eſtranged from God, and pronounced accurſed, and the children of wrath, cannot pleaſe God. And here may be alſo alleaged that which Chriſt anſwered to the woman of *Samaria:* Yee worſhip what yee know not, but we worſhip that which we know: becauſe the ſaluation is from the Iewes. In which wordes he both condemneth of falſhood all the religions of the Gentiles, and alſo aſſigneth a reaſon why, for that the Redeemer was promiſed vnder the Law to the onely choſen people. Whereupon it followeth, that no worſhip euer pleaſed God, but that which had reſpect vnto Chriſt. For which cauſe alſo *Paul* affirmeth that all the nations of the *Gentiles* were without God, and voide of the hope of life. Now where as *Iohn* teacheth that life was from the beginning in Chriſt, and that all the world fell from it, we muſt returne to the ſame fountaine Chriſt. And therefore Chriſt, inſomuch as he is the reconciler, affirmeth himſelfe to be the life. And truely the entrance of heauen belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the body of the onely begotten Sonne. And *Iohn* plainly teſtifieth, that they which beleeue in his name,

1.Cor.1.22.

Iohn 17.3.

Iohn.4.22.

Eph. 2.12.

name, are made the children of God. But becauſe it is not directly my purpoſe yet to diſcourſe of Faith in Chriſt, therefore it ſhall for this time be ſufficient to haue touched it by the way.

That the fathers vnder the law neuer promiſed any happineſſe to the Church otherwiſe then by Chriſt.

2 And therefore God neuer ſhewed himſelfe mercifull to the olde people, nor euer did put them in any hope of grace without the Mediatour. I omit to ſpeake of the ſacrifices of the Law, wherein the faithfull were openly and plainely taught, that ſaluation is no where elſe to be ſought, but in the clenſing which was performed by Chriſt alone. Onely this I ſay, that the bleſſed and happy ſtate of the Church hath beene alway grounded vpon the perſon of Chriſt. For though God comprehended all the iſſue of *Abraham* in his couenant, yet doth *Paul* wiſely reaſon, that Chriſt is properly that ſeede in whom all nations were to be bleſſed, foraſmuch as we know that not all they were reckened his ſeede that were begotten of him according to the fleſh. For (to ſpeake nothing of *Iſmael* and other) how came it to paſſe, that of the two ſonnes of *Iſaac*, that is *Eſau* and *Iacob*, brethren borne at one birth, while they were yet togither in their mothers wombe, the one was choſen the other refuſed? Yea, how came it to paſſe that the elder was reiected and the yoonger onely tooke place? And how alſo came it to paſſe, that the greater part ſhould be forſaken? It appeareth therefore, that the ſeede of *Abraham* was principally reckened in one perſon, and that the promiſed ſaluation did neuer ſtand ſure till it came to Chriſt, whoſe office is to gather together the things that were ſcattered abroad. Therefore the firſt adoption of the choſen people did hang vpon the grace of the Mediator. Which though it be not in ſo plaine words expreſſed by *Moſes*, yet it ſufficiently appeareth that it was commonly knowen to all the godly. For before that there was any King create among the people, *Hanna* the mother of *Samuel* entreating of the felicitie of the godly, euen then ſaid thus in her ſong: God ſhall giue ſtrength to his King, and ſhall exalt the horne of his annointed. In which words ſhe meaneth that God ſhall bleſſe his Church. Wherewith alſo agreeth the oracle that is within a little after adioyned: The Prieſt whom I ſhall appoint ſhall walke before mine annointed. Neither is it to be doubted, but that the will of the heauenly Father was to haue the liuely image of Chriſt to be ſeene in *Dauid* and his poſteritie. Therefore meaning to exhort the godly to the feare of God, he biddeth them to kiſſe the Sonne. Wherewith this ſaying of the Goſpell alſo agreeth: He that honoureth not the ſonne, honoureth not the Father. Therefore although by falling away of ten tribes the kingdome decaied: yet it behooued the couenant to ſtand which God had made in *Dauid* and his ſucceſſors: as alſo he ſaid by the Prophets: I will not altogither cut off the kingdome, for *Dauid* my ſeruants ſake, and for *Hieruſalems* ſake, whom I haue choſen: but there ſhall remaine one tribe to thy ſonne. Where the ſame thing is repeated the ſecond & third time. It is alſo expreſſely added: I will afflict the ſeede of *Dauid*, but not for euer. Within a little ſpace of time after, it is ſaid: For *Dauid* his ſeruants ſake God hath giuen a light in *Hieruſalem*, to raiſe vp a Sonne, and to keepe *Hieruſalem* in ſafetie. Now when the ſtate grew toward deſtruction, it was ſaid againe: God would not ſcatter *Iuda* for *Dauid* his ſeruants ſake, becauſe he had ſpoken that he would giue a light to him and his ſonnes for euer. Finally, this is the ſumme, that all other being paſſed ouer, onely *Dauid* was choſen, vpon whom the good pleaſure of God ſhould reſt. As in another place it is ſaid: He hath refuſed the tabernacle of *Silo*, and the tabernacle of *Ioſeph*, and he hath not choſen the tribe of *Ephraim*, but he hath choſen the tribe of *Iuda*, the mount *Sion* which he hath loued. He hath choſen his ſeruant *Dauid* to feede *Iacob* his people, and *Iſrael* his inheritance. To conclude, it pleaſed God ſo to ſaue his Church, that the ſafetie and preſeruation thereof ſhould hang vpon that one head, and therefore *Dauid* crieth out, The Lord, the ſtrength of his people, the ſtrength of the ſaluations of his Chriſt. And by and by he addeth a praier: Saue thy people and bleſſe thine inheritance: meaning that the ſtate of the Church is with vnſeperable knot ioyned to the gouernment of Chriſt. And in the ſame meaning in another place: Lord ſaue vs: Let the King heare vs in the day that we ſhall call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence flie to the helpe of God, but becauſe they were hidden vnder the ſuccour of the King.

1.Sam.2.10.

Pſal.2.12. Iohn.5.23.

1.Reg.11.& 12.24.

1.King.11.29. 1.King.15.4. 1.King.11.34.

Pſal.77.60.67.

Pſal.20.10.

Which

Psal.118.25. 26. Which is gathered by another Psalme. Lord saue vs: Blessed is he that commeth in the name of the Lord. Where it is plaine enough, that the faithfull are called backe vnto Christ, that they may hope that they shall be saued by the hand of God. The same respect hath the other praier, where all the Church calleth vpon the mercie of God.

Psal.80.18. Let thy hand be vpon the man of thy right hand, vpon the sonne of man, whom thou hast preserued (or appointed) to thy selfe. For though the author of the Psalme bewaileth the scattering abroad of the whole people, yet he praieth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, and all

Lam.4.20. things to mans seeming destroyed, *Ieremie* lamenteth the ouerthrow of the Church, he doth principally complaine that by destruction of the kingdome all hope was cut off from the faithfull. Christ (saith he) the Spirit of our mouth is taken in our sinnes, to whom we said: In thy shadow we shall liue among the nations. Hereby now it sufficiently appeareth that because God cannot be mercifull to mankinde without the Mediatour, therefore Christ was alway set before the holy fathers in time of the law, to whom they might direct their faith.

The auncient Prophets neuer spake of the Churches deliuerance out of misery, but they taught withall, that through Christ they were deliuered.

3 Now, where comfort is promised in affliction, specially where the deliuerance of the Church is described, there the banner of affiance and hope is auaunced in Christ alone. God went out to the sauing of his people with his Messiah, saieth *Habacuc.* And so oft as the Prophets make mention of the restoring of the Church, they call backe the people to the promise made to *Dauid*, concerning the euerlasting continuance of the kingdome. And no maruell. For otherwise there had beene no assurance of the couenant. For which purpose serueth that notable answer of *Esay.* For when he saw that the vnbeleeuing king *Achaz* refused that which he had declared to him of the raising of the siege of *Hierusalem* and of present safetie, as it were sodainely, he passed ouer to Messias. Behold a Virgine shall conceiue and bring foorth a sonne, meaning indirectly that though the king and his people by their frowardnesse refused the promise offered vnto them, as though they did of purpose bend themselues to discredite the truth of God, yet the couenant should not be voide, but that the redeemer should come at his appointed time. Finally, it was the care of all the Prophets, to the end they might shew that God would be mercifull, alway to set out that kingdome of *Dauid*, whereupon hanged the redemption and euerlasting saluation. So

Habak.3.13. Esay 7.14.

Esay 55.3. *Esay* saith: I will make a couenant with you the faithfull mercies of *Dauid.* Behold I haue giuen him for a witnesse vnto nations, that is, because the faithfull when their state is at the worst, could not otherwise haue any hope, but by the meanes of him being witnesse, that God would be appeaseable toward thē. Likewise *Hieremie*, to raise them vp

Hier.23.6. being in dispaire, saith: Behold the daies come, wherein I will raise vp vnto *Dauid* a righteous branch, and then shall *Iuda* be saued, & *Israel* shall dwell in safetie. And *Ezechiel* saith, I will raise vp one sheephearde ouer my sheepe, euen *Dauid* my seruant. I the

Eze 34.23. Lord will be a God to them, and my seruant *Dauid* for a sheepeheard. And I will make a couenant of peace with them. Also in another place, after he had entreated of the in-

Eze 37.25. credible renewing, he saith: my seruant *Dauid* shall be their king, and there shall be one sheepeheard ouer all, and I will make an euerlasting couenant of peace with them. I gather here and there a few places out of many, because I onely meane to haue the readers put in minde, that the hope of all the godly hath alway beene reposed no where else but in Christ. And all the other Prophets also speake agreeable hereunto, as it is said in

Ose.1.12. *Osee.* The children of *Iuda* and the children of Israell shall be gathered together, and shall appoint to themselues one head. Which he afterward more plainely expoundeth,

Ose.3.5. The children of *Israel* shall returne, and shall seeke for the Lord their God, and *Dauid* their King. And *Michee* speaking of the returne of the people expressely saith,

Miche.2.13. Amos.9.11. The King shall goe before them, and the Lord in their head. So *Amos* meaning to praise the renewing of the people saith: I will in that day raise vp the tabernacle of *Dauid* that is fallen downe, and I wil hedge vp the gaps, and raise vp the places ouerthrowen, euen because that was the onely standard of saluation, to haue the royall glory to rise vp againe on high in the stocke of *Dauid*, which is fulfilled in Christ. Therefore

Zach.9.9. *Zacharie*, as his age was neerer to the appearing of Christ, so doth he more plainely crie out: be glad thou daughter of *Sion*, reioyce thou daughter of *Hierusalem*. Behold thy

thy King commeth, righteous and ſaued. Which agreeth with the place of the Pſalme before alleaged: The Lord the ſtrength of the ſaluations of his annointed, Lord ſaue vs. Where ſaluation is deriued from the head to the whole body. Pſal.28.8.

4 It was Gods will to haue the Iewes inſtructed with theſe prophecies, that to ſeeke for their deliuerance, they ſhould bend their eies directly to Chriſt. And though they had ſhamefully ſwarued, yet could not the remembrance of the generall principle be aboliſhed, that God by the hand of Chriſt, as he had promiſed to *Dauid*, would be the deliuerer of the Church, and ſo the couenant ſhould be of his owne free graunt, whereby God had adopted his choſen. Hereby it came to paſſe, that this ſong ſounded in the mouth of the children when Chriſt a little before his death entred into *Hieruſalem*, Hoſanna to the Sonne of *Dauid*. For it appeareth that it was commonly knowen and ſpoken of, and according to common vſe that they ſung that the onely pledge of Gods mercie remained vnto them, in the comming of the Redeemer. For this cauſe Chriſt himſelfe, to make his Diſciples plainly and perfectly beleeue in God, biddeth them to beleeue on himſelfe, Beleeue yee in God (ſaith he) then beleeue alſo in me. For though (to ſpeake properly) Faith climeth vp from Chriſt to the father, yet he meaneth that the ſame Faith, albeit it reſt vpon God, doth by little and little vaniſh away vnleſſe he become a meane to holde it in aſſured ſtedfaſtneſſe. Otherwiſe the Maieſtie of God is too high for mortall men, which creepe vpon the ground like wormes, to attaine vnto it. Wherefore I allow that common ſaying, that God is the obiect of Faith, but in ſuch ſort that it needeth correction. Becauſe Chriſt is not in vaine called the inuiſible Image of God, but by this title we are put in minde, that if we finde not God in Chriſt, ſaluation cannot be knowen vnto vs. For although among the Iewes, the Scribes and Phariſies had darkened with falſe inuentions, that which the Prophets had ſpoken concerning the Redeemer: yet Chriſt tooke it for a thing confeſſed as receiued by common conſent, that there was none other remedie in a diſpaired caſe, and none other meane of deliuering the Church, but by giuing the Mediator. In deede that was not commonly knowen among the people as it ought to haue beene, which *Paul* teacheth, that Chriſt is the ende of the Law. But how true and aſſured it is, doth plainely appeare by the Law and the Prophets. I ſpeake not yet of Faith, becauſe there ſhall be elſewhere a more conuenient place for it. Onely let the Readers hold this as faſt ſtabliſhed, that the firſt degree of godlineſſe be, to acknowledge God to be a Father, vnto vs, to defend, gouerne, and cheriſh vs, till he gather vs together into the euerlaſting inheritance of his kingdome: and that hereby it plainly appeareth which we ſaid euen now, that the knowledge of God which bringeth ſaluation, ſtandeth not without Chriſt, and that therefore from the beginning he hath beene ſet foorth vnto all the elect, that they ſhould looke vpon him, and that in him ſhould reſt all their affiance. According to this meaning writeth *Ireneus*, that the Father which is vnmeaſurable, is in his Sonne meaſured, becauſe he hath applied himſelfe to the meaſure of our capacitie, leaſt he ſhould drowne our minds with the vnmeaſurableneſſe of his glory. Which thing the phrentike men not conſidering, do wreſt a profitable ſentence to a wicked fantaſie, as though there were in Chriſt but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing elſe, but that God is comprehended in Chriſt alone. That ſaying of *Iohn* hath alwaies beene true. He that hath not the Sonne, neither hath he the Father. For though in old time many did boaſt that they worſhipped the ſoueraigne God, the maker of heauen and earth: yet becauſe they had no Mediator, it was impoſſible that they ſhould truely taſte of the mercie of God, and ſo be perſwaded that he was their Father. Therefore becauſe they knew not the head that is Chriſt, the knowledge of God was but vaine among them, whereby alſo it came to paſſe, that at length falling into groſſe and filthie ſuperſtitions, they bewraied their owne ignorance. As at this day the Turks although they report with full mouth, that the Creator of heauen and earth is their God, yet doe they thruſt an idoll in place of the true God while they ſwarue from Chriſt.

It was a common principle generally retained among ſt the Iewes, though not ſo perfectly vnderſtood as behoued, that their deliuerer ſhould be Chriſt, without whoſe knowledge all other nations vainely worſhipped God. Mat.21.9. Iohn.14.1. Col.1.15. Rom.10.4. 1.Iohn.2.23.

THE

THE SEVENTH CHAPTER.

That the Law was giuen, not to hold ſtill the people in it, but to nouriſh the hope of ſaluation in Chriſt, vntill his comming.

The law was giuen by Moſes to nouriſh men in hope of ſaluation by Chriſt, as appeareth by the often mention which he maketh of the couenant, and by the whole forme of ceremonies and ſeruice therein preſcribed, which without ſpirituall relation vnto this were vaine and idle.

BY this continuall proceſſe that we haue rehearſed, may be gathered, that the law was added about fower hundred yeeres after the death of *Abraham*, not for this intent to leade away the choſen people from Chriſt: but rather to keepe their mindes in expectation vntill his comming, to kindle a deſire of him, and to confirme them in looking for him, that they ſhould not waxe faint with long tariance. I meane by this word Law, not onely the ten commaundements, which preſcribe a rule how to liue godlily and righteouſly; but alſo the forme of religion deliuered by the hand of *Moſes*. For *Moſes* was not made a lawgiuer to aboliſh the bleſſing promiſed to the kindred of *Abraham*: but rather we ſee how euery where he putteth the Iewes in remembrance of the free couenant made with their Fathers whoſe heires they were, as if he had beene ſent to renew the ſame. That was moſt plainly ſet foorth by the ceremonies. For what were more vaine and fond, than for men to offer vp loathſome ſtinke of the fat of cattell, to reconcile themſelues to God thereby: to flee to the ſprinkling of water or bloud to waſh away their filthineſſe? Finally, all the ſeruice of God appointed in the law (if it be conſidered by it ſelfe, and doe not containe ſhadowes and figures, which the trueth ſhould anſwere vnto) ſhall be but a very mockerie. Wherefore not without a cauſe both in *Stephens* ſermon, and in the Epiſtle to the *Hebrues*, is that place ſo diligently weyed. Where God commaundeth *Moſes* to make all things pertaining to the tabernacle, according to the paterne that had beene ſhewed him in the mount. For if there had not beene ſome ſpirituall thing appointed that they ſhould tend vnto, the Iewes ſhould no leſſe haue fondly ſpent their labour in them, than the Gentiles did in their trifles. Prophane men that neuer earneſtly applied the ſtudie of godlineſſe, can not without loathſome tediouſneſſe abide to heare ſo many ſundry faſhions of vſages: and they not onely marueil why God wearied his people with ſuch a heape of ceremonies, but alſo they deſpiſe and ſcorne them as childrens plaies. And the cauſe is, for that they conſider not the end, from which if the figures of the law be ſeuered, they muſt needes be condemned of vanitie. But that ſame figure ſheweth, that God did not therefore commaund ſacrifices becauſe he would occupie them that worſhipped him with earthly exerciſes, but rather to raiſe vp their mindes higher. Which may alſo plainly appeare by his nature: for as he is ſpirituall, ſo he is delighted with no other worſhipping but ſpirituall. This doe the ſayings of the Prophets teſtifie, wherein they rebuke the Iewes of ſluggiſhneſſe, for that they thought that any ſacrifices were of any value with God. Is that becauſe their purpoſe is to derogate any thing from the law? No, but according as they were true expoſitors of the law, ſo they would by this meane haue mens eies directed to the marke from which the common people ſtraied. Now by the grace offered to the Iewes it is certainly gathered, that the law was not voide of Chriſt. For *Moſes* did ſet foorth vnto them this end of the adoption, that they ſhould become a prieſtly kingdome to God. Which they could not obtaine vnleſſe there were had for the meane thereof a great and more excellent reconciliation than by the bloud of beaſts. For what is leſſe likely than *Adams* children, which by inheritably deſcending infection are all borne the bondſlaues of ſinne, to be aduanced to royall dignitie, and ſo to become partakers of the glory of God, vnleſſe that ſo excellent a benefit ſhould come vnto them from elſewhere than from themſelues? Alſo how could the right of Prieſthood remaine in force among them, who by filthineſſe of ſinnes were abhominable to God, vnleſſe they had bene conſecrate in a holy head? Wherefore *Peter* doth very aptly turne that ſaying of *Moſes*, where he teacheth, that the fulneſſe of grace, the taſte whereof the Iewes had taken vnder the law, was giuen in Chriſt: Yee are (ſaith he) a choſen kindred, a kingly Prieſthood. For to this end tendeth that turning of the words, to ſhew that they, to whom Chriſt appeared by the Goſpell, haue obtained more than their Fathers, becauſe they are all endued both with Prieſtly and Kingly honour, that truſting vpon their Mediatour,

A&t. 7. 44.
Heb. 8. 5.
Exod. 25. 40.

Exod. 19. 6.

1. Pet. 2. 9.

tour they may freely be bold to come foorth into the ſight of God.

2 And here by the way it is to be noted, that the kingdome which at length was erected in the houſe of *Dauid*, is part of the law, and contained vnder the miniſterie of *Moſes*. Whereupon followeth, that aſwel in all the kindred of the *Leuites* as in the poſtetie of *Dauid*. Chriſt was ſet before the eies of the old people as in a double loking glaſſe. For, I ſaid euen now, they could not otherwiſe be before God either Kings or Prieſts, which were both the bondſlaues, of ſinne and death, and defiled by their owne corruption. Hereby appeareth that that ſaying of *Paul*, is moſt true, that the Iewes were holden as vnder the keeping of a ſchoolemaſter, till the ſeede came for whoſe ſake the promiſe was giuen. For, becauſ Chriſt was not yet familiarly knowen, they were like vnto children, whoſe weakeneſſe could not yet beare a full knowledge of heauenly things, but how they were by ceremonies, as it were led by the hand to Chriſt, is ſpoken before, & may be better vnderſtanded by many teſtimonies of the Prophets. For although it was commanded them to come dayly with new ſacrifices to appeaſe God: yet *Eſay* promiſeth that all their ſinnes ſhall be clenſed with one only ſacrifice. Wherewith *Daniel* agreeably ſaith: the Prieſts appointed of the tribe of *Leui*, did enter into the Sanctuarie: but of the onely Prieſt it was once ſaid, that by an oath he was choſen of God to be a prieſt for euer, according to the order of *Melchiſedec*. At that time the annointing with oyle was viſible: but *Daniel* by his viſion pronounceth that there ſhall be another maner of annointing. And becauſe I will not tarry vpon many examples, the Author of the Epiſtle to the *Hebrues* euen from the fourth Chapter to the eleuenth doth largely and plainly enough ſhew, that the ceremonies are nothing woorth & vaine till we come to Chriſt. As concerning the ten commandements: that leſſon of *Paul* is likewiſe to be kept in minde, that Chriſt is the end of the law vnto ſaluation, to euery one that beleeueth. And an other leſſon, that Chriſt is the Spirit that quickneth the letter which of it ſelfe ſlaieth. For in the firſt of theſe two, he meaneth that righteouſnes is vainly taught by commandements, vntill Chriſt doe giue it both by free imputation and by the Spirit of regeneration. Wherefore he worthily calleth Chriſt the fulfilling or end of the law. Becauſe it ſhould nothing profite vs to know what God requireth of vs, vnleſſe he did ſuccour vs fainting and oppreſſed vnder the yoke and vntollerable burden. In another place he teacheth that the law was made for tranſgreſſions, that is to bring men to humilitie, being proued guiltie of their owne damnation. And becauſe this is the true and onely preparation to ſeeke Chriſt, whatſoeuer he teacheth in diuerſe words doe all very well agree togither. But becauſe he then was in contention with peruerſe teachers, which fained that we doe deſerue righteouſneſſe by the workes of the law, to confute their errour, he was compelled ſometime to ſpeake preciſely of the bare law, which yet otherwiſe is clothed with the couenant of free adoption.

How the law both ceremoniall and morall led the people of God vnto Chriſt.

Gal. 3. 24.

Eſay. 53. Dan. 9.

Pſal. 110. 4.

Rom. 10. 4.

2. Cor. 3. 6.

Gal. 3. 9.

3 But now it is good to know, how being taught by the morall law, we are made more inexcuſable, that our own guiltineſſe may mooue vs to craue pardon. If it be true that we be taught perfection of righteouſneſſe in the law: then this alſo followeth, that the abſolute keeping thereof is perfect righteouſneſſe before God, that is, whereby a man may be deemed & accounted righteous before the heauenly throne of iudgement. Wherefore *Moſes* whē he had publiſhed the law, doubted not to proteſt before heauen and earth, that he had ſet before *Iſrael* life and death, good and euill. And we may not denie, but that the reward of eternall ſaluation belongeth to the vpright obedience of the law, as the Lord hath promiſed it. Againe, yet it is good to examine, whether we performe that obedience, vpon deſert whereof we may conceiue a truſt of that reward. For to what ſmall purpoſe is it, to ſee the reward of eternall life ſet in keeping of the Law, vnleſſe we further know whether we may by that way attaine to eternall life? But herein the weakeneſſe of the law doth ſhew it ſelfe. For becauſe that keeping of the Law is found in none of vs all, we are excluded from the promiſes of life, and doe fall into curſe onely. I doe not now tell what doth come to paſſe, but what needes muſt come to paſſe. For whereas the doctrine of the law is farre aboue the power of man, he may indeede a farre off, looke at the promiſes, but yet not gather any fruit of them. Therefore this one thing remaineth, that by the goodnes of them he may the better wey his owne miſerie, while he conſidereth, that all hope

Although the law doe promiſe and would no doubt performe life vnto them that keepe the law, yet can we looke for no fruite at all by thoſe promiſes, but feele our owne miſerie therby the more increaſed becauſe of our weakenes which anſwereth not the righteouſnes preſcribed by the Law.

Deut. 30. 19.

of ſaluation being cut off, death doth certeinly hang ouer him. On the other ſide doe preſſe vs terrible penall lawes, which doe hold entangled and faſt bound, not onely a few of vs, but euery one without exception: they preſſe vs, I ſay, and doe purſue vs, with an vnappeaſable rigour, ſo that we may ſee moſt preſent death in the law.

The promiſes of the law being conditionall, are not of no effect vnto vs, though we be vnable to performe the condition, becauſe our not performing is through mercy pardoned, and our weake obedience accepted and rewarded, as if it were full performance.

4 Therefore if we looke onely vpon the law, we can doe nothing but be diſcouraged, be confounded, and deſpaire, foraſmuch as by it we are all damned and curſed, and kept far off from the bleſſedneſſe that he offreth to them that worſhip him. Wilt thou ſay then, Doth the Lord ſo mocke vs? For how ſmally doth it differ from mocking, to ſhew foorth a hope of felicitie, to allure and exhort men vnto it, to proteſt, that it is laid open for vs, when in the meane ſeaſon the entry vnto it is forecloſed and impoſſible to be come to? I anſwere: although the promiſes of the law, in ſo much as they are conditionall, doe hang vpon the perfect obedience of the law, which can no where be found, yet are they not giuen in vaine. For when we haue learned that they ſhall be voide and of no effect vnto vs, vnleſſe God embrace vs with his free goodneſſe without regard of our works, and vnleſſe we doe embrace by faith the ſame goodneſſe giuen vs by the Goſpell, then want they not their effectualneſſe, yea with their condition annexed. For then he doth ſo freely giue all things vnto vs, that he addeth this alſo to the heape of his bountifulneſſe, that not refuſing our halfe full obedience, and remitting ſo much as it wanteth of full performance, he ſo maketh vs to enioy the fruit of the promiſes of the law, as if we our ſelues had fulfilled the condition. But we will at this preſent proceede no further in this matter, becauſe it ſhall be more largely to be entreated of, when we ſhall ſpeake of the iuſtification of Faith.

The law is therefore ſaid to be impoſſible for men to performe becauſe no man euer hitherto hath beene, and the ſcripture teacheth that no man ſhall be ſo perfect.

5 Whereas we ſaid that it is impoſſible to keepe the law, that is in few words to be both expounded and prooued. For it is woont among the people commonly to be accounted an opinion of great abſurditie, ſo farre that *Hierome* doubted not to pronounce it accurſed: what *Hierome* thought, I doe nothing ſtay vpon: as for vs, let vs ſearch what is trueth. I will not here make long circumſtances of diuers ſorts of poſſibilities. I call that impoſſible, which both neuer hath beene, and alſo is hindered by the ordinance and decree of God, that it neuer hereafter may be. If we record from the fartheſt time of memorie, I ſay that there hath none of the holy men, that being clothed with the bodie of death, hath euer attained to that full perfection of loue, to loue God with all his heart, with all his minde, with all his ſoule, with all his power: Againe, that there hath beene none that hath not beene troubled with concupiſcence. Who can ſay nay? I ſee in deede what maner holy men fooliſh ſuperſtition doth imagine vnto vs, euen ſuch whoſe pureneſſe the heauenly Angels doe ſcarcely counteruaile: but againſt both the Scripture and proofe of experience. I ſay alſo, that there ſhall none hereafter be, that ſhall come to the marke of true perfection, vnleſſe he be looſed from the burden of his bodie. For this point there are open teſtimonies of Scripture. *Salomon* ſaid, there is not a righteous man vpon the earth that ſinneth not. 1 Reg. 8. 46. And *Dauid* ſaid: euery liuing man ſhall not bee iuſtified in thy ſight. *Iob* in many places affirmeth the ſame. But *Paul* moſt plainly of all: that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. And by no other reaſon he proueth that all that are vnder the law are ſubiect to the curſe, but becauſe it is written, that curſed are all they that do not abide in all the commandements thereof: meaning, or rather taking it as a thing confeſſed, that no man can abide in them. And whatſoeuer is foreſpoken by the Scriptures, that muſt be holden for perpetuall, yea and neceſſarie. With ſuch ſubtletie did the *Pelagians* trouble *Auguſtine*, ſaying, that there is wrong done to God, to ſay that he doth commaund more than the faithfull are able by his grace to perfourme. *Auguſtine*, to auoide their cauillation confeſſed, that the Lord might in deede, if he would, aduance a mortall man to the pureneſſe of Angels: but that he neither hath done ſo at any time, nor will doe, becauſe he hath otherwiſe affirmed in the Scriptures. And that doe I alſo not denie. But I adde further, that it is inconuenient to diſpute of his power againſt his trueth, and that therefore this ſentence is not ſubiect to cauillations if a man ſhould ſay, that that thing is impoſſible to be, whereof the Scriptures doe pronounce that it ſhall not be. But if they diſpute of the word: when the Diſciples asked the Lord, who may be ſaued, he anſwered with men indeede

1 Reg. 8. 46. Pſal. 143. 2. Gal. 3. 10.

Deut 27. 26.

Lib. de nat. & gratia.

deede it is impossible, but with God all things are possible. Also *Augustine* with a most strong reason stiffley defendeth, that in this fleth we neuer yeelde to God the due loue that we owe him. Loue (saith he) so followeth knowledge, that no man can perfectly loue God, but he that hath first fully knowen his goodnesse. We, while we wander in this world, see by a glasse and in a darke speech: it followeth therefore, that our loue is vnperfect. Let this therefore remaine out of controuersie, that in this fleth it is impossible to fulfill the law, if we behold the weakenesse of our owne nature, as it shall yet also in another place be prooued by *Paul.*

Mat.19 25. Lib.de spiritu & litera.

6 But that the whole matter may be more plainly set foorth: let vs in a compendious order gather vp together the office and vse of the law which they call Morall. Now, as far as I vnderstand, it is contained in these three parts. The first is, that while it sheweth to euery man the righteousnesse of God, that is, the righteousnesse which onely is acceptable to God, it admonish, certifie, prooue guiltie, yea and condemne euery man of his own vnrighteousnes. For so is it needfull that man blinded and drunk with loue of himselfe, be driuen both to the knowledge and the confession of his owne weakenesse, and vncleannesse: for as much as if his vanitie be not euidently conuinced, he swelleth with mad affiance of his owne strength, and can neuer be brought to thinke of the slendernesse thereof, so long as he measureth it by the proportion of his owne will. But so soone as he beginneth to compare his strength to the hardnesse of the law, there he findeth matter to abate his courage. For howsoeuer he before conceiued a great opinion of it, yet by and by he feeleth it to pant vnder so great a burden, and then to shake and falter, at last euen to fall downe and faint. So being taught by the schooling of the law, he putteth off that arrogancie wherewith before he was blinded. Likewise he is to be healed of another disease of pride, whereof we haue said that he is sicke. So long as he is suffered to stand to his owne iudgement, he deuiseth hypocrisie in steede of righteousnesse, wherewith being contented, he riseth vp in courage, by I wot not what forged righteousnesse, against the grace of God. But so soone as he is compelled to try his life by the balance of the law, then leauing the presumption of the counterfeit righteousnesse, he seeth himselfe to be an infinite space distant from holinesse: Againe, that he floweth full of iufinite vices, whereof before he seemed cleane. For the euils of lust are hidden in so deepe and crooked priuie corners, that they easily deceiue the sight of man. And not without cause the Apostle saith, that he knew not lust, except the law had said: Thou shalt not lust: because except it be by the law disclosed out of her lurking holes, it destroyeth miserable man so secretly, that he see'eth not the deadly dart thereof.

Rom 8.3. *The first vse of the morall law to make men know their owne vnrighteousnes, that they be not besotted through selfe-liking, nor deceiued with a vaine shadow of holinesse in steed of that which is sound and perfect.*

7 * So the law is like a certaine looking glasse wherein we behold, first our weaknesse, and by that our wickednesse, and last of all by them both our accursednesse, euen as a glasse representeth vnto vs the spots of our face. For when power faileth man to follow righteousnesse, then must he needs sticke fast in the mire of sinnes. And after sinne by and by followeth curse. And of how much the greater transgression the law holdeth vs guiltie and conuict, with so much the more grieuous iudgement it condemneth vs. For this purpose maketh the saying of the Apostle, that by the law is the knowledge of sinne. For there he speaketh onely of the first office of the law, the proofe whereof is in sinners not yet regenerate. And like to this are these two sayings, that the law entred that sinne might abound, and therefore that it is the ministration of death that worketh wrath and slaieth. For without doubt so much more groweth iniquitie with how much more vnderstanding of sin the conscience is striken, because vnto breach of law is added obstinacie against the maker of the law. It followeth therefore that the law armeth the wrath of God to the destruction of the sinner, because of it selfe it can do nothing but accuse, condemne & destroy. And as *Augustine* writeth, if the spirit of grace be absent, the law is present with vs, onely to this end, to accuse vs & kill vs. And yet when this is said, neither is the law dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the law, then plainly the onely knowledge of it were sufficient to saluation. But forasmuch as our fleshly and corrupt nature fighteth, as an enemie with the spirituall law of God, and is nothing amended with the discipline thereof,

Rom.7.7 * *It is no dishonour to the law of God to say that it doth but represent vnto vs our inhabilitie to obey, our disobeying, and our cursed estate through disobedience: because in this we are taught both how our owne wickednes hindereth vs from enioying the blessednes of the law, and how the mercie of God aboundeth in giuing vs that blessednes from which our owne wickednes doth in it selfe exclude vs.* Rom.3.22. Rom.5.20. 2.Cor.3. Rom.14.15. Decorre.& grat. vide Ambros. cap.1.de Iac. & vita beata. cap 6.

this followeth that the law which was giuen for ſaluation, (if it had found fit hearers) turneth to the occaſion of ſinne and death. For ſith we are all prooued tranſgreſſours of it, the more plainely that it openeth the righteouſneſſe of God, ſo much the more on the other ſide it diſcloſeth our iniquitie: the more ſurely that it confirmeth the reward of life and ſaluation laid vp for righteouſneſſe, ſo much the more aſſured it maketh the deſtruction of the wicked. So farre is it off therefore that theſe ſayings ſhould be to the diſhonour of the law, that they much auaile to the more glorious commendations of Gods bountie. For truely it heereby appeareth that we are hindred by our owne wickedneſſe, and peruerſneſſe, that we enioy not the bleſſedneſſe of life ſet openly abroad for vs by the law. Whereby the grace of God that helpeth vs without the ſuccour of the law, is made ſo much the ſweeter, and the mercie more louely that giueth it vnto vs, whereby we learne that he is neuer wearied with often doing vs good and heaping new gifts vpon vs.

The end why the law doth bring men to the ſight of their owne miſery, is not that they might deſpaire, but that forſaking all confidence in themſelues, they might reſt vpon the mercie of God in Ieſus Chriſt alone. Rom. 3. 19. Rom. 11. 32.

8 And whereas the iniquitie and condemnation of vs all is ſealed by the teſtimonie of the law, it is not done for this purpoſe (if at leaſt we well profit in it) to make vs fall downe with deſpaire, or with diſcouraged mindes to tumble downe headlong. Indeede the reprobate are amaſed after that maner, but that is by reaſon of their obſtinacie, but with the children of God there behoueth to be another end of inſtruction. I graunt the Apoſtle teſtifieth that we are all condemned by iudgement of the law, that euery mouth may be ſtopped, and that all the world may become bound vnto God: but yet the ſame Apoſtle in another place teacheth, that God hath concluded all vnder vnbeliefe, not to deſtroy all, or to ſuffer all to periſh, but that he might haue mercie of all, that leauing the fooliſh opinion of their owne ſtrength, they might vnderſtand, that they ſtand and are vpholden by the onely hand of God: that they being naked & emptie, may flee to his mercie, that they may reſt themſelues wholly vpon it, hide themſelues wholly in it, take hold of it alone in ſteede of righteouſneſſe and merits, which is laid open in Chriſt for all men whoſoeuer they be that with true faith doe deſire and looke for it. For God in the commaundements of the law appeareth but a rewarder of perfect righteouſneſſe, whereof we all are deſtitute, and on the other ſide a rigorous iudge of euill doings. But in Chriſt, his face ſhineth full of grace and lenetie, euen toward the wretched and vnworthy ſinners.

Man being condemned of ſin by the law, the effect thereof in the good is the craning of helpe from God, in the bad their deſpairing of themſelues without aſpiring to any helper. Epiſt. 89. Epiſt. 200. Epiſt. 90. Lib. de correp. & gratia. In Pſal. 70. In Pſal. 118. Ser. 27.

9 Of profiting, to craue the grace of his helpe, *Auguſtine* ſpeaketh oft, as when he writeth to *Hilarie*, The law commaundeth that endeuouring to doe the things commaunded, and being wearied with our weakneſſe vnder the law, we ſhould learne to aske the helpe of grace. Againe to *Aſelius*: The profit of the law is to conuince man of his owne weakneſſe, and compell him to craue the Phiſicke of grace that is in Chriſt. Againe to *Innocent* of *Rome*: The law commaundeth, and grace miniſtreth ſtrength to doe. Againe to *Valentine*: God commaundeth thoſe things that we cannot doe, that we may learne to know what to aſke of him. Againe: The law was giuen to accuſe you, that being accuſed you ſhould feare, that fearing you ſhould craue pardon, and not preſume of your owne ſtrengthes. Againe: The law was giuen for this purpoſe, of great to make litle, to ſhew that thou haſt no ſtrength of thine owne to righteouſneſſe, that thou as poore, vnworthy and needie, ſhouldeſt flee vnto grace. After, he turneth his ſpeech to God and ſaith: Doe ſo Lord, doe ſo mercifull Lord, command that which cannot be fulfilled: yea, commaund that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their owne ſtrength, euery mouth may be ſtopped, and no man may thinke himſelfe great. Let all be litle ones, and let al the world be guiltie before thee. But I am not wiſe to heape vp ſo many teſtimonies, ſith that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirit and Letter. The ſecond profiting he doth not ſo liuely deſcribe, either becauſe he knew that it did hang vpon the former, or becauſe he did not ſo well vnderſtand it, or becauſe he wanted words wherewith diſtinctly and plainly to expreſſe his meaning of it, which yet he rightly conceiued: but this firſt office of the law is not idle euen in the reprobate alſo. For though they go not thus far forward with the children of God, that after the throwing downe of their fleſh they be renued & flouriſh againe in the inward man, but amaſed with the firſt terror do lie ſtil in deſperatiõ: yet it ſerueth to ſhew

foorth

foorth the equitie of Gods iudgement, that their conſciences be tolled with ſuch waues. For they euer willingly deſire to make ſhift againſt the iudgement of God. Now while the ſame is not yet opened, they yet ſo aſtoniſhed with the teſtimonie of the law and their conſcience doe bewray in themſelues what they haue deſerued.

10 The ſecond office of the law, is that they which are touched with no care of that which is iuſt and right, vnleſſe they be compelled, when they heare the terrible penall ordinances therein, may be reſtrained at leaſt with feare of puniſhment. But they are reſtrained, not becauſe their inward minde is mooued or affected withall, but becauſe being as it were bridled, they withhold their hand from outward worke and doe keepe in their peruerſneſſe within them, which otherwiſe they would haue outragiouſly poured out. Thereby they become truely neither the better, nor the more righteous before God. For although being letted either by feare or ſhame, they dare not put that in practiſe which they haue conceiued in their minde, nor openly blow abroad the rages of their luſt: yet haue they not a heart framed to the feare and obedience of God, yea, the more that they hold backe themſelues, ſo much the ſtronger within they are kindled, they burne, they boile, readie to doe any thing, and to breake foorth any whether, if this terrour of the law did not ſtay them. And not that onely, but alſo they moſt ſpitefully hate the law, and doe deteſt God the lawmaker, ſo that if they could, they would very faine take him away, whom they cannot abide, neither when he commaundeth righteous things, nor when he reuengeth him vpon the deſpiſers of his Maieſtie. In ſome indeed more darkly, and in ſome more plainly, but in all generally that are not regenerate, is this feeling, that they are drawen to the following of the law not by willing ſubmiſſion, but reſiſting and againſt their wils, onely by violence of feare. But this conſtrained and enforced righteouſneſſe is neceſſarie for the publick common ſtate of men, the quiet whereof is herein prouided for, while order is taken that all things be not confounded with vprore, which would come to paſſe, if all things were lawfull for all men. Yea, it is not vnprofitable for the children of God to be exerciſed with this Schooling, ſo long as they before their calling being yet deſtitute of the ſpirit of ſanctification, are ſtill wanton with the folly of the fleſh. For when they are drawen backe, though it be but from outward licentiouſnes, by the terror of Gods vengeance, although for that they are not yet tamed in minde, they goe for the preſent time but a litle forward, yet they partly grow in vre to beare the yoke of Chriſt. ſo that when they are called, they be not altogether rude and raw to diſcipline, as to a thing vnknowen. This office the Apoſtle ſeemeth properly to haue touched, when he ſaith that the law was not ſet for the righteous man, but for the vnrighteous and diſobedient, wicked and ſinners, euill doers and prophane men, ſlayers of their parents, and murtherers, fornicators, Sodomites, robbers of children, lyers and periured men, and whatſoeuer elſe is againſt ſound doctrine. For he ſaith, that it is a ſtay to the wilde outraging luſtes of the fleſh, that elſe would ſtray abroad without meaſure.

The ſecond office of the law is the bridling of their vnruinneſſe through feare of puniſhment, whom the ſpirit of ſanctification hath not yet endued with an inward heartie deſire otherwiſe to ſerue God.

1. Tim. 1. 9.

11 But to both may that be applied which he ſaith in another place, that the law was to the Iewes a ſchoolemaſter to Chriſt, for there are two ſorts of men, whom with her ſchooling ſhe leadeth by the hand to Chriſt. The one ſort, of whom we firſt ſpake, becauſe they are too full of affiance of their owne ſtrength or righteouſneſſe, are not meete to receiue the grace of Chriſt, vnleſſe they be firſt emptied: therefore the law bringeth them downe to humilitie by knowledge of themſelues, that ſo they may be prepared to deſire that which before they thought they wanted not. The other ſort neede a bridle to be holden backe, leaſt they ſo giue looſe the reines to the wantonneſſe of their fleſh, that they fall off altogether from all ſtudie of righteouſneſſe. For where the ſpirit of God doth not yet gouerne, there ſometime luſtes doe ſo boyle, that it is in great perill leaſt they throw downe the ſoule that is ſubiect to them into the forgetfulnes & deſpiſing of God: and ſo would it come to paſſe if God did not with this remedie prouide for it. Therefore thoſe whom he hath appointed to the inheritance of his kingdome, if he do not by and by regenerate them, he keepeth them by the works of the law vnder feare, vntill the time of his viſitation, not that chaſt and pure feare ſuch as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be taught by introduction to true godlines. Of this we haue ſo many

Both ſorts of men ſchooled by the terrour of the law as well they that would otherwiſe thinke too highly of their owne righteouſneſſe as they which too boldly would follow the ſway of their owne luſt.

Gal. 3. 24.

prooues, that it needeth no example. For whosoeuer haue any time continued in not knowing of God, will confesse that this happened vnto them, that they were holden by the bridle of the Law in some feare and obedience of God, vntill the time that being regenerate by his Spirit, they began hartily to loue him.

The third office of the law respecting properly them that are regenerated by the spirit of grace, is first to instruct them what the will of God is, and secondly to breede in them eger desire still more and more to goe forward in obseruing it.

12 The third vse, which is also the principall vse, and more neerely looketh vnto the proper end of the Law, concerneth the faithfull, in whose harts alreadie liueth and reigneth the Spirit of God. For although they haue the law written and grauen in their harts by the finger of God, that is to say, be so affectioned and minded by the direction of the spirit that they desire to obey God, yet doe they still two waies profit in the law. For it is to them a very good meane, whereby they may daily better and more assuredly learne what is the will of the Lord which they aspire vnto, and may be confirmed in the vnderstanding thereof. As if a seruant be alreadie bent with all the affection of his hart, to please his Lord: yet hath he neede diligently to search out and marke the fashions of his Lord, that he may frame and apply himselfe vnto them. And let none of vs exempt himselfe from this neede. For no man hath hitherto attained to so great wisedome, but that he may by dayly instruction of the law get new profit in proceding to the purer knowledge of Gods will. Then because we neede not onely doctrine but also exhortation: this other profit shall the seruant of God take by the law, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slipperie way of offending. For after this maner, must these holy ones driue forward themselues, which with how great cheerefulnesse so euer they trauaile to Godward according to the spirit, yet they are alway loaden with the sluggishnesse of the flesh, that they proceede not with such full readinesse as they ought. To this flesh is the law giuen as a whip, that like a slowe and dull Asse it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the flesh, it shall be a continuall pricke that suffereth him not to stand still. Euen to this vse *Dauid* had respect, when he did set foorth the law with those notable praises: The law of the Lord is vndefiled, conuerting Soules: the iustices of the Lord are vpright, & chearing harts: the cõmandement of the Lord is bright, that giueth light to the eies, &c. Againe: A lanterne to my feete is thy word, and a light vnto my pathes, and innumerable other that he rehearseth in all that Psalme. Neither are these things against the sayings of *Paul*, wherein is shewed, not what vse the Law ministreth to the regenerate, but what it is able to giue to man of it selfe. But here the Prophet reporteth with how great profit the Lord doth instruct them by reading of the Law, to whom he inwardly inspireth a readinesse to obey. And he taketh hold not of the Commandements onely, but also of the promise of grace annexed to the things which onely maketh the bitternes to waxe sweete. For what were lesse amiable than the Law, if it should onely with requiring and threatning trouble soules carefully with feare, and vexe them with terror? But specially *Dauid* sheweth, that he in the law conceiued the Mediator, without whom there is no delite or sweetenesse.

Psal. 19.8.

Psal. 119.105.

The Law because it ingendreth death is not therefore to be shaken off, but must be followed as a rule which serueth to direct all the actions of our life.

13 Which while some vnskilfull men cannot discerne, they boldly shake away all *Moses*, and bid the two tables of the law farewell, because they thinke it is not agreeable for Christians to cleaue to that doctrine that conteineth the ministration of death. Let this prophane opinion depart farre out of our minds. For *Moses* taught excellently well, that the same law which with sinners can engender nothing but death, ought in the holy to haue a better and more excellent vse. For thus, when he was readie to die, he openly said to the people: Lay your harts vpon all the words that I doe testifie to you this day, that ye may commit them to your children, that ye may teach them to keepe, to doe, and to fulfill all the things that are written in the volume of this law, because they are not vainely commanded you, but that euery one should liue in them. But if no man can denie that there appeared in it an absolute paterne of righteousnesse, then either we must haue no rule at all to liue iustly and vprightly, or else it is not lawfull for vs to part from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *Dauid* maketh the life of a righteous man continually busied in the meditation of the law, let vs not referre that to one age onely, because it is most meete for all ages to the end of the world: and let vs not therefore

Deut. 31.6.

Psal. 1.2.

therefore be frayed away, or flee from being instructed by it, because it appointeth a much more exact holynesse then we shall performe, while we shall carry about the person of our body. For now it executeth not against vs the office of a rigorous exacter that will not be satisfied, but with his full taske perfourmed: but in this perfection whereunto it exhorteth vs, it sheweth vs a marke, toward which in all our life to endeuor, is no lesse profitable for vs, than agreeable with our duetie. In which endeuour if we faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord will graunt vs to attaine to that marke, toward which our endeuours doe trauaile a farre off.

14 Now therefore, whereas the Law hath toward the faithfull a power to exhort, not such a power as may binde their consciences with curse, but such as with often calling on, may shake off sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliuerance from the curse thereof, doe say, that the Law is abrogate to the faithfull. (I speake yet of the Law morall) not that it doth no more command them that which is right, but onely that it be no more vnto them that which it was before, that is, that it doe no more, by making afraid and confounding their consciences, damne and destroy them. And truly such an abrogation of the Lawe, *Paul* doth plainely teach, and also that the Lord himselfe spake of it, appeareth by this, that he would not haue confuted that opinion that he should dissolue the lawe, vnlesse it had beene commonly receiued among the Iewes. But forasmuch as it could not rise causelesly and without any colour, it is likely that it grew vpon false vnderstanding of his doctrine, as in a maner all errours are wont to take occasion of truth, but least we should also stumble at the same stone, let vs diligently make distinction what is abrogate in the lawe, and what remaineth yet in force. Where the Lord protesteth that he came not to destroy the law but to fulfill it: and that till heauen and earth passe away, no one iote of the law should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his comming nothing should be taken away from the due keeping of the law. And for good cause: sith he came rather for this end, to heale offences. Wherefore the doctrine of the law remaineth for all Christians, inuiolable, which by teaching, admonishing, rebuking and correcting, may frame and prepare vs to euery good worke.

The abrogating of the Law of God to the faithfull in their deliuering from the curse threatned in the Law, not from the duetie of continuall endeuouring to fulfill that which the law inioyneth.

Mat. 5. 17.

15 As for these things that *Paul* speaketh of the curse, it is euident that they belong not to the very instruction, but onely to the force of binding the conscience. For the law not onely teacheth, but also with authoritie requireth that which it commandeth. If it be not performed, yea if duetie be slacked in any part, it bendeth her thunderboult of curse. For this cause the Apostle saith, that all they that are of the works of the law, are subiect to the curse, because it is written: Cursed is euery one, that fulfilleth not all. And he saith, that they be vnder the works of the law, that doe not set righteousnesse in the forgiuenesse of sinnes, by which we are loosed from the rigour of the Law. He teacheth therefore that we must be loosed from the bonds of the Law, vnlesse we will miserably perish vnder them. But from what bonds? the bonds of that rigorous and sharp exacting, that releaseth nothing of the extremitie of the Law, and suffreth not any offence vnpunished. From this curse (I say) that Christ might redeeme vs, he was made a curse for vs. For it is written: Cursed is euery one that hangeth vpon the tree. In the Chapter following indeed he saith, that Christ was made subiect to the Lawe, to redeeme them that were vnder the Lawe, but all in one meaning, for he by and by addeth, that by adoption we might receiue the right of children. What is that? that we should not be oppressed with perpetuall bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshaken, that there is nothing withdrawen of the authoritie of the Law, but that it ought still to be receiued of vs with the same reuerence and obedience.

The bonds of the law from which we are loosed are those exactions, the rigor and extremitie whereof, if it were not mitigated, would cause dispaire, and not those iniunctions of obedience, the authority whereof doth and must stand in force for euer. Gala. 3. 10. Deut. 27. 26. Galat. 3. 12. & 5. 4.

16 * Of ceremonies it is otherwise, which we abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an end of them, doth so nothing diminish their holinesse, that it rather setteth them foorth, and maketh them glorious. For as they should haue giuen but a vaine shew to the people, vnlesse the power of the death and resurrection of Christ had been shewed therein, so if they had not ceased, we could not at this day discerne to what purpose they were ordained. Therefore *Paul*, to prooue

* *The exercise of the law ceremoniall taken away yet the holinesse thereof confirmed by the performance of that which was therein shadowed.*

Col. 2. 17. proouе that the keeping of them now is not onely superfluous, but also hurtfull, teacheth, that they were shadowes, whereof we haue the body in Christ. We see therefore how in the abolishing of them, the truth shineth better than if they did still a farre off, and as it were with a veile spred before, shew a figure of Christ that hath alreadie plainly appeared. And therfore the veile of the Temple at the death of Christ was torne in two peeces and fell downe: because now the true and expresse image of the heauenly good things was come to light, which before had beene but vnperfectly begun with darke rude draughts, as the author of the Epistle to the Hebrues saith. Hereunto serueth that saying of Christ, that the Law & the Prophets were vnto the time of *Iohn*, and that from that time forward, the kingdome of God began to be ioyfully preached: not meaning that the holy Fathers were without the preaching that containeth the hope of saluation, and of eternall life, but because a farre off, and vnder shadowes onely they did behold that which we at this day see in the full light. But why it behooued that the Church of God should climbe vp higher from those first instructions *Iohn* the *Baptist* declareth, for that the Law is giuen by *Moses*, but grace and trueth began by Iesus Christ. For although the purging of sinnes were truely promised in the olde sacrifices and the Arke of the couenaunt was a sure pledge of the fatherly fauour of God, yet all this had beene but a shadow, if it had not beene grounded vpon the grace of Christ, wherein is found, perfect and eternall stedfastnesse. Let this then remaine sure, that although the ceremoniall vsages of the Law haue ceased to be obserued, yet by the end of them it is the better knowen how great was the profit of them before Christs comming, which in taking away the vse of them hath sealed the force and effect of them with his death.

Mat. 27. 51.

Heb. 10. 1. Luke 16. 26.

Iohn 1. 15.

In what sense the ceremoniall law is termed a handwriting against them which did obserue it.

17 Somewhat more hard is the point that *Paul* noteth. And he hath renewed you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiuing you all your offences, blotting out the hand writing that remained in the decrees against vs, which was contrarie vnto vs, and he hath taken it away, fastning it to the crosse, &c. For it seemeth to stretch the abolishing of the law somewhat further than now we haue, nothing to doe with the decrees thereof. For they erre that expound it of the law morall whose vnappeaseable rigour rather than doctrine thereof they thinke to be taken away. Some more deepely waying the words of *Paul*, doe espie that it is properly spoken of the law ceremoniall, and doe shew that this word Decree, doth more than once so signifie in *Paul*. For to the *Ephesians* he saith thus: He is our peace, that maketh both to be one, that maketh voide the law of commaundements consisting in the decrees, that he might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherwith the Iewes were seuered from the Gentiles: wherefore I graunt that those first exposi ours are righteously reproued by these: but yet me thinkes that these doe not sufficiently well set foorth the minde of the Apostle. For I like not at all, to haue these two places compared together in all points, when his purpose was to aduertise the *Ephesians* of their adoption into the fellowship of *Israel*, he teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the vsages of washings and sacrifices, wherewith the *Iewes* were made holy vnto the Lord, doe seuer them from the *Gentiles*. But in the Epistle to the *Colossians*, who seeth not that he toucheth a higher mysterie? Indeed the point of the disputation there, is of *Mosaicall* obseruations whereunto the false Apostles did labour to driue the Christian people. But, as in the Epistle to the *Galathians* he searcheth that controuersie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessitie of the vse of them, to what purpose was it, to call it a hand writing against vs? moreouer to set the whole sum in a maner of our redemption in this, that it should be cancelled? Wherefore the matter it selfe crieth out, that here is some more secret thing to be considered. And I trust that I haue attained the naturall vnderstanding of it if at least this be graunted me to be true, which in one place is most truely written by *Augustine*, yea that he hath taken out of the plaine words of the Apostle, that in the Iewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselues

Col. 2. 13.

Ephe. 2. 14.

Heb. 7. & 9. & 10.

in

in their conſcience guiltie of death, that did put cleanſings in their place? What did they with their clenſings, but teſtifie themſelues to be vncleane? And ſo was the hand-writing of their ſinne and vncleanneſſe oft renued by them, but there was no diſcharge in that teſtifying thereof. For which cauſe the Apoſtle writeth that at length by meane of the death of Chriſt, was perfourmed the redemption of the offences that remained vnder the old Teſtament. Therefore the Apoſtle doth worthily call the ceremonies handwritings againſt thoſe that obſerue them: foraſmuch as by them they did openly ſeale to their owne damnation and vncleanneſſe. And it hindereth not, that they were alſo partakers of the ſame grace with vs. For this they obtained in Chriſt, not in the ceremonies, which there the Apoſtle doth ſeuer from Chriſt, becauſe being at that time vſed, they did obſcure the glory of Chriſt. Thus learne we, that the ceremonies if they be conſidered by themſelues, are well and fitly called handwritings againſt the ſaluation of men, becauſe they were as ſolemne inſtruments that teſtified their being bound. When the falſe Apoſtles went about to binde the Chriſtian Church to them againe: *Paul* did not without cauſe admoniſh the *Coloſſians*, by fetching the ſignification of them further off, to what point they ſhould fall backe againe, if they ſuffered themſelues in ſuch ſort to be yoked by them. For herewithall was the benefit of Chriſt wreſted away from them, in aſmuch as he hauing once performed the eternall clenſing, hath vtterly aboliſhed thoſe dayly obſeruations which were onely of force to ſeale ſinnes, but could doe nothing to the putting away of them. Heb 9.15.

THE EIGHT CHAPTER.

An expoſition of the Morall Law.

The worſhip due to God, and the vnrighteouſneſſe which is in vs, becauſe the inward law naturally written in our harts cannot ſufficiently teach, therefore God himſelfe hath giuen a law which doth.

HEre I thinke it ſhall not be from the purpoſe, to interlace the tenne Commandements of the Law, with a ſhort expoſition of them, becauſe thereby both that ſhall better appeare which I haue touched, that the ſame keeping of them which God hath once appointed, remaineth yet in force: and then alſo we ſhall haue beſides that a proofe of the ſecond point, that the Iewes did not onely learne by it what was the true force of godlineſſe, but alſo by the terrour of the iudgement, ſith they ſaw themſelues vnable to keepe it, they were compelled whether they would or no, to be drawen to the Mediator. Now in ſetting foorth the ſumme of thoſe things that are required in the true knowledge of God, we haue alreadie taught, that we cannot conceiue him according to his greatneſſe, but that by and by his Maieſtie preſenteth it ſelfe vnto vs, to binde vs to the worſhip of him. In the knowledge of our ſelues we haue ſet this for the chief point that being void of the opinion of our own ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe, and on the other ſide diſcouraged and beaten downe with conſcience of our owne needineſſe, we ſhould learne perfect humilitie and abaſement of our ſelues. The Lord ſetteth foorth both theſe points in the Law, where firſt chalenging to himſelfe due power to gouerne, he calleth vs to the reuerence of his diuine Maieſtie, and appointeth out vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is peruerſe and crooked, doth alway ſtriue, and beneath the perfection whereof our power as of it ſelfe it is weake and feeble to doe good, lieth a great way below) he reprooueth vs both of weakeneſſe and vnrighteouſneſſe. Moreouer, that inward law which we haue before ſaid to be grauen and as it were imprinted in the harts of all men, doth after a certaine maner enforme vs of the ſame things that are to be learned of the two tables. For our conſcience doth not ſuffer vs to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe things that we owe to God, and layeth before vs the difference of good and euill, and ſo accuſeth vs when we ſwarue from our duety. But man being wrapped in ſuch darkeneſſe of errors as he is, ſkarſe euen ſlenderly taſteth by that law of nature, what worſhip pleaſeth God: but truely he is very farre diſtant from the right knowledge thereof. Beſide that, he is ſo ſwollen with arrogancie and ambition, and ſo blinded with ſelfeloue, that he cannot yet looke vpon, and as it were, deſcend into himſelfe to learne to ſubmit and humble himſelfe, and confeſſe his owne miſery. Therefore (as it was neceſſarie both for

our

our dulneſſe and ſtubbornneſſe) the Lord hath ſet vs a law written, which ſhould both more certainely teſtifie that which in the law naturall was too obſcure, and alſo ſhould ſhake away our drouſineſſe, and more liuely touch our minde and remembrance.

By the law we vnderſtand that we owe God obedience, and that he loueth righteouſneſſe which we muſt ſeeke after, not excuſing our ſelues by our inhabilitie which is no excuſe.

2 Now it is eaſie to vnderſtand what is to be learned of the law, that is, that as God is our Creator, ſo of right he hath the place of our Father and Lord, and that by this reaſon we owe to him glorie, reuerence, loue, and feare. Yea, and alſo that we are not at our owne libertie, to follow whither ſoeuer that luſt of our minde doth moue vs, but that we ought to hang vpon his becke, and to reſt onely vpon that which pleaſeth him. Then we learne, that he delighteth in righteouſneſſe, that he abhorreth wickedneſſe, and therefore that vnleſſe we will with wicked vnthankfulneſſe fall away from our creator, we muſt neceſſarily obſerue righteouſneſſe all our life long. For if then onely we yeeld vnto him the reuerence that we owe, when we preferre his will before our owne, it followeth, that there is no other due worſhip of him, but the obſeruation of righteouſneſſe, holineſſe, and cleanneſſe. Neither may we pretend this excuſe that we want power, and like waſted detters be not able to pay. For it is not conuenient that we ſhould meaſure the glorie of God by our owne power: for whatſoeuer we be, he alway abideth like to himſelfe, a louer of righteouſneſſe, a hater of wickedneſſe. Whatſoeuer he requireth of vs (becauſe he can require nothing but that which is right) by bond of nature we muſt of neceſſitie obey: but that we are not able, is our owne fault. For if we be holden bound of our owne luſt wherein ſinne raigneth, ſo that we are not looſe at libertie to obey our Father, there is no cauſe why we ſhould alleage neceſſitie for our defence, the euill whereof is both within vs, and to be imputed vnto our ſelues.

The law bringeth men by ſhipwracke to the hauen.

3 When we haue thus farre profited by the teaching of the law, then muſt we by the teaching of the ſame lawe alſo deſcend vnto our ſelues: whereby at length we may carrie away two things. The firſt is, by comparing the righteouſneſſe of the law with our life, to learne, that we are farre off from being able to ſatisfie the will of God, and that therefore we are not worthie to haue place among his creatures, much leſſe to be reckened among his children. The ſecond is, in conſidering our ſtrength, to learne that it is not onely ſufficient to fulfill the law, but alſo vtterly none at all. Hereupon followeth both a diſtruſt of our owne ſtrength, and a care and fearefulneſſe of minde. For conſcience cannot beare the burthen of iniquitie, but that by and by the iudgement of God is preſent before it: and the iudgement of God cannot be felt, but that it ſtriketh into vs a dreadfull horrour of death. And likewiſe being conſtrained with prooues of her owne weakeneſſe, it cannot chooſe but by and by fall into diſpaire of her owne ſtrength. Both theſe affections doe ingender humilitie and abatement of courage. So at length it commeth to paſſe, that man made afraid with feeling of eternall death, which he ſeeth to hang ouer him by the deſeruing of his owne righteouſneſſe, turneth himſelfe to the onely mercie of God, as to the onely hauen of ſaluation: that feeling that it is not in his power to pay that he oweth vnto the law, deſpairing in himſelfe, he may take breath againe and begin to craue and looke for help from elſewhere.

The vſe of the promiſes and threatnings of the law.

4 But the Lord not contented to haue procured a reuerence of his righteouſneſſe hath alſo added promiſes and threatnings to fill our hearts with loue of him, and with hatred of wickedneſſe. For, becauſe our minde is too blinde, to be mooued with the onely beautie of goodneſſe, it pleaſed the moſt mercifull Father of his tender kindneſſe to allure vs with ſweetneſſe of rewards to loue and long for him. He pronounceth therfore, that with him are rewards laid vp for vertue, and that he ſhall not ſpend his labour in vaine, whoſoeuer he be, that ſhall obey his commandements. He proclaimeth on the other ſide, that he not onely abhorreth vnrighteouſneſſe, but alſo that it ſhall not eſcape vnpuniſhed, for that he will be a reuenger of the contempt of his Maieſtie. And to exhort vs by all meanes, he promiſeth as well the bleſſings of this preſent life, as alſo eternall bleſſednes to their obedience that keepe his commandements: and to the tranſgreſſors thereof, he threatneth both preſent miſeries, and the puniſhment of eternall death. For the ſame promiſe, (he that doth theſe things ſhall liue in them:) and alſo the threatning that anſwereth it, (the ſoule that ſinneth, that ſame ſhall die) doe without doubt belong to the immortalitie or death that is come, and ſhall neuer be ended. Albeit, whereſoeuer is mentioned the good will or wrath of God, vnder the one is contained

Leu. 18. 5. Ezec. 18. 4. & 20.

tained the eternitie of life, vnder the other eternall deſtruction. Of preſent bleſſings and curſes there is a longer regiſter rehearſed in the law. And in the penall ordinances appeareth the ſoueraigne cleanneſſe of God, that can ſuffer no iniquitie: but in his promiſes, beſides his great loue of righteouſneſſe, (which he cannot finde in his hart to defraude of her reward) there is alſo prooued by his maruellous bountifulneſſe. For whereas we and all ours are indebted vnto his Maieſtie, by good right whatſoeuer he requireth of vs, he demandeth it as due debt, but the paiment of debt is not worthie of reward. Therefore he departeth with his owne right, when he offereth reward to our obediences, which we doe not yeeld of our ſelues as things that were not due: but what thoſe promiſes doe bring vnto vs, is partly ſaid alreadie, and partly ſhall appeare more plainely in place fit for it. It ſufficeth for this preſent, if we remember and conſider, that there is in the promiſes of the law no ſmall commendations of righteouſneſſe, that it may the more certainly appeare how much the keeping thereof pleaſeth God: that the penall ordinances are ſet for the more deteſtation of vnrighteouſneſſe, leaſt the ſinner delited with the ſweete flatterings of vices, ſhould forget that the iudgement of the lawmaker is prepared for him.

Leu.26.4. Deut.28.1.

5 Now whereas the Lord giuing a rule of perfect righteouſneſſe, hath applied all the parts thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is ſo much more diligently to be marked, as the wantonneſſe of mans minde is more readie to deuiſe now and then diuers ſorts of worſhipping to win his fauour withall. For in all ages that irreligious affectation of religion, becauſe it is naturally planted in the wit of man, hath ſhewed and yet doth ſhew foorth it ſelfe, that men doe alway delite to inuent a way to obtaine righteouſneſſe beſide the word of God, whereby it commeth to paſſe that the commandements of the lawe haue but ſmall place among the works that are commonly called good works, while that innumerable rout of mens works occupieth almoſt all the roome. But what other thing meant *Moſes* than to reſtraine ſuch licentiouſneſſe, when after the publiſhing of the law he ſpake thus to the people: Giue heed, and heare all the things that I command thee, that it may be well to thee and to thy children after thee for euer, when thou ſhalt doe that which is good and pleaſant before thy God. What I command thee, that onely doe: adde not vnto it, nor diminiſh it. And before, when he had proteſted, that this was his wiſedome and vnderſtanding before other nations, that he had receiued iudgements, righteouſneſſe, and ceremonies of the Lord, he ſaid further, Keepe therefore thy ſelfe and thy ſoule carefully, that thou forget not the words which thine eies haue ſeene, and that at no time they fall out of thy hart. For, becauſe God did foreſee, that the *Iſraelites* would not reſt, but that after they had receiued the lawe, they would beſide it trauell in bringing foorth new righteouſneſſe, if they were not ſeuerely holden backe: therefore he pronounceth that herein is contained the perfection of righteouſneſſe, which ſhould haue been the ſtrongeſt ſtay to hold them backe, and yet they did not ceaſe from that boldneſſe ſo much forbidden them. But what of vs? we are ſurely comprehended within the ſame charge: for it is no doubt that that continueth ſtill whereby the Lord hath chalenged to his lawe the abſolute doctrine of righteouſneſſe, yet we not contented therewith, doe monſtrouſly trauaile with forging and coyning of new good works one vpon another. For the healing of this fault, the beſt remedie ſhall be, if this thought ſhall be ſtedfaſtly ſetled in vs, that the law is giuen vs from God to teach vs a perfect righteouſneſſe: that therein is taught no righteouſneſſe, but the ſame that is examined, by the appointed rule of Gods will: that therefore new formes of works are vainely attempted to win the fauour of God, whoſe true worſhip ſtandeth in onely obedience: but rather that ſuch ſtudie of good works as wandreth out of the law of God, is an intollerable defiling of Gods righteouſneſſe and of the true righteouſneſſe. *Auguſtine* alſo ſaith moſt truly, which calleth the obedience that is done to God, ſometime the mother and keeper, ſometime the originall of all vertues.

God by making his will and preſcription the onely rule of our obedience, excludeth all our owne by inuentions of pleaſing him as vnpleaſant and vnacceptable.

Deut.12.28.

Deut.4.9.

Lib.4.de ciuit. Dei cap.12. De bono coniugali. Contr. aduer. Legis & prophet.

6 But when we haue expounded the law of the Lord, then more fitly and with more profit ſhall that be confirmed which I haue before ſpoken of the office and vſe of the law. But before that I begin to diſcourſe euery ſeuerall commandement by it ſelfe, it ſhall be good now to giue ſuch leſſons as ſerue to the vniuerſall knowledge thereof.

The firſt rule for right vnderſtanding of the law is that it requireth not

Firſt

onely outward but inward holinesse: which is plaine to him that noteth the difference betweene God and mortall lawmakers.

First let vs hold for determined, that the life of man is instructed in the law not onely to outward honestie, but also to inward and spirituall righteousnesse. Which thing whereas no man can denie, yet there be few that rightly marke it. That commeth to passe, because they looke not vpon the lawmaker, by whose nature the nature of the law also ought to be weied. If any King doe by Proclamation forbid to commit fornication, to kill, or to steale: in this case I grant that if a man doe onely conceiue in his minde a lust to commit fornication, to sinne, or to steale, and doe not commit any of these things in deede, he is out of the compasse of this prohibition. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward ciuilitie: his commandements are not broken, but when the outward offences are committed. But God (whose eie nothing escapeth, and which regardeth not so much the outward shew as the cleannesse of the hart) vnder the forbidding of fornication, manslaughter, and theft, forbiddeth lust, wrath, hatred, coueting of another mans, guile, and whatsoeuer is like to these. For insomuch as he is a spirituall lawmaker, he speaketh no lesse to the soule than to the body. But the manslaughter of the soule, are wrath and hatred: the theefe of the soule, is euill desire and couetousnesse: the fornication of the soule, is lust. But mans lawes also (will some man say) haue regard to intents and wils, and not to successes of fortune. I grant, but yet they are such intents and wils, as haue outwardly broken out. They wey with what intent euery outward act hath been done, but they search not the secret thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side, because the heauenly law is made for our mindes, therefore the restraint of mindes is principally needfull to the keeping thereof. But the common sort of men, euen when they mightily dissemble their contempt of the law, doe frame their eies, their feete, their hands, and all the parts of their bodies to some obseruation of the lawe, in the meane time they hold their hart most farre off from all obedience, and thinke themselues well discharged, if they keepe close from men that which they doe in the sight of God. They heare it said: Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they draw not out their sword to kill: they ioyne not their bodies with harlots: they lay not their hands vpon other mens goods. All this is well hitherto. But in their whole hearts they breath out murthers, they boyle in lust, they cast their eies aside at all mens goods, and deuoure them with coueting. Now wanteth that which was the chiefe point of the lawe. Whence, I pray you, commeth so grosse dulnesse, but that leauing the lawmaker, they rather measure righteousnesse by their owne wit? Against these doth *Paul* mightily cry out, affirming that the law is spirituall, whereby he meaneth, that it not onely demandeth an obedience of the soule, minde and will, but also requireth an Angelike pureneſse, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothing but of the spirit.

Rom. 7. 14.

This Christ sheweth by expounding the law, not by teaching a new and another lawe perfecter and better as some perniciously imagine.

7 When we say that this is the meaning of the lawe, we thrust not in a new exposition of our owne, but we follow Christ, the best expositor of the lawe. For when the Pharisees had infected the people with a false opinion, that he performeth the law that hath with outward worke committed nothing against the lawe, he reprooueth this most perilous errour, and pronounced that vnchaste looking at a woman is fornication: he protested that they are manslayers that hate their brother, for he maketh them guiltie of iudgement that haue but conceiued wrath in their minde, and them guiltie of the councel that in murmuring or grudging haue vttered any token of a displeased minde: and them guiltie of hell fire, that with taunts and railing breake foorth into open anger. They that haue not espied these things, haue faigned Christ to be another *Moses*, the giuer of the lawe of the Gospell which supplied the imperfection of the law of *Moses*. Whereupon commeth that common principle of perfection of the law of the Gospell, which farre passeth the old lawe, which is a most pernitious opinion. For hereafter, where we shall gather a summe of the commaundements, it shall appeare by *Moses* himselfe, how reprochfully they dishonour the lawe of God. Truly it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it leadeth vs away from that onely and perfect rule of righteousnesse. But it is very easie to confute that errour: for that they thought that Christ did adde vnto the lawe, whereas he did but

Mat. 5. 21.

but reſtore the lawe to her integritie, which while he made it free, and cleanſed it being obſcured with lies, and defiled with leauen of the Phariſees.

8 Let this be our ſecond note, that there is alway more contained in the commandements and prohibitions, than is by words expreſſed, which yet is ſo to be tempered, that it be not like a *Leſbian* rule, whereby licentiouſly wreſting the Scriptures, we may make of euery thing what we liſt. For many bring to paſſe by this vnmeaſured libertie of running at large, that with ſome the authoritie of Scripture groweth in contempt, and otherſome deſpaire of vnderſtanding it. Therefore if it be poſſible, we muſt take ſome ſuch way, that may by right and perfect path leade vs to the will of God, we muſt I ſay ſearch how farre our expoſition may exceede the bounds of the words, that it may appeere that it is not an addition of mens gloſes knit to the word of God, but rather that the pure and naturall meaning of the lawgiuer is faithfully rendred. Truly in a maner in all the commandements it is ſo manifeſt, that there are figuratiue ſpeeches, meaning more in expreſſing part that he may woorthily be laughed at that will reſtraine the meaning of the lawe to the narrowneſſe of the words. It is euident therefore, that ſober expoſition doeth paſſe beyond the words: but how farre, that remaineth hard to iudge, vnleſſe there be ſome meaſure appointed: wherefore I thinke this to be the beſt meaſure, that if it be directed to the intent of the commandement, that is, that in euery commandement be weied, why it was giuen vs. As for example: Eugry commandement is either by way of bidding, or of forbidding: the truth of both ſorts ſhall foorthwith be found, if we conſider the intent or the end thereof. As the end of the fifth commandement is, that honour is to be giuen to them to whom God appointeth it. This therefore is the ſumme of the commandement, that it is right and pleaſeth God, that we honour them to whom he hath giuen any excellencie, and that he abhorreth contempt and ſtubborneſſe againſt them. The intent of the firſt commandement is, that God alone be honoured. The ſumme therefore of the commandement ſhall be, that true godlineſſe, that is to ſay, true worſhip of his maieſtie pleaſeth God, and that he abhorreth vngodlineſſe. So in euery commandement we muſt looke vpon what matter it treateth: then muſt we ſearch out the end, till we finde what the lawmaker doth teſtifie therein properly to pleaſe or diſpleaſe him: and laſt of all muſt we drawe an argument from the ſame to the contrarie, after this maner: If this pleaſeth God, then the contrarie diſpleaſeth him: if this diſpleaſe him, then the contrarie pleaſeth him: if he command this, then he forbiddeth the contrarie: if he forbid this, then he commandeth the contrarie.

The ſecond rule to vnderſtand the lawe by, is, that in euery commandement more is ment than the naked words doe literally import, and how much more the ſcope of each commandement compared with the matter thereof together with the contrary will ſhew.

9 That which is now ſomewhat darkly touched, ſhall in expounding of the commandements become very plaine by practiſe, wherefore it ſufficeth to haue touched it, ſauing that this laſt point is to be ſhortly confirmed with ſome proofe thereof, becauſe otherwiſe either it ſhould not be vnderſtanded, or being vnderſtand, it might perhaps at the beginning ſeeme to ſound like an abſurditie. This needeth no proofe, that when a good thing is commanded, the euill is forbidden that is contrary to it: for there is no man but he will graunt it me. And common iudgement will not much ſtick to admit, that when euill things are forbidden, the contrary duties are commanded. It is an vniuerſall opinion that vertues are commended, when the contrary vices are condemned. But we require ſomewhat more than thoſe formes of ſpeech doe ſignifie commonly among the people. For they for the moſt part take the vertue contrary to any vice, to be the abſtaining from the ſame vice: we ſay that it proceedeth farther, that is, to contrarie duties and doings. Therefore in this commandement, Thou ſhalt not kill, the common ſenſe of men will conſider nothing elſe, but that we muſt abſtaine from all hurt doing, or luſt to doe hurt. I ſay, that there is further contained, that we ſhould by all the helps that we may, ſuccour the life of our neighbour. And, leaſt I ſpeake without a reaſon, I prooue it thus: God forbiddeth that our brother be hurt or miſuſed, becauſe he willeth that our neighbours life be deere and precious vnto vs: he doth therefore require withall thoſe duties of loue that may be done by vs for the preſeruation of it. And ſo may we ſee how the end of the commandement doth alway diſcloſe vnto vs all that we are therein commanded or forbidden to doe.

That the forbidding of euill in the law, implieth a commanding of the contrarie duties which are good.

10 But why God, in ſuch as it were halfe commandements, hath by figures ra-

The cause why God hath forbidden the very secret motion vnto sinne by the name of the grosse and actuall deede, is that the foulnesse of such termes might make vs the better to vnderstand the vglinesse of those faults, which being expresst by more proper and soft names, wee would make lesse account of.

ther secretly signified, than expressed what his will was, whereas there are woont to be many reasons rendred thereof, this one reason pleaseth me above the rest. Because the flesh alway endeuoureth to extenuate the filthinesse of sinne, and to colour it with faire pretenses, sauing where it is euen palpable for grossenesse, he hath set foorth for an example in euery kinde of offence that which was most wicked and abhominable, at the hearing whereof our very senses might be mooued with horror, thereby to imprint in our mindes a more hainous detesting of euery sort of sinne. This many times deceiueth vs in weying of vices, that if they be any thing secret, we make them seeme small. These deceits the Lord doth disclose, when he accustometh vs to referre all the whole multitude of vices to these principall heads, which doe best of all shew, how much euery kinde is abhominable. As for example, wrath and hatred are not thought so hainous euils, when they are called by their owne names, but when they are forbidden vs vnder the name of manslaughter, we better vnderstand how abhominable they are before God, by whose word they are set in the degree of so horrible an offence: and we mooued by his iudgement, doe accustome our selues better to weigh the hainousnesse of those faults that before seemed but light vnto vs.

The reason of diuiding the law into two parts or tables, whereof the former containeth the dutie which we owe properly vnto God, in for that his worship is the fountaine, head and foundation, without which there can no good or acceptable duty passe from man to man.

11 Thirdly is to be considered, what meaneth the diuiding of the law of God into two tables, whereof all wise men will iudge that there is sometime mention made not vnfitly from the purpose, nor without cause. And we haue a cause readie, that doth not suffer vs to remaine in doubt of this matter. For God so deuided his law into two parts, in which is contained the whole righteousnesse, that he hath assigned the first to the duties of religion that doe peculiarly pertaine to the worshipping of his Godhead, the other to the duties of Charitie which belong vnto men. The first foundation of righteousnesse is the worship of God: which being once ouerthrowen, all the other members of righteousnesse are torne in sunder and dissolued, like to the parts of an house vnioynted and fallen downe. For what maner of righteousnesse wilt thou call it, that thou vexest not men with robberie and extorsions, if in the meane time by wicked sacrilege thou spoilest Gods maiestie of his glorie? that thou defilest not thy bodie with fornication, if with thy blasphemies thou prophanely abuse the sacred name of God? that thou murderest no man, if thou trauell to destroy & extinguish the memorie of God. Wherefore righteousnesse is vainely boasted of without religion, and maketh no better showe, than if a mangled bodie with the head cut off, should be brought foorth for a beautifull sight. And religion is not onely the principall part of righteousnesse, but also the very soule wherewith it breatheth, and is quickned. For men keepe not equitie and loue among themselues without the feare of God. Therefore we say, that the worship of God is the beginning and foundation of righteousnesse, because when it is taken away, all the equitie, continence and temperance that men vse among themselues, is vaine and trifling before God. We say also that it is the spring head and liuely breath of righteousnesse, because hereby men doe learne to liue among themselues temperately and without hurt doing one to another, if they reuerence God as the iudge of right and wrong. Wherfore in the first table he instructeth vs to godlinesse and the proper duties of religion, wherwith his Maiestie is to be worshipped: in the other he prescribeth how for the feares sake of his name, we ought to behaue our selues in the fellowship of men.

Matth. 22. 37. Luke 10. 27.

And for this reason our Lord (as the Euangelists rehearse it) did in a summe gather the whole lawe into two principall points: the one, that we should loue God with all our hart, with all our soule, with all our strength: the other, that we loue our neighbour as our selues. Thus thou seest how of the two parts wherein he concludeth the whole lawe, he directeth the one toward God, and appointeth the other toward men.

That in the former table besides a generall preface to the law, foure commandements are contained, in the later table fiue.

12 But although the whole lawe be contained in two principall points, yet to the end to take away all pretense of excuse, it pleased our God to declare in the ten Commandements more largely and plainely all things that belong both to the honor, feare, and loue of himselfe, and also to that charitie which he commandeth vs to beare to men for his sake. And thy studie is not ill spent to know the diuision of the commandements, so that thou remember that it is such a matter wherein euery man ought to haue his iudgement free, for which we ought not contentiously to striue with him that thinketh otherwise. But we must needs touch this point, least the Readers should either scorne

or

or marueil at the deuision that we shall vse, as new and lately deuised. That the law is deuided in ten words, because it is oft approoued by the authoritie of God himselfe, it is out of controuersie, wherefore there is no doubt of the number, but of the maner of deuiding. They that so deuide them, that they giue three commaundements to the first table, and put other seuen into the second, doe wipe out of the number the commaundement concerning Images, or at least they hide it vnder the first: whereas without doubt it is seuerally set by the Lord for a commaundement, and the tenth commandement of not coueting the things of his neighbour, they doe fondly teare into two. Beside that it shall by and by be done to vnderstand, that such maner of deuiding was vnknowen in the pure age. Other doe reckon, as we doe, foure seuerall commaundements in the first table, but in place of the first they set the promise without the commaundement. As for me, because vnlesse I be conuinced by euident reason, I take the ten words in *Moses* for ten commaundements, me thinkes I see so many deuided in very fit order. Therefore, leauing to them their opinion, I will follow that which I best allow, that is, that the same which these later sort make the first commaundement, shall be in steede of a preface to the whole law, and then shall follow the commaundements, fower of the first table, and sixe of the second, in such order as they shall be rehearsed. *Augustine* also to *Boniface* agreeth with vs, which in rehearsing them keepeth this order: that God onely be serued with obedience of religion, that no Idol be worshipped, that the name of the Lord be not taken in vaine, when he had before seuerally spoken of the shadowish commaundement of the Sabbat. In another place indeed that first deuision pleaseth him, but for too slender a cause, that is, because in the number of three, if the first table consist of three commaundements, the mysterie of the Trinitie more plainly appeareth. Albeit in the same place he sticketh not to confesse that otherwise he rather liketh our deuision. Besides these, the authour of the Vnperfect worke vpon *Mathew* is of our side. *Iosephus*, vndoubtedly according to the common consent of his time, assigneth to either table fiue commaundements. Which is both against reason, because it confoundeth the distinction of religion and charitie, and also is confuted by the authoritie of the Lord himselfe, which in *Mathew* reckeneth the commandement of honouring our parents, in the number of the second table. Now let vs heare God himselfe speaking in his owne words.

Lib 2. quæst. vet. Test.

Math. 19. 19.

The first Commandement.

I am the Lord thy God, which hath brought thee out of the land of Ægypt, out of the house of bondage. Thou shalt haue no strange Gods before my face.

13 Whether you make the first sentence a part of the first commaundement, or read it seuerally, it is indefferent vnto me, so that you doe not denie me that it standeth insteed of a preface to the whole law. First in making of lawes is heed to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all prouideth, that the maiestie of the law that he shal make, may neuer at any time come in contempt. For stablishing whereof he vseth three maner of arguments. First he challengeth to himselfe power and right of dominion, whereby he may constraine his chosen people, that they must of necessitie obey him: then he setteth foorth a promise of grace with sweetnesse thereof to allure them to studie of holinesse. Thirdly he reciteth the benefit that he did for them, to reproue the Iewes of vnthankfulnesse, if they doe not with obedience answere his kindnesse. Vnder the name of Iehouah, the Lord, is ment his authoritie and lawfull dominion. And if all things be of him, and doe abide in him, it is right that all things be referred to him, as *Paul* saith. Therefore we are with this word alone sufficiently brought vnder the yoke of Gods maiestie, because it were monstrous for vs to seeke to withdraw our selues from vnder his gouernment, out of whom we cannot be.

To kepe the law from growing into contempt the lawmaker in the preface thereunto vseth three meanes: the first is a declaration of his greatnes which to shew he termeth himselfe the Lord.

Rom. 11. 36.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to draw by onely necessitie, he also alloureth with sweetnes in pronouncing, that he is the God of the Church. For there is hidden in this

The second, a manifestation of his loue towards them vnto whom he

whom he gaue the law, ſignifiſing in gratious words that he had betaken himſelfe to be wholy theirs.
Iere. 31. 33.
Matth. 22. 32.
Deut. 7. 6.
& 14. 2.
& 26. 18.
Leuit 19. 2.
Mal. 1. 6.

ſpeech a mutuall relation, which is conteined in the promiſe: I will be to them a God, and they ſhall be to me a people. Whereupon Chriſt prooueth that *Abraham*, *Iſaac*, and *Iacob*, haue immortall life, by this that God teſtified that he is their God. Wherefore it is as much in effect, as if he ſhould ſay thus: I haue choſen you to be my people, not onely to doe you good in this preſent life, but alſo to giue you the bleſſednes of the life to come. But to what end this tendeth, it is noted in diuers places in the law. For when the Lord doth vouchſafe to deale thus mercifully with vs, to call vs into the companie of his people, he choſeth vs (ſaith *Moſes*) that we ſhould be a peculiar people vnto himſelfe, a holy people, and ſhould keepe his commandements. From whence alſo cõmeth this exhortation: Be ye holy, for I am holy. Now out of theſe two is deriued that proteſtation that is in the prophet: The ſonne honoureth the father, and the ſeruant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

The third, a rehearſall of ſuch a benefit as could not but be vnto them that receiued it an euerlaſting bond of dutifull obedience.

15 Now followeth the rehearſall of his benefit, which ought to be of ſo much more force to moue vs, as the fault of vnthankfulneſſe is more deteſtable euen among men. He then did put *Iſrael* in remembrance of a benefit lately done, but ſuch a one as for the miraculous greatneſſe thereof being worthie to be had in remembrance for euer, ſhould remaine in force with their poſteritie. Moreouer it is moſt agreeable for this preſent matter. For the Lord ſeemeth to ſay that they were deliuered out of miſerable bondage for this purpoſe, that they ſhould with obedience and readineſſe of ſeruice honour him, the authour of their deliuerance. He vſeth alſo, (to the end to hold vs faſt in the true worſhipping of him alone) to ſet out himſelfe with certaine titles, whereby he maketh his ſacred Maieſtie to be differently knowen from all idols and forged gods. For, as I ſaid before, ſuch is our readie inclination to vanitie, ioyned with raſh boldneſſe, that ſo ſoone as God is named, our minde cannot take heed to it ſelfe, but that it by and by fallech away to ſome vaine inuention. Therefore, when the Lord meaneth to bring a remedie for this miſchiefe, he ſetteth out his owne godhead with certaine titles, and ſo doth compaſſe vs in as it were within certain grates, leaſt we ſhould wander hither and thether, & raſhly forge our ſelues ſome new God, if forſaking the liuing God, we ſhould erect an Idol. For this cauſe ſo oft as the Prophets meane properly to point out him, they clothe him, and as it were incloſe him within thoſe marks whereby he had opened himſelfe to the people of *Iſrael*. And yet when he is called the God of *Abraham*, or the God of *Iſrael*, when he is ſet in the temple of *Hieruſalem* among the Cherubins, theſe and like formes of ſpeech doe not binde him to one place or to one people, but are ſet onely for this purpoſe, to ſtay the thoughts of the godly in that God which by his couenant that he hath made with *Iſrael*, hath ſo repreſented himſelfe, that it is no way lawfull to vary from ſuch a paterne. But let this remaine ſtedfaſtly imprinted, that there is mention made of the deliuerance to this end, that the Iewes might the more cheerefully giue themſelues to the God that doth by right claime them vnto him. And we (leaſt we ſhould thinke that the ſame nothing belongeth to vs) ought to conſider, that the bondage of Ægypt is a figure of the ſpirituall captiuitie, wherein we are all holden bound, vntill our heauenly deliuerer doe make vs free by the power of his arme, and conuey vs into the kingdome of libertie. As therefore when in the old time he minded to gather together the Iſraelites that were ſcattered abroad, to the worſhipping of his name, he deliuered them out of the intolerable dominion of *Pharao*, wherewith they were oppreſſed: ſo all thoſe to whom at this day he profeſſeth himſelfe a God, he doth now deliuer from the deadly power of the diuell, which was in a ſhadow ſignified by that corporall bondage. Wherfore there is no man, but his minde ought to be inflamed to harken to the lawe which he heareth to haue proceeded from the ſoueraigne King. From whom as all things take their beginning, ſo is it meete that they haue alſo their end appointed and directed to him. There is no man (I ſay) but he ought to be rauiſhed to imbrace the lawmaker, to the keeping of whoſe commandements, he is taught that he is peculiarly choſen: from whoſe bountie he looketh both for flowing ſtore of all good things, and alſo the glorie of immortall life: by whoſe maruellous power and mercie he knoweth himſelfe to be deliuered out of the iawes of death.

Exod. 3. 6.
Amos 1. 2.
Habac. 2. 18.
Pſa. 80. 2. 99. 1.
Eſay 37. 16.

16 After that he hath grounded and ſtabliſhed the authoritie of his lawe, he ſetteth foorth the firſt commandement, *That we haue no ſtrange gods before him.* The end of this commaun-

commaundement is, that God will onely haue preeminence, and wholy enioy his owne authoritie among his people. And that it may ſo be, he commaundeth that there be farre from vs all vngodlineſſe and ſuperſtition, whereby the glorie of his godhead is either diminiſhed or obſcured: and by the ſame reaſon he commandeth, that we worſhip and honor him with true endeuour of godlineſſe. And the very ſimplicitie of the words themſelues doe in a maner expreſſe the ſame. For we cannot haue God, but we muſt alſo comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth vs to haue other Gods, he meaneth thereby, that we ſhould not giue away elſewhere that which is proper to him. For although the things that we owe vnto God be innumerable, yet not vnfitly they may be brought vnto foure principall points: Adoration, whereunto as a thing hanging vpon it, is adioined ſpirituall obedience of conſcience: Affiance, Inuocation, and Thankſgiuing. Adoration I call the reuerence and worſhip which euery one of vs yeeldeth vnto him, when he ſubmitteth himſelfe vnto his greatneſſe: wherefore I doe not without cauſe make this a part thereof, that we yeeld our conſciences in ſubiection to his law. Affiance is an aſſuredneſſe of reſting in him by reknowledging of his powers, when repoſing all wiſedome, righteouſneſſe, power, truth, and goodneſſe in him, we thinke our ſelues bleſſed with only partaking of him. Inuocation, is a reſorting of our minde to his faith and help as to our only ſuccour, ſo oft as any neceſſitie preſſeth vs. Thankeſgiuing is a certaine thankfulneſſe whereby the praiſe of all good things is giuen vnto him. Of theſe, as God ſuffereth nothing to be conueyed away elſewhere, ſo he commandeth all to be wholy giuen to himſelfe. Neither ſhall it be ynough to abſtaine from hauing any ſtrange God, vnleſſe thou reſtraine thy ſelfe in this, that many wicked contemners are woont, which thinke the readieſt way to ſcorne all religions: but true religion muſt goe before, whereby our minds may be directed to the liuing God, with knowledge whereof they being endued may aſpire to reuerence, feare and worſhip his Maieſtie, to embrace the communicating of all his good things, euery where to ſeeke for his help, to reknowledge and aduance with confeſſion of praiſe the magnificence of his works, as to the onely marke in all the doings of our life. Then, that we beware of peruerſe ſuperſtition, whereby our mindes ſwaruing from the true God, are drawen hither and thether as it were vnto diuers gods. Wherefore, if we be contented with one God, let vs call to remembrance that which is before ſaid, that all forged gods are to be driuen farre away, and that the worſhip is not to be torne in ſunder, which he alone claimeth to himſelfe. For it is not lawfull to take away any thing from his glorie, be it neuer ſo little, but that all things that belong to him may wholy remaine with him. The parcell of ſentence that followeth (Before my face) encreaſeth the hainouſneſſe: for that God is prouoked to iealouſie, ſo oft as we thruſt our owne inuentions in his place, as if an vnchaſt woman by bringing in an adulterer openly before her husbands eies ſhould the more vexe his minde. Therefore when God teſtified that with his preſent power and grace he looked vpon the people that he had choſen, the more to fray them from the wicked act of falling from him, he giueth them warning that there can be no new gods brought in, but that he is witneſſe and beholder of their ſacrilege. For this boldneſſe is encreaſed with much wickedneſſe, that man thinketh that in his flyings away he can beguile the eies of God. On the other ſide, God crieth out that whatſoeuer we purpoſe, whatſoeuer we goe about, whatſoeuer we practiſe, it commeth in his ſight. Let therefore our conſcience be cleane euen from the moſt ſecret thoughts of ſwaruing from him, if we will haue our religion to pleaſe the Lord. For he requireth to haue the glorie of his godhead whole and vncorrupted not onely in outward confeſſion, but alſo in his eies, which doe behold the moſt ſecret corners of hearts.

The firſt Commandement wherein to eſtabliſh his ſole preeminence ouer his people, he requireth that which is due to be giuen him, and him alone, as adoration, affiance, inuocation, and thankeſgiuing, which if we doe not yeeld vnto him, or doe vnto others with him, either in whole, or in part, he hath a reuengeing eie to behold it, be it neuer ſo ſmall or ſecret.

The ſecond Commandement.

Thou ſhalt not make to thee any grauen image, nor any ſimilitude of thoſe things that are in heauen aboue or in earth beneath, or in the water vnder the earth. Thou ſhalt not worſhip them, nor ſerue them.

17 As in the firſt Commandement he pronounced that he is the one God, beſide whom there are no other gods to be deuiſed or had, ſo now he more openly declareth what

The end of the ſecond Commandement being

to keep the worship of God pure from prophanation, he forbiddeth first to make any image for representation of God, and secondly to worship any image made.

what maner of God he is, and with what kind of worship he is to be honoured: that we may not presume to forge any carnall thing for him. The end therefore of this commandement is, that he will not haue the lawfull worship of him, to be prophaned with superstitious vsages. Wherefore in sum, he calleth and draweth vs away from the carnall obseruations, which our foolish minde is wont to inuent, when it conceiueth God according to her owne grosenes. And therfore he frameth vs to the lawfull worship of him, that is the spirituall worship, and which is appointed by him. He speaketh of the grossest fault that is in this offence, namely outward idolatrie. And there be two parts of this commaundement. The first restraineth our libertie, that we do not presume to make subiect to our senses or by any forme to represent God, which is incomprehensible. The second part forbiddeth vs to honour any images for religions sake. Moreouer he shortly reciteth all the formes wherewith he was wont to be expressed in shape, by the prophane and superstitious nations. By those things that are in heauen, he meaneth the Sunne, the Moone, and other Starres, and peraduenture also birdes, as expressing his meaning in the fourth of Deuteronomie he meaneth as well birds as stars. Which note I would not haue spoken of but that I saw some vnskilfully to apply it to Angels. Therefore I omit the other parts, because they are sufficiently knowen of themselues.

Deut. 4. 15.

And we haue already in the first booke taught plainly enough, that whatsoeuer visible formes of God man doth inuent, they are directly contrarie to his nature, and that therefore so soone as images come foorth, true religion is corrupted and defiled.

The penaltie annexed to the second commandement, which the better to imprint, God mentioneth his strength, his iealousie, his wont in shewing both vengeance and mercie, not slightly but with long continuance as well of the one as the other: and the reason why God of himselfe as in the person of an husband.

18 The penall ordinance that followeth ought not a litle to auaile to shake off our slothfulnesse. For he threateneth: That he is the Lord our God, a strong and ielous God, that visiteth the iniquitie of the fathers vpon the children vnto the third and fourth generation, in them that hate his name, & sheweth mercy vnto thousands to them that loue him and keepe his commandements. This is as much in effect, as if he should haue said, that it is he onely vpon whom we ought to sticke. And to bring vs therevnto, he speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is indeed set the name *El*, which signifieth God. But because it is deriued of strength, to expresse the sense the better, I did not sticke so to translate it, or to put it into the text. Then he calleth himselfe ielous that can abide no fellow. Thirdly, he affirmeth that he will be a reuenger of his maiestie and glory if any doe transfer it to creatures or to grauen images, & that not with a short or slender reuenge, but such as shall extend to the children and childrens children, and childrens childrens children, that is such as shall be followers of their fathers vngodlines: as also he sheweth a perpetuall mercie and bountifulnes vnto long continuance of posteritie, to those that loue him and keepe his law. It is a common maner with God to take vpon him the person of a husband toward vs. For the coniunction wherewith he bindeth himselfe vnto vs, when he receiueth vs into the bosome of his church, is like vnto a certaine holy wedlock, that must stand by mutuall faithfulnesse. As he doth all the dueties of a faithfull & true husband, so againe he requireth of vs such loue and chastitie as ought to be in wedlock, that we yeeld not our soules to Satan, to lust, and to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throw away chastitie, and were defiled with adulteries. Therefore, as the husband, the more holy and chast that he himselfe is, the more is he kindled to anger if he see his wiues minde incline to a strange louer: so the Lord that hath wedded vs vnto himselfe in trueth, testifieth that he hath a most feruently burning iealousie, so oft as neglecting the pureness of his holy mariage, we are defiled with wicked lustes, but specially then when we transfer to any other, or doe infect with any superstition the worship of his name, which ought to be most vncorrupted: For asmuch as by this meane we doe not onely breake the faith giuen in wedlock, but also so defile the very wedding bed with bringing into it adulterers.

Iere 3.
Osee. 2.

That by the punishment which God doth threaten to the children of the diso-

19 In the threatning is to be seene what he meaneth by this, when he saith, that he will visite the iniquitie of the fathers vpon the children vnto the third and fourth generation. For, beside that it standeth not with the equitie of Gods iustice, to punish the innocent for anothers offence, God himselfe also saith, that he will not make the sonne to beare the wickednesse of the Father. But this sentence is more than

once

once repeated, of prolonging the punishment of the sinnes of the auncestours vpon the generation to come. For so doth *Moses* oftentimes speake vnto him: Lord, Lord, that rendrest the iniquitie of the fathers to the children, vnto the third and fourth generation. Likewise *Hieremie:* Thou that shewest mercy in thousands, that rendrest the iniquitie of the fathers into the bosome of the children after them. Many, while they trauell much in loosing this knot, thinke that it is to be vnderstood onely of temporall punishments, which the children suffer for the parents faults, it is no absurditie, for as much as they are oftentimes laid vpon them for their saluation, which is in deede true. For *Esay* declared to *Ezechias*, that his sonnes should be spoiled of the kingdome, and carried into exile for the sinne that he had committed. The houses of *Pharao* and *Abimelech* were plagued for offending *Abraham*. But when that is alleaged for alloyling of this question, it is rather a shift than a true exposition. For here and in like places he threatneth a more grieuous reuenge than it may be limited within the bounds of this present life. It is therefore thus to be taken: that the iust curse of the Lord, lieth not onely vpon the head of the wicked man himselfe, but also vpon his whole familie: when the curse once lieth vpon them, what is else to be looked for, but that the father being destitute of the spirit of God, liue most wickedly, and the sonne likewise forsaken of the Lord for the fathers fault, doe follow the same way of destruction: and finally the childes child, and the child of the childes child, the cursed seede of detestable men doe fall headlong after them?

bedient for their fathers faults that spirituall curse is meant whereby as the father being destitute of the spirit liueth wickedly, so the sonne likewise forsaken of God followeth the same way to destruction. Eze. 18. 20. Num. 14. 8. Ier. 32 18. Esay. 39 7. Gen. 12. 17. & 20. 3.

20 First let vs see, whether such reuenge be vnseemely for the iustice of God. If all the nature of man be damnable, we know that destruction is prepared for them, to whom the Lord vouchsafeth not to communicate his grace. Neuertheless they do perish by their owne vnrighteousnesse, and not by vnrighteous hatred of God. Neither is there left any cause to quarrell. Why they be not holpen by the grace of God to saluation as other are. Whereas therefore this punishment is laid vpon wicked men and euill doers for their offences, that their houses are depriued of the grace of God during many generations: who can accuse God for this most iust reuenge? But the Lord on the other side pronounceth, that the punishment of the fathers sinne shall not passe ouer vnto the sonne. Note what is there entreated of. When the Israelites had beene long and continually vexed with many calamities, they began to vse for a Prouerbe, that their fathers had eaten a sower grape, wherewith the childrens teeth were set on edge: whereby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, and not deseruing it, did suffer the punishment, rather by the vnappeasable wrathfulnesse of God, than by a moderate seueritie. The Prophet pronounceth vnto them that it is not so: because they are punished for their owne offences, and that it standeth not with the iustice of God, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away from the house of the wicked his grace, the light of his trueth and other helpes of saluation: in this that the children being blinded and forsaken of him, doe goe on in the steps of their fathers, they sustaine curses for their fathers offences. But inasmuch as they are put to temporall miseries, and at last to eternall destruction, herein they are punished by the iust iudgement of God, not for the sinnes of other, but for their owne iniquitie.

That for God so to plague men in their posteritie, it is neither vniust nor repugnant vnto that which the Prophet hath where he teacheth how childrens teeth are not set on edge by the sower grape which their fathers haue eaten. Eze. 18. 20.

21 On the other side is offered a promise of enlarging the mercie of God into a thousand generations, which promise is also often found in the Scriptures, and is set in the solemne couenant of the Church: I will be thy God, and of thy seede after thee. Which thing *Salomon* hauing respect vnto, writeth that the children of the righteous shall be blessed after their death, not onely by reason of holy bringing vp, which also not a little auaileth thereunto, but also for that blessing promised in the couenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon groweth great comfort to the faithfull, great terror to the wicked. For if euen after death, a remembrance both of righteousnesse and wickednes be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth vnto posterirtie much more shal it light & rest vpon the heads of the doers thēselues. But it maketh nothing against

The promise of mercie towards them and theirs that feare God, breedeth comfort, is not contraried by their issues, swarming sometimes out of kind, and it setteth out the largenesse of his mercy to exceed the rigour of his iustice. Gen. 17. 7. Pro. 20. 7.

againſt vs, that the iſſue of the wicked many times commeth to good proofe, and the iſſue of the faithfull ſwarueth out of kinde: becauſe the Lawmaker meant not here to ſtabliſh ſuch a perpetuall rule as ſhould derogate his free election. For it ſufficeth for the comfort of the righteous and for the terror of the ſinner, that the penaltie is not vaine or of no effect, although it doe not alway take place. For as the temporall puniſhments that are laid vpon a few wicked men, are teſtimonies of the wrath of God againſt ſinnes, & of the iudgement that ſhall one day be giuen vpon all ſinners, although many eſcape vnpuniſhed euen to the end of their life: ſo when God giueth one example of this bleſſing to ſhew mercie and bountifulneſſe to the ſonne for the fathers ſake, he giueth a proofe of his conſtant and perpetuall fauour to them that worſhip him: and when he once purſueth the wickedneſſe of the father in the ſonne, he ſheweth what iudgement is prepared for all the reprobate for their owne offences. Which aſſuredneſſe he had in this place principally reſpect vnto. And by the way he commendeth vnto vs the largeneſſe of his mercie which he extendeth vnto a thouſand generations, wheras he aſſigned but onely foure generations to vengeance.

The third Commandement.

Thou ſhalt not take the name of the Lord thy God in vaine.

The ende of the third commandement is the holy eſtimation of Gods name which excludeth al conceipts and ſpeaches concerning him which are not according to his highneſſe: all irreuerend mentioning of his word, all carping at his workes: and if all raſh, much more all impious abuſing thereof.

22 The ende of this Commandement is, that his will is to haue the maieſtie of his name to be holy among vs. Therefore the ſumme ſhall be that we doe not defile it with contemptuouſly and irreuerently vſing it. With which prohibition the commandement hangeth orderly together, that we take ſtudie and care godlily to reuerence it. Therefore we ought ſo to order our ſelues both in our mindes and in our tongues, that we neither thinke nor ſpeake any thing of God himſelfe or his miſteries, but reuerently and with much ſobrietie: that in weying his workes, we conceiue nothing but honorable toward him. Theſe three things I ſay, it behoooueth vs not negligently to marke, that whatſoeuer our minde conceiueth of him, whatſoeuer our tongue vttereth, it may ſauour of his excellencie, and may agree with the holy highneſſe of his name: and finally may ſerue to aduance his magnificence. That we doe not raſhly or diſorderly abuſe his holy word and reuerend myſteries either to ambition, or to couetouſneſſe, or to our owne triflings: but that as they beare the dignitie of his name imprinted in them, ſo they may keepe their honor and eſtimation among vs. Laſt of all, that we doe not carpe againſt or ſpeake euill of his works, as theſe wretched men are wont to babble reprochfully againſt them: but that whatſoeuer we rehearſe done by him, we report it with words of praiſe of his wiſedome, righteouſnes and goodneſſe. That is to ſanctifie the name of God. Where otherwiſe is done, it is defiled with vaine and peruerſe abuſe, becauſe it is violently carried from the right vſe whereunto onely it was appointed: and though there be no other hurt done, yet it is ſpoyled of his dignitie, and by little and little brought to contempt. Now, if there be ſo much euill in this raſh readineſſe to vſe the name of God out of ſeaſon, much more miſchiefe is in this, if it be imployed to euill vſes, as they doe that make it to ſerue the ſuperſtitions of Necromancie, cruell execrations, vnlawfull coniurations, and other wicked enchauntments. But ſwearing is chiefly mentioned in the cōmandement, as the thing wherein the peruerſe abuſe of Gods name is moſt deteſtable, that thereby we may be the better altogether frayed away from all defiling thereof. But that here is commandement giuen of the worſhip of God, and of the reuerence of his name, and not of the truth and equitie that is to be kept among men, appeareth by that that he afterward in the ſecond table condemneth periurie and falſe witneſſe, wherey hurt is done to the fellowſhip of men: but it were in vaine to repeat it againe, if this commandement intreated of the duetie of charitie. And alſo the diuiſion of the Law it ſelfe requireth it, bicauſe as it is ſaid, God did not in vaine appoint two tables for his Law, whereby is gathered that in this commandement he challengeth his own right to himſelfe, and defendeth the holineſſe of his name, and teacheth not what men owe to men.

The honour which God re-

23 Firſt is to be learned what is an oath. It is a taking of God to witneſſe, to confirme the truth of that which we ſpake. For thoſe curſed ſpeeches that containe manifeſt

nifeſt reproches againſt God, are vnworthy to be reckened among othes. That ſuch taking to witnes, when it is rightly done, is a kinde of worſhipping of God, is ſhewed in diuers places of the Scripture. As when *Eſay* prophecieth of the calling of the *Aſſyrians* and *Ægyptians* into fellowſhip of the couenant with *Iſrael*, They ſhall ſpeake (ſaith he) in the tongue of *Canaan*, and ſhall ſweare in the name of the Lord. That is to ſay, in ſwearing by the name of the Lord, they ſhall yeeld a confeſſion of his religion. Againe, when he ſpeaketh of the enlargement of his kingdome, he ſaith. Whoſoeuer ſhall bleſſe himſelfe, ſhall bleſſe in the God of the faithfull: and he that ſhall ſweare in the land ſhall ſweare in the true God. *Ieremie* ſaith, if they ſhall teach the people to ſweare in my name as they haue taught them to ſweare by *Baal*, they ſhall be builded vp in the middes of my houſe. And for good cauſe it is ſaid, that when we call vpon the name of the Lord to witneſſe, we doe witneſſe our religion toward him. For ſo we confeſſe that he is the eternall and vnchangeable truth, whom we call vpon, not onely as a moſt ſubſtantiall witneſſe of truth aboue all other, but alſo as the only defence thereof, which is able to bring foorth hidden things into light, & then as the knower of hearts. For where teſtimonies of men doe faile, there we flee to God for witneſſe ſpecially where any thing is to be prooued that lyeth ſecret in conſcience. For which cauſe the Lord is bitterly angry with them that ſweare by ſtrange Gods, and he iudgeth that maner of ſwearing to be an argument of manifeſt falling from his allegeance: Thy ſonnes haue forſaken me, and doe ſweare by them that are no Gods. And he declareth the hainouſneſſe of this offence by the threatning of puniſhment: I will deſtroy them that ſweare by the name of the Lord, and ſweare by *Melcham*.

quireth to be giuen to his name in othes.

Eſay 19.18.

Eſay 65.16.

Ier.12.16.

Ier.5 7.

Zeph.1.5.

24 Now then we vnderſtand that it is the Lord his will that there be in our othes a worſhip of his name: ſo much the more diligent heed is to be taken, that in ſteed of worſhipping they doe not containe diſhonour, contempt or abacement of it. For it is no ſmall diſhonour, when periurie is committed in ſwearing by him, wherefore it is called in the law, Profanation. For what is left to the Lord when he is ſpoyled of his truth? he ſhall then ceaſſe to be God. But truely he is ſpoyled thereof, when he is made an affirmer and approouer of falſhood. Wherefore, when *Ioſua* minded to driue *Achan* to confeſſe the truth, he ſaid: My Sonne, giue glory to the Lord of *Iſrael*, meaning thereby, that the Lord is grieuouſly diſhonored if a man ſweare falſely by him. And no maruell. For we doe as much as in vs lyeth, in a maner to ſtaine his holy name with a lie. And that this maner of ſpeech was vſed among the Iewes ſo oft as any was called to take an othe, appeareth by the like proteſtation, that the Phariſees vſe in the Goſpell of *Iohn*. To this heedfulneſſe the formes of othes that are vſed in the Scriptures doe inſtruct vs: The Lord liueth, The Lord doe theſe things vnto me, and adde theſe things, The Lord be witneſſe vpon my ſoule. Which doe prooue, that we cannot call God for witneſſe of our ſayings, but that we alſo wiſh him to take vengeance of our periurie, if we ſpeake deceitfully.

Periurie, a profanation of the name of God.

Leu.19.12.

Ioſue 7.9.

Iohn 9.24.
1.Sam.14.
2.Reg.6.31.
2.Cor.1.23.

25 The name of the Lord is made vile and common, when it is vſed in ſuperfluous othes, although they be true. For in ſuch caſe it is alſo taken in vaine. Wherefore it ſhall not be ſufficient to abſtaine from ſwearing falſely, vnleſſe we doe alſo remember that ſwearing was ſuffered and ordained not for luſt or pleaſure, but for neceſſities ſake: and therefore they goe beyond the lawfull vſe thereof, that apply it to things not neceſſarie. And there can no other neceſſitie be pretended, but where it is to ſerue either religion or charitie, wherein at this day men doe too much licentiouſly offend, and ſo much the more intolerably, for that by very cuſtome it hath ceaſſed to be reckoned for any offence at all, which yet before the iudgement ſeate of God is not ſlenderly weyed. For euery where without regard, the name of God is defiled in triſling talkes, and it is not thought that they doe euill, becauſe by long ſuffered and vnpuniſhed boldneſſe, they are come to reſt as it were in poſſeſſion of ſo great wickedneſſe. But the commandement of the Lord remaineth in force, the penaltie abideth in ſtrength, and ſhall one day haue his effect, whereby there is a certaine ſpeciall reuenge proclaimed againſt them that vſe his name in vaine. This commandement is alſo tranſgreſſed in another point, that in our othes we put the holy ſeruants of God in the place of God, with manifeſt vngodlineſſe, for ſo we tranſferre the glory of his Godhead to them.

The name of God abuſed when vſed as a witneſſe though in truth, yet wantonly without any vrgent cauſe.

Deut.6.13.& 10.20. Exo.23.13.

them. Neither is it without cause that the Lord hath giuen a speciall commaundement to sweare by his name, and by speciall prohibition forbidden, that we should not be heard sweare by any strange Gods. And the Apostle euidently testifieth the same, when he writeth, that men in swearing doe call vpon a higher than themselues, and that God which had none greater than his owne glory to sweare by, did sweare by himselfe.

The folly of Anabaptists in collecting the simple vnlawfulnes of all othes out of the words of our Sauiour Christ. Mat.5. Iacob.5. Exod.22.11. Iohn 7.16.

26 The Anabaptistes not contented with this moderation of swearing, doe detest all othes without exception, because the prohibition of Christ is generall: I say vnto ye, sweare not at all, but let your talke be yea yea, and nay nay, whatsoeuer is more than this, is of euil. But by this meane, they do without consideration stumble against Christ: while they make him aduersarie to his Father, and as if he had come downe from heauen to repeale his Fathers decrees. For the eternall God doth not onely in the Law permit swearing as a thing lawfull, which were enough: but also in necessitie doth cõmand it. But Christ affirmeth that he is all one with his Father: that he bringeth no other thing, but that which his Father commanded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterwards forbid and condemne the same thing in mens behauiours, which he hath before allowed by commanding it? But because there is some difficultie in the words of Christ, let vs a litle weigh them. But herein we shall neuer attaine the trueth, vnlesse we bend our eies vnto the intent of Christ, & take heed vnto the purpose that he there goeth about. His purpose is not either to release or restraine the Law, but to reduce it to the true and naturall vnderstanding, which had beene very much deprawed by the false glosses of the Scribes and Pharisees. This if we hold in minde, we shall not thinke that Christ did vtterly condemne othes, but onely those othes which doe transgresse the rule of the law. Thereby it appeareth, that the people at that time did forbeare no maner of swearing but periuries, whereas the law doth not onely forbid periuries, but also all idle & superfluous othes. The Lord therefore the most sure expositor of the law, doth admonish them, that it is not onely euill to forsweare, but also to sweare. But how to sweare? in vaine. But as for these othes that are commended in the Law, he leaueth them safe & at libertie. They seeme to fight somewhat more strongly when they take earnest hold of this word, At all, which yet is not referred to the word Swear, but to the forms of swearing that are after rehearsed. For this was also part of their errour, that when they did sweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offence against this commandement, the Lord doth also cut off from them all by shifts that they should not thinke that they haue escaped, if not speaking of the name of God they call heauen & earth to witnesse. For here by the way it is also to be noted, that although the name of God be not expressed, yet men by indirect formes doe sweare by him, as if they sweare by the liuely light, by the bread that they eare, by their Baptisme or other tokens of Gods liberalitie towards them. Neither doth Christ in that place where he forbiddeth them to sweare by heauen and earth and Hierusalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophisticall subtletie, which thought it no fault bablingly to throw out indirect othes, as though they spared the holy name of God, which is engrauen in all his benefits. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deuised that stinking forme of swearing by the life or soule of the King: for then the false making of Gods doth obscure and minish the glory of the one onely God. But when we meane onely, to procure credit to our saying by the holy name of God, although the same be indirectly done, yet in all such trifling othes his maiestie is offended. Christ taketh from this licentiousnesse, all pretence of excuse, in this that he forbiddeth to sweare at all. And *Iames* to the same purpose, reciting the same words of Christ which I haue before alleaged, because the same rash boldnes hath alwaies beene in the world, which is a prophane misusing of the name of GOD. For if ye refer this word, at all, to the substance, as if without any exception it were altogether vnlawfull to sweare: wherefore serueth that exposition which is added afterward: Neither by heauen nor by earth, &c? Whereby it sufficiently appeareth that those cauillations are met withal, by which the Iewes thought their fault to be excused.

Mat 5.34.

Iac.5.12.

27 Therefore

27 Therefore it cannot now be doubtfull to ſound iudgements, that the Lord in that place did onely reproue thoſe othes that were forbidden by the law. For he himſelfe which ſhewed in his life an examplar of the perfectiō that he taught, did not ſticke to ſweare when occaſion required. And his Diſciples, who (we doubt not) did obey their Maſter in all things, followed the ſame example: who dare ſay that *Paul* would haue ſworne, if ſwearing had beene vtterly forbidden? but when the matter ſo required, he ſware without any ſticking at it, yea, ſometime adding an execration. But this queſtion is not yet ended, becauſe ſome doe thinke that onely publike othes are excepted out of this prohibition, as thoſe othes that we take when the Magiſtrate doth offer them to vs and require them of vs. And ſuch as Princes vſe to take in ſtabliſhing of leagues, or the people when they ſweare allegeance to their Prince, or the Souldiar when he is put to an oath for his true ſeruice in the war, and ſuch like. And to this ſort they adioyne, and that rightfully, ſuch othes as are in *Paul*, to confirme the dignitie of the Goſpell, for as much as the Apoſtles in their office are not priuate men but publike miniſters of God. And truely I deny not that thoſe are the ſafeſt othes, becauſe they are defended with ſoundeſt teſtimonies of Scripture. The Magiſtrate is commanded in a doubtfull caſe to driue the witneſſe to an oath, and he on the other ſide to anſwer by oath: and the Apoſtle ſaith, that mens controuerſies are by this meane ended. In this commandement both theſe haue a perfect allowance of their offices. Yea, and we may note, that among the olde heathen men, the publicke and ſolemne oath was had in great reuerence, but common othes that were vſually ſpoken without conſideration, were either nothing or very little regarded, becauſe they thought that in theſe they had not to doe with the maieſtie of God at all. But yet it were too much dangerous to condemne priuate othes, that are in neceſſarie caſes ſoberly, holily, and reuerently taken, which are maintained both by reaſon and examples. For if it be lawfull for priuate men in a weightie and earneſt matter to appeale to God as iudge betweene them, much more is it lawfull to call him to witneſſe. Put the caſe: thy brother will accuſe thee of falſe breach of faith, thou endeuoureſt to purge thy ſelfe according to the duetie of charitie, and he by no meanes will ſuffer himſelfe to be ſatisfied. If thy good name come in perill by his obſtinate malicioufneſſe, thou ſhalt without offence appeale to the iudgement of God, that it will pleaſe him in time to make thine innocencie knowne. Now if the weight of the words be conſidered, it is a leſſe matter to call him to witneſſe. Therefore I ſee not why in this caſe we ſhould affirme, that the calling him to witneſſe is vnlawfull. And we are not without many examples thereof. For though the othe of *Abraham* and *Iſaac* with *Abimelech* be ſaid not to ſerue for our purpoſe, becauſe it was made in the name of a publike companie, yet *Iacob* and *Laban* were priuate men, which ſtabliſhed a couenant with mutuall othe betweene themſelues. *Booz* was a priuate man which by the ſame meane confirmed his promiſe of marriage to *Ruth*. *Abdias* was a priuate man, a iuſt man and fearing God, which affirmed vnto *Elias* by oth, the thing that he meant to perſwade him. Therefore I haue no better rule, but that othes be ſo tempered, that they be not vnaduiſed, that they be not common without regard, that they be not vſed of raging luſt, nor trifling, but that they ſerue iuſt neceſſitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which end the commandement of the law tendeth.

Othes not onely publike but alſo priuate ſoberly and reuerently taken allowable and according both to reaſon and to approued examples.

Heb. 6. 16.

Gen. 21. 24. & 26. 31. & 31. 53.
Ruth 3. 13.
1. Reg. 18. 10.

The fourth Commandement.

Remember that thou keepe holy the Saboth day. Sixe daies ſhalt thou worke and doe all thy workes. But on the ſeuenth day is the Saboth of the Lord thy God. In it thou ſhalt doe no worke, &c.

28 The end of this Commandement is, that we being dead to our owne affections and workes, ſhould be buſied in meditation of the kingdome of God, and to the ſame meditation ſhould be exerciſed, by ſuch meanes as he hath ordained. But becauſe this Commandement hath a peculiar and ſeuerall conſideration from the reſt, therefore it muſt haue alſo a ſeuerall maner of expoſition. The olde writers vſe to call it a ſhadowiſh Commandement, for that it conteineth the outward obſeruation of the day, which

Three cauſes conſiderable in the fourth commandement concerning the obſeruation of the Saboth day.

which by the comming of Christ was taken away with the other figures. Wherein I grant they say truely, but they touch but halfe the matter. Wherefore we must fetch the exposition of it further off. And (as I thinke) I haue marked that there are three causes to be considered, whereupon this commandement consisteth. For first the heauenly lawmaker meant vnder the rest of the seauenth day, to set out in figure to the people of *Israel* the spirituall rest, whereby the faithfull ought to cease from their owne workes, that they might suffer God to worke in them. Secondarily, his will was to haue one appointed day, wherein they should meete together to heare the Law, and execute the ceremonies, or at least bestow it peculiarly to the meditation of his workes: that by such calling to remembrance, they might be exercised to godlines. Thirdly, he thought good to haue a day of rest graunted to seruants, and such as liued vnder the gouernement of other, wherein they might haue some ceasing from their labor.

The Sabboth a figure of spirituall rest. Num. 13 22. Ezc 20.21. & 23.38. Ierc.17.12. & 27. Exod.31.13. & 35.2 Nehe.9.14.

29 But we are many waies taught, that the same shadowing of the spiritual rest was the principall point in the Sabboth. For the Lord required the keeping of no Commandement in a maner more seuerely, than this: when his meaning is in the Prophets to declare that all religion is ouerthrowen, then he complaineth that his Sabbothes are polluted, defiled, not kept, nor sanctified: as though that peece of seruice being omitted, there remained no more wherein he might be honored. He did set foorth the obseruing thereof with high praises. For which cause the faithfull did among other oracles maruellously esteeme the reueiling of the Sabboth. For in *Nehemiah* thus spake the Leuites in a solemne conuocation, Thou hast shewed to our Fathers thy holy Sabboth, and hast giuen them the Commandements and the ceremonies, and the law by the hand of *Moses*. You see how it is had in singular estimation among all the Commandements of the law. All which things doe serue to set foorth the dignitie of the mysterie, which is very well expressed by *Moses* and *Ezechiel*. Thus you haue in *Exodus*, See that yee keepe my Sabboth day, because it is a token betweene me and you in your generations: that you may know that I am the Lord that sanctifie you: keepe my Sabboth, for it is holy vnto you. Let the children of *Israel* keepe the Sabboth and celebrate it in their generations, it is an euerlasting couenant betweene me and the children of Israel, and a perpetuall token. Yet *Ezechiel* speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby *Israel* should know that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a most apt relation of the outward signe with the inward thing it selfe: we must altogither rest, that God may worke in vs: we must depart from our owne will, we must resigne vp our heart, we must banish all lustes of the flesh. Finally, we must cease from all the doings of our owne wit, that we may haue God working in vs: that we may rest in him, as the Apostle also teacheth.

Ezc.20.12.

Heb. 3.13 & 4.9.

God appointing the seuenth day for the sabboth, and his ratifying the same by his owne example, was to confirme the perfection of that euerlasting rest whereof the sabboth day being a figure is appointed on a day which following in orderly numeration beareth the name of a perfect number. Esa. 66. 23. 1.Cor.15.28.

30 This perpetual ceassing was represented to the Iewes, by the keeping of one day among seuen: which day, to make it be obserued with greater deuotion, the Lord commended with his owne example. For it auaileth not a little to stirre vp mans endeuour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen: Forasmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie euerlasting continuance. Wherewith this also agreeth that *Moses* in the day that he declared that the Lord did rest from his works, maketh an ende of describing the succeeding of daies and nights. There may be also brought an other probable note of the number, that the Lord thereby meant to shew that the Sabboth should neuer be perfectly ended, till it came to the last day. For in it we begin our blessed rest, in it we doe daily proceede in profiting more and more. But bicause we haue still a continuall warre with the flesh, it shall not be ended vntill that saying of *Esay* be fulfilled, concerning the continuing of new Moone with new Moone, of Sabboth with Sabboth, euen then when God shall be all in all. It may seeme therfore that the Lord hath by the seuenth day set forth to his people the perfection to come of his Sabboth at the last day, that our whole life might by continuall meditation of the Sabboth, aspire to this perfection.

The principall thing in the sa-

31 If any man mislike this obseruation of the number as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one

certaine

certaine day, wherein his people might vnder the schooling of the law be exercised to the continuall meditation of the spirituall rest: And that he assigned the seuenth day, either because he thought it sufficient, or that by setting foorth the likenesse of his own example, he might the better mooue the people to keepe it or at least to put them in minde, that the Sabboth tended to no other ende, but that they should become like vnto their Creator. For it maketh small matter, so that the mysterie remaine which is therein principally set foorth, concerning the perpetuall rest of our works, to consideration whereof the Prophets did now and then call backe the Iewes that they should not thinke themselues discharged by carnall taking of their rest. Beside the places alreadie alleaged, you haue thus in *Esay*: If thou turne away thy foote from the Sabboth, that thou doe not thine owne will in my holy day, and shalt call the Sabboth delicate and holy of the glorious Lord, and shalt glorifie him while thou doest not thine own waies, and seekest not thine owne will to speake the word, then shalt thou be delited in the Lord, &c. But it is no doubt, that by the comming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures doe vanish away, he is the bodie at sight whereof the shadowes are left, he, I say, is the true fulfilling of the Sabboth, we being buried with him by Baptisme, are grafted into the fellowship of his death, that we being made partakers of the resurrection, we may walke in newnesse of life. Therefore in another place the Apostle writeth that the Sabboth was a shadow of a thing to come: and that the true bodie, that is to say, the perfect substance of truth is in Christ, which in the same place he hath well declared. That is not contained in one day, but in the whole course of our life, vntill that we being vtterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of daies ought to be farre from Christians.

both is the mysterie of perpetuall rest: the ceremoniall vse thereof abrogated, the superstitious obseruation to be auoided.

Esay 58.13.

Rom.6.4.

Col.2.16.& 17.

32 But forasmuch as the two latter causes ought not to be reckoned among the old shadowes, but doe belong alike to all ages: since the Sabbat is abrogate, yet this hath still place with vs, that we should meete at appointed daies to the hearing of the word, to the breaking of the mysticall bread, and to publike prayer: and then that to seruants and labourers be graunted their rest from their labour. It is out of doubt that in commanding the Sabbat, the Lord had care of both these things. The first of them hath sufficient testimonie by the onely vse of the Iewes to prooue it. The second, *Moses* spake of in Deuteronomie in these words: that thy man seruant and thy maide seruant may rest as well as thou: remember that thou thy selfe didst serue in Ægypt. Againe, in *Exodus*: that thy Oxe and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can denie that both these things doe serue for vs as well as for the Iewes? Meetings at the Church, are commanded vs by the word of God, and the necessitie of them is sufficiently knowen in the very experience of life. Vnlesse they be certainely appointed and haue their ordinary daies, how can they be kept? All things by the sentence of the Apostle are to be done comely and in order among vs. But so farre is it off, that comelinesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolued. Now if the same necessitie be among vs, for releese whereof the Lord appointed the Sabboth to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt say, why doe we not rather daily meete together, that the difference of daies may be taken away? I would to God, that were granted, and truly spirituall wisedome was a thing worthy to haue dayly a peece of the time cut out for it. But if it cannot be obtained of the weakenesse of many to haue dayly meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see laid vpon vs by the will of God.

Although the first vse of the Sabboth which was to signifie spirituall rest being ceremoniall be done away, yet the second and third, whereby it was appointed for the people of God to meete and for labourers to cease on doth still remaine.

Deut 5.14.
Exo.25.12.
1.Cor.14.40.

33 I am compelled here to be somewhat long, because at this day many vnquiet spirits doe raise trouble, concerning the Sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of daies. But I answer, that we keepe those daies without any Iewishnesse, because we doe in this behalfe farre differ from the Iewes. For we keepe it not with straite religion as a ceremonie, wherein we thinke a spirituall mysterie to be figured, but we retaine it as a

The difference betweene Iewes and Christians in obseruing the Sabboth day: they keepe it as

a shadowe of a thing spirituall, we onely for politicall partly, and partly for Ecclesiasticall orders sake. Col.2.16. Gal.4.10. Rom.14.5.

necessarie remedie to the keping of order in the Church. But *Paul* teacheth that in keeping thereof they are not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the *Galathians*, because they did still obserue daies. And to the *Romanes* he affirmeth that it is superstition if any man doe make difference betweene day and day. But who, sauing these madde men only doth not see, of what obseruing the Apostle meaneth? For they had no regard to this politicall end and the order of the Church, but whereas they kept thē still as shadowes of spirituall things, they did euen so much darken the glory of Christ and the light of the Gospell. They did not therefore cease from handie works, because they were things that did call them away frō holy studies & meditations, but for a certaine religion, that in ceasing from worke they did dreame that they still kept their mysteries of olde time deliuered thē. The Apostle, I say, inueigheth against this disordered difference of daies, and not against the lawfull choise of daies that serueth for the quietnesse of Christian fellowship: for in the Churches that he himselfe did ordaine, the Sabboth was kept to this vse. For he appointeth the *Corinthians* the same day, wherin they should gather the collection to relieue the brethren at *Ierusalem*. If they feare superstition, there was more danger thereof in the feast daies of the Iewes, than in the Sundaies that the Christians now haue. For so as was expedient for the ouerthrowing of superstition, the day that the Iewes religiously obserued is taken away: and, so as was necessarie for keeping of comlinesse, order, and quiet in the Church, another day was appointed for the same vse.

1.Cor.16.2.

The blamelesse intent of Christians substituting the Sunday in steed of the Iewes Sabboth, and of others among Christians hauing other festiuall daies appointed for the same purposes: the principall exercises whereby the Sabboth sanctified: their trifling vanitie which see no difference betweene Iewes and Christians but the change of the day, when in the vse of the day in deed we principally differ. Hist. trip. lib. 9. cap. 38.

34 Albeit the olde Fathers haue not without reason of their choise, put in place of the Sabboth day, the day that we call Sunday. For whereas in the Resurrection of the Lord is the end & fulfilling of that rest, wherof the old Saboth was a shadow: the Christians are by the very same day that made an end of shadowes, put in minde that they should no longer sticke vnto the shadowish ceremonie. But yet I doe not so rest vpon the number of seuen, that I would binde the Church to the bondage thereof. Neither will I condemne those Churches, that haue other solemne daies for their meetings, so that they be without superstition, which shall be, if they be onely applied to the obseruation of Discipline and well appointed order. Let the sum hereof be this: as the truth was giuen to the Iewes vnder a figure, so is it deliuered vs without any shadowes at all. First, that in all our life long we should be in meditation of a continuall Sabboth or rest from our own works, that the Lord may worke in vs by his Spirit: then that euery man priuately so oft as he hath leisure, should diligently exercise himselfe in godly calling to minde the works of God, and also, that we all should keepe the lawfull order of the Church appointed, for the hearing of the word, for the ministration of the Sacraments and for publike praier: thirdly, that we should not vngently oppresse them that be vnder vs. And so doe the triflings of the false Prophets vanish away that in the ages past haue infected the people with a Iewish opinion, that so much as was ceremoniall in this commandement is taken away, which they in their tongue call the appointing of the seuenth day, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproch of the Iewes to change the day, and to keepe still the same holinesse in their minde. For there still remaineth with vs the like signification of mysterie in the daies as was among the Iewes. And truely we see what good they haue done by such doctrine. For they that cleaue to their constitutions, doe by these as much exceede as the Iewes in grosse and carnall superstition of Sabboth: so that the rebukings that are read in *Esay*, doe no lesse fitly serue for them at these daies, than for those that the Prophet reproued in his time. But this generall doctrine is principally to be kept, that least religion should fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outward helps are to be vsed that are profitable for to nourish the worshipping of God.

The fifth Commandement.

Honour thy Father and thy Mother, that thou maist liue long vpon the land which the Lord thy God shall giue thee.

The ende of the fift comman.

35 The ende of this commandement is, that because the Lord deliteth in the preseruation of his order, therefore he willeth that those degrees of preeminence which he

he hath ordeined be not broken, the ſumme therefore ſhall be that we reuerence thoſe whom the Lord hath ſet ouer vs, that we yeeld to them honour, obedience and thankfulneſſe. Whereupon followeth that it is forbidden vs, to withdraw any thing from their dignitie, either by contempt or obſtinacie or vnthankfulnes. For ſo doth the word Honour, in the Scripture ſignifie very largly: as when the Apoſtle ſaith, that the elders which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but alſo ſuch recompence as their miniſterie deſerueth. And becauſe this commandement of ſubiection, doth moſt of all diſagree with the peruerſneſſe of mans nature, which as it ſwelleth with greedines of climbing high, ſo it hardly abideth to be brought low: therefore he hath ſet that kinde of ſuperioritie for example, which by nature is moſt amiable and leaſt enuious: becauſe he might the eaſily er meeken and reclaime our mindes to the vſe of ſubmiſſion. Therefore the Lord doth by litle and litle traine vs to all lawfull ſubiection by that which is moſt eaſie to beare, foraſmuch as the rule of all is alike. For to whom he giueth any preeminence, he doth communicate his owne name with them, ſo farre as is neceſſarie to preſerue the ſame preeminence: The name of Father, God, and Lord, doe ſo belong vnto him alone, that ſo oft as we heare one of them named, our minde muſt needs be touched with a feeling of his maieſtie. Therefore whom he maketh partakers of theſe things, he maketh to gliſter with a certaine ſparke of his brightneſſe, that they may be honorable euery one according to his degree. Therefore in him that is our father we haue to conſider ſomewhat of the nature of God, becauſe he beareth not the name of God without cauſe. He that is our Prince or our Lord, hath ſome partaking of honour with God.

dement is preſeruation of order, for which God cõmandeth all things belonging to the honor, and forbiddeth any thing tending to the diſhonor of ſuperiors whom he beautifieth with amiable names to meaken the mindes of men vnto obedience and ſubiection vnder them. 1. Tim. 1. 5.

36 Wherefore it ought not to be doubted that God doth here ſet a generall rule, that as we know any man to be by his ordinance ſet ouer vs, ſo we yeeld vnto him reuerence, obedience, thankfulneſſe, and ſuch other duties as it lieth in vs to doe. And it maketh no difference, whether they be worthy or vnworthy: For of what ſort ſoeuer they be, they haue not without the prouidence of God attained that place, by reaſon whereof the law-maker would haue them to be honoured. Yet namely he hath giuen cõmandement of reuerence to parents, that haue brought vs into this life, to which reuerence very nature ought in a maner to inſtruct vs. For they are monſters and not men, that breake the authoritie of parents with diſhonour or ſtubburnneſſe. Therefore the Lord commanded all the diſobedient to there parents, to be ſlaine, as men vnworthy to enioy the benefit of light, that doe not reknowledge by whoſe meanes they came into it. And by many additions of the law it appeareth to be true that we haue noted, that there are three parts of honour that he here ſpeaketh of, Reuerence, Obedience, and Thankfulneſſe. The firſt of theſe the Lord eſtabliſheth when he commandeth him to be killed that curſeth his Father or his Mother, for there he puniſheth the contempt and diſhonour of them. The ſecond he confirmeth when he appointeth the puniſhment of death for the diſobedient and rebellious childrē. To the third belongeth that ſaying of Chriſt in the fifteenth of Mathew, that it is the commandement of God that we doe good to our parents. And ſo oft as *Paul* maketh mention of a commandement, he expoundeth that therein obedience is required.

Vnto parents ſo tearmed in reſpect of their preeminence be they good or bad, as alſo vnto our natur all parents the honor of reuerence, obedience and thankfulnes is required at our hands. Exod. 21. Leui. 20. 9. Leui. 10. 9. Pro. 10 10. Deut. 21. 18. Mat. 15 4. Eph 5 1. Col. 3. 20.

37 There is annexed a promiſe for a commendation, which doth the rather put vs in minde, how acceptable vnto God is the ſubmiſſion that is here commanded. For *Paul* vſeth the ſame pricke to ſtirre vp our dulneſſe when he ſaith: that this is the firſt commandement with promiſe. For the promiſe that went before in the firſt Table, was not ſpecial and properly belonging to one commandement, but extended to the whole law. Now this is thus to be taken: The Lord ſpake to the *Iſraelites* peculiarly of the land which he had promiſed them for their inheritance. If then the poſſeſſion of land was a pledge of Gods bountifulneſſe: let vs not meruaile if it pleaſed God to declare his fauour by giuing length of life, by which a man might long enioy his benefit. The meaning therefore is thus: Honour thy Father and thy Mother, that by a long ſpace of life thou maieſt enioy the poſſeſſion of that land that ſhall be vnto thee for a teſtimonie of my fauour. But ſith all the earth is bleſſed to the faithfull, we doe worthily reckon this preſent life among the bleſſings of God. Therefore this promiſe doth likewiſe belong vnto vs, forſomuch as the continuance of this life is a proofe of Gods goodwill.

What is meant by the promiſe annexed to the firſt commandement, & how it may ſtand with the ſhortnes of their lines that are moſt obedient.

For it neither is promiſed to vs, nor was promiſed to the Iewes, as though it contained bleſſednesſe in it ſelfe, but becauſe it is woont to be to the godly a token of Gods tender loue. Therefore if it chaunce that an obedient childe to his parents be taken out of this life before his ripe age, which is oftentimes ſeene, yet doth God no leſſe conſtantly continue in the performance of his promiſe, than if he ſhould reward him with a hundred Acres of land, to whom he promiſed but one Acre. All conſiſteth in this, that we ſhould conſider that long life is ſo farre promiſed vs, as it is the bleſſing of God, and that it is his bleſſing ſo farre as it is a proofe of his fauour, which he by death doth much more plentifully and perfectly witneſſe and ſhew in effect to his ſeruants.

The curſes that fall vpon the diſobedient, in which number are all that withdraw their ſubiection from them to whom they owe all ſubmiſſion in the Lord, but no otherwiſe than in the Lord.

38 Moreouer, when the Lord promiſeth the bleſſing of this preſent life to the children that honor their parents with ſuch reuerence as they ought, he doth withal ſecretly ſay, that moſt aſſured curſe hangeth ouer the ſtubborne and diſobedient children. And that the ſame ſhould not want execution: he pronounceth them by his law ſubiect to the iudgement of death, and commaundeth them to be put to execution: and if they eſcape that iudgement, he himſelfe taketh vengeance on them by one meane or other. For we ſee how great a number of that ſort of men are ſlaine in battels and in fraies, and ſome other tormented in ſtrange vnaccuſtomed faſhions, and they all in a maner are a proofe that this threatning is not vaine. But if any eſcape to olde age, ſith in this life being depriued of the bleſſing of God, they doe nothing but miſerably languiſh, and are reſerued for greater paines hereafter, they are farre from being partakers of the bleſſing promiſed to the godly children. But this is alſo by the way to be noted, that we are not commanded to obey them but in the Lord. And that is euident by the foundation before laied: for they ſit on high in that place wherunto the Lord hath aduanced them, by communicating with them a portion of his honour. Therefore the ſubmiſſion that is vſed toward them, ought to be a ſtep toward the honouring of that ſoueraigne Father. Wherefore if they mooue vs to tranſgreſſe the law, then are they worthily not to be accounted Parents, but ſtrangers that labour to withdraw vs from obedience to the true Father. And ſo is to be thought of Princes, Lords, and all ſortes of Superiours. For it is ſhamefull and againſt conuenience of reaſon, that their preeminence ſhould preuaile to preſſe downe his highnes, ſith theirs as it hangeth wholly vpon it, ſo ought onely to guide vs vnto it.

The ſixt Commandement.

Thou ſhalt not kill.

The ſixt commandement tending to the vnitie & thereby to the ſafetie of all mankind, doth vnder the name of murder both forbid all hurt & enioyne all furtherance which may growe from man to man: which rule muſt bridle and direct not onely outward deeds, but alſo inward thoughts.

39 The ende of this commandement is, that foraſmuch as God hath bound together all mankinde with a certaine vnitie, that euery man ought to regard the ſafetie of all men, as a thing giuen him in charge, in ſome therefore, all violence and wrong, yea and all harme doing, whereby our neighbours body may be hurt, is forbidden vs. And therefore we are commanded, if there be any power of ſuccour in our trauaile to defend the life of our neighbours, that we faithfully imploy the ſame, that we procure thoſe things that may make for their quiet, that we watch to keepe them from hurt, and if they be in any danger, that we giue them our helping hand. If thou conſider that it is God the Lawmaker that ſo ſaith, then thinke withall that his meaning is by this rule alſo to gouerne thy ſoule. For it were a fond thing to thinke, that he which eſpieth the thoughts of the heart, and principally reſteth vpon them, ſhould inſtruct nothing but the body to true righteouſneſſe. Therefore the manſlaughter of the hart is alſo forbidden in this law, and an inward affection to preſerue our brothers life is here giuen in commandement. The hand in deede bringeth foorth the manſlaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canſt be angrie with thy brother without burning in deſire to do him hurt. If thou canſt not be angrie with him, then canſt thou not hate him, foraſmuch as hatred is nothing but an old rooted anger. Although thou diſſemble and goe about to winde out thy ſelfe by vaine circumſtances: yet where anger or hatred is, there is an affection to hurt. If thou wilt ſtill dally out with ſhifts to defend it, it is alreadie pronounced by the

the mouth of the holy Ghoſt, that he is a manſlayer that hateth his brother in his hart. It is pronounced by the mouth of the Lord Chriſt, that he is guiltie of iudgement that is angrie with his brother: that he is guiltie of the councell that ſaith Rhacha: that he is guiltie of hell fire, that ſaith vnto him Foole. 1. Iohn 3. Matth. 5 22.

40 The Scripture noteth two points of equitie, vpon which this commandement is grounded: becauſe man is both the image of God and our owne fleſh, wherefore vnleſſe we will defile the image of God, we muſt haue care to touch man none otherwiſe, than as a ſacred thing: and vnleſſe we will put off all naturalneſſe of man, we muſt cheriſh him as our own fleſh. That maner of exhortation that is fetched from the redemption and grace of Chriſt, ſhall be intreated of in another place. God willed theſe two things naturally to be conſidered in man, that might perſwade vs to the preſeruation of him, that we ſhould both reuerence the image of God imprinted in him, and embrace our owne fleſh. He hath not therefore eſcaped the crime of manſlaughter, that hath kept himſelfe from ſhedding of bloud. If thou commit any thing indeed, if thou goe about any thing with endeuour, if thou conceiue any thing in deſire and purpoſe that is againſt the ſafetie of an other, thou art holden guiltie of manſlaughter. And againe: If thou doe not trauell to thy power and as occaſion may ſerue to defend his life, thou doeſt with like hainouſneſſe offend the law. But if there be ſo much care taken for the ſafetie of his body, let vs hereby gather, how much ſtudie and trauaile is due to the ſafetie of his ſoule, which in the Lords ſight doth infinitely excell the body. *Two ſpeciall grounds of this commandment, the excellencie of mans creation, and the price of his redemption, in regard of which two, if ſo much care be due to his bodie, to his ſoule how much more?*

The ſeuenth Commandement.

Thou ſhalt not commit adulterie.

41 The end of the commandement is, that becauſe God loueth chaſtitie & cleanneſſe, therefore all vncleanneſſe ought to depart farre away from vs. The ſumme therefore ſhall be, that we be defiled with no vncleanneſſe or luſtfull intemperance of the fleſh. Whereunto anſwereth the affirmatiue commandement, that we chaſtly and continently order all the parts of our life. But fornication he forbiddeth by name, to which all vnchaſte luſt tendeth: that by the filthineſſe of that which is more groſſe and ſenſible, for ſomuch as it alſo defileth the body, he might bring vs to abhorre all filthy luſt. Sith man was created in this eſtate, not to liue a ſolitarie life, but to vſe a helper ioyned vnto him: and ſince that by the curſe of ſinne he is driuen the more to this neceſſitie, the Lord hath in this behalfe prouided helpe for him ſo much as was ſufficient, when he ordained marriage, when he ſanctified with his bleſſing the fellowſhip begunne by his authoritie. Whereby followeth, that all other fellowſhip of man and woman out of marriage, is accurſed before him, and that the fellowſhip of marriage it ſelfe, was ordained for remedie of neceſſitie, that we ſhould not run out into vnbrideled luſt. Therefore let vs not flatter our ſelues, ſith we heare that man cannot be coupled with woman out of marriage, without the curſe of God. *In the ſeuenth commandement chaſtitie and cleanneſſe being ſought, God by the vaine of actuall intemperance, doth make hateful whatſoeuer tendeth thereunto, and require a care of continuing our bodies and ſoules in puritie for preſeruation whereof marriage is eſtabliſhed.*

42 Now foraſmuch as by the condition of nature, & by luſt more enkindeled ſince the fall of man, we are become doubly ſubiect to deſire of companie of women, except it be thoſe whom God of his ſingular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginitie, I grant, is a vertue not to be deſpiſed: but ſith it is to ſome denied, and to ſome granted but for a time, let them that are troubled with incontinencie, and ſtriuing with it, cannot get the vpper hand, reſort to the helpe of mariage, that ſo they may keepe chaſtitie in the degree of their vocation. For they that cannot conceiue this word, if they doe not ſuccour their owne intemperance with the remedie that is offered and granted them, they ſtriue againſt God and reſiſt his ordinance. And let no man carpe againſt me (as many doe at this day) that being aided with the helpe of God, he can doe all things. For the helpe of God is preſent onely with thoſe, that walke in his waies, that is in their vocation from which they do withdraw themſelues, which forſaking the helpes of God, doe trauaile to ouercome and maiſter their neceſſitie with vaine raſh boldneſſe. The Lord affirmeth that continencie is a ſingular gift of God, and of that ſort that are not giuen generally, nor vniuerſally *To whom the gift of continencie is not giuen, they muſt vſe the remedie which God hath ordeined.* Pſal. 19. 1. & 14.

to the whole body of the Church, but to a few members thereof. For first he saith, that there is a certaine kinde of men, that haue gelded themselues for the kingdome of heauen, that is, that they might the more loosely and freely apply themselues to the affaires of the heauenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a litle before, that all men are not able to receiue it, but they to whom it is peculiarly giuen from heauen, whereupon he concludeth: He that can take it, let him take it. But *Paul* yet affirmeth it more plainly, where he writeth, that euery man hath his proper gift of God, one thus, another thus.

Mat 19.12.

1.Cor.7.7.

They sinne grieuously against God which vse it not although they keep themselues vnstained with any bodily vncleane act.

43 Whereas we are by open declaration admonished, that it is not in euery mans power to keepe chastitie in single life, although with studie and trauaile he endeuour neuer so much vnto it, and that it is a peculiar grace, which God giueth but to certaine men, that he may haue them the more readie to his worke: doe we not striue against God and nature which he hath institute, if we doe not apply the kinde of life to the proportion of our power? Here the Lord forbiddeth fornication, therefore he requireth cleanneſſe and chastitie of vs. To keepe the same there is but one way, that euery man measure himselfe by his owne measure. Neither let a man despise mariage as a thing vnprofitable or superfluous for him, nor otherwise desire single life, vnlesse he be able to liue without a wife. And therein also let him not prouide onely for the quiet and commoditie of the flesh, but onely that being loosed from this bond, he may be the more in readinesse and prepared to all duties of godlinesse. And forasmuch as this benefit is giuen to many but for a time, let euery man so long abstaine from mariage as he shall be meete to liue to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now laid vpon him a necessitie to marrie. This the Apostle sheweth when he commandeth that to auoide fornication euery man haue his owne wife, and euery woman haue her owne husband, that he that cannot liue continently should marrie in the Lord. First he declareth that the most part of men are subiect to the vice of incontinence: and then of those that be subiect vnto it, he excepteth none, but commandeth all to that onely remedie, wherewith vnchastitie is resisted. Therefore if they that be incontinent doe neglect to helpe their infirmitie by this meane, they sin euen in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vnchastitie, while in the meane season his minde burneth inwardly with lust. For *Paul* defineth chastitie to be a cleanneſſe of the minde, ioyned with chastitie of the body. A woman vnmarried (saith he) thinketh vpon those things that are of the Lord, forasmuch as she is holy both in bodie and spirit. Therefore when he bringeth a reason to confirme that former commaundement, he doth not onely say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he saith, that it is better to marrie than to burne.

1.Cor.7.1.& 9.

1.Cor.6.24.

Mariage to be vsed as an holy remedie against euil, not as a couert of dissolute lust, all acts, causes and signes whereof must be auoided in thought, looke, raiment, speech, diet.

Amb. lib. de Phil.

44 Now if married folkes do confesse that their fellowship together is blessed of the Lord, they are thereby admonished not to defile it with intemperate and dissolute lust. For though the honestie of mariage do couer the filthines of incontinencie, yet it ought not forthwith to be a prouocation thereof. Wherefore let not married folks thinke, that all things are lawfull vnto them, but let euery husband haue his owne wife soberly, and likewise the wife her husband, and so doing, let them commit nothing vnseeming the honestie and temperance of marriage. For so ought mariage made in the Lord to be restrained to measure and modestie, and not to ouerflow into euery kind of extreame lasciuiousnesse. This wantonnesse *Ambrose* reproued with a saying very sore indeed, but not vnfit for it, when he calleth the husband the adulterer of his owne wife, which in vse of wedlock hath no care of shamefastnesse or honestie. Last of all, let vs consider what law-maker doth here condemne fornication, euen he which sith of his owne right he ought to possesse vs wholly, requireth pureneſſe of the soule, spirit and body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with vncleanly gestures, and with filthie talke to lay wait to trap anothers chastitie. For that saying is not without good reason, which *Archelaus* spake to a yong man aboue measure wantonly and deintily clothed, that it made no matter in what part he were filthily vnchast, if we haue a regard vnto God that abhorreth all filthinesse

thineſſe in whatſoeuer part either of our ſoule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chaſtitie. If the Lord require chaſtitie of vs, then he condemneth all that euer is againſt it. Therefore if thou couet to ſhew obedience, neither let thy minde burne inwardly with euill luſt, nor let thine eies run wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthy talke entiſe thy minde to like thoughts, nor let thy glutonous belly enflame thee with intemperance. For all theſe vices are, as it were, certaine blots, wherewith the pureneſſe of chaſtitie is beſpotted.

The eight Commandement.

Thou ſhalt not ſteale.

45 The end of this commandement is, becauſe God abhorreth vnrighteouſneſſe, that euery man may haue his owne rendred vnto him. The ſumme therefore ſhall be, that we are forbidden to gape for other mens goods, and that therefore we are commaunded euery man to employ his faithfull trauaile to preſerue to each man his owne goods. For thus we ought to thinke that what euery man poſſeſſeth is not happened vnto him by chance of fortune, but by the diſtribution of the ſoueraigne Lord of all things: and therefore no mans goods can be gotten from him by euill meanes, but that wrong be done to the diſpoſition of God. But of theſts there be many kindes: one ſtandeth in Violence, when the goods of another are by any maner of force and robbing licentiouſneſſe bereaued. The other kinde conſiſteth in malicious deceit, where they are guilefully conueied away. An other ſort there is that ſtandeth in a more hidden ſubtletie, when they are wroong from the owner by colour of law. An other ſort in flatterie, where they are ſucked away by pretence of gift. But leaſt we ſhould tary too long vpon renting of all the ſeuerall kinds of theft, let vs know, that all craftie meanes whereby the poſſeſſions and money of our neighbours are conueyed vnto vs, when they once goe by crooked waies from ſincereneſſe of heart, to a deſire to beguile, or by any meane to doe hurt, are to be accounted for theſts. Although by pleading the law, they may preuaile, yet God doth not otherwiſe weigh them. For he ſeeth the long captious ſubtleties, wherewith the guilefull man beginneth to entangle the ſimpler minde, till at length he draw him into his nets. He ſeeth the hard and vngentle lawes, wherewith the mightier oppreſſeth and throweth downe the weaker. He ſeeth the allurements, wherewith as with baited hookes, the craftier taketh the vnware. All which things are hidden from the iudgement of man, and come not in his knowledge. And this maner of wrong is not onely in money, in wares, or in lands, but in euery mans right. For we defraud our neighbour of his goods, if we denie him thoſe duties which we are bound to doe for him. If any idle Factor or Bayliſe doe deuoure his maſters ſubſtance, and is not heedefull to the care of his thrift, if he either doe wrongfully ſpoile, or doe riotouſly waſt the ſubſtance committed vnto him, if a ſeruant doe mocke his maſter, if he diſcloſe his ſecrets by any meanes, if he betray his life and his goods: againe, if the Lord doe cruelly oppreſſe his houſhold, they are before God guiltie of theft. For he both withholdeth and conueyeth another mans goods, which performeth not that which by the office of his calling he oweth to other.

That euery man may haue his owne, we are in the eight commandement forbidden all praCtiſing whatſoeuer to the vniuſt loſſe and danger of others, & all withholding of any duety whereby we are bound to doe them good, for aſmuch as either of theſe doth make vs guiltie of theft.

46 We ſhall therefore rightly obey this commandement, if being contented with our owne eſtate, we ſeeke to get no gaine but honeſt and lawfull, if we couet not to waxe rich with wrong, nor goe about to ſpoile our neighbour of his goods that our own ſubſtance may increaſe, if we labor not to heape vp cruell riches and wrong out of other mens bloud. if we do not immeaſurably ſcrape together euery way, by right and by wrong, that either our couetouſneſſe may be filled, or our prodigalitie ſatiſfied. But on the other ſide, let this be our perpetuall marke, to aide all men faithfully by counſell & helpe to keepe their owne ſo far as we may: but if we haue to do with falſe and deceitfull men, let vs rather be ready to yeeld vp ſome of our owne, then to ſtriue with them. And not that onely, but let vs cõmunicate to their neceſſities, and with our ſtore relieue their neede, whom we ſee to be oppreſſed with hard and poore eſtate. Finally, let

The duties of all ſorts of men for performance of the law.

let euery man looke how much he is by dutie bound vnto other, and let him faithfully pay it. For this reason let the people haue in honor all those that are set ouer them, let them patiently beare their gouernement, obey their lawes and commandements, refuse nothing that they may beare, still keeping God fauourable vnto them. Againe, let them take care of their people, preserue common peace, defend the good, restraine the euill, and so order all things, as readie to giue account of their office to the soueraigne Iudge. Let the Ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of saluation, but deliuer it pure and syncere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them so be ouer them, as good sheepheards be ouer the sheepe. Let the people likewise receiue them for the messengers and Apostles of God, giue them that honor whereof the highest master hath vouchsafed them, and minister vnto them such things as are necessarie for their life. Let parents take on them to feede, rule, and teach their children, as committed to them of God, and greeue not, nor turne away their mindes from them with crueltie, but rather cherish and imbrace them with such lenitie and tenderneſſe, as becommeth their person. After which maner, we haue already said, that children owe to their parents their obedience. Let yoong men reuerence olde age, euen as the Lord willed that age to be honorable. Let old men also gouerne the weakeneſſe of youth with their wisedome and experience, wherein they excell yoong men, not rating with rough and loude brawling, but tempering seueritie with mildneſſe and gentleneſſe. Let seruants shew themselues diligent and seruiceable to obey: and that not to the eie, but from the heart, as seruing God himselfe. Also let Masters shew themselues not testie and hard to pleaſe, nor oppreſſe them with too much sharpneſſe, nor reprochfully vſe them, but rather acknowledge that they are their brethren and their fellow seruants vnder the heauenly Lord, whom they ought mutually to loue and gently to intreate. After this maner, I say, let euery man consider what in his degree and place he oweth to his neighbours, and let him pay that he oweth. Moreouer, our minde ought alwaies to haue respect to the lawmaker, that we may know that this lawe is made as well for our minds, as for our hands, that men should studie to defend and further the commodities and profit of other.

The ninth Commandement.

Thou shalt not be a lying witneſſe against thy neighbour.

To vphold truth we are in the ninth commandement forbidden the abuſe of the tongue in hindering our neighbour, and commanded to imploy it for his benefit.
Exod 23.1.
Leuit.19.15.

47 The end of this Commandement is, that becauſe God which is truth abhorreth lying, we ought to obserue truth without deceitfull colour. The summe therefore shall be, that we neither hurt any mans name either with slaunders or false reports, nor hinder him in his goods by lying: finally, that we offend no man, by luſt to speake euill, or to be buſie: with which prohibition is ioyned a commandement, that so farre as we may, we employ our faithfull endeuour for euery man in affirming the truth, to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expound the meaning of his commandement in the three and twentie Chapter of Exodus, in these words: Thou shalt not vſe the voice of lying, nor shalt ioyne thy hand to speake false witneſſe for the wicked. Againe, Thou shalt flee lying. Also in another place he doth not onely call vs away from lying in this point that we be no accuſers, or whisperers in the people, but also that no man deceiue his brother, for he forbiddeth them both in seuerall commandements. Truely it is no doubt, but that as in the commandements before he hath forbidden crueltie, vnchastitie, and couetouſneſſe, so in this he restraineth falshood. Whereof there are two parts as we haue noted before. For either we offend the good name of our neighbours by maliciouſneſſe and froward minde to backbite, or in lying and sometime in euill speaking we hinder their commodities. There is no difference whether in this place be vnderstanded solemne and iudiciall testimonie, or common testimonie that is vſed in priuate talks. For we must alwaies haue recourſe to this principle, that of all the generall kinds of vices one speciall sort is set for an example, whereunto the rest may be referred, and that that is chiefly chosen, wherein the filthineſſe of the fault is most apparant. Albeit, it were conuenient to extend

tend it more generally to ſlaunders and ſiniſter backbitings wherewith our neighbours are wrongfully grieued, for that falſhood of witneſſing which is vſed in iudiciall courts, is neuer without periurie. But periuries inſomuch as they doe prophane and defile the name of God, are alreadie ſufficiently met withall in the third commandement. Wherefore the right vſe of this commandement is, that our toong in affirming the truth, doe ſerue both the good name and profit of our neighbours. The equitie thereof is more than manifeſt. For if a good name be more precious than any treaſures, whatſoeuer they be: then is it no leſſe hurt to a man to be ſpoiled of the goodnes of his name than of his goods. And in bereauing his ſubſtance ſometime falſe witneſſe doth as much as violence of hands.

48 And yet it is maruellous with how negligent careleſneſſe men doe commonly offend in this point, ſo that there are found very few that are not notably ſicke of this diſeaſe: we are ſo much delighted with a certaine poiſoned ſweetneſſe both in ſearching out and in diſcloſing the euils of other. And let vs not thinke that it is a ſufficient excuſe, if oftentimes we lie not. For he that forbiddeth thy brothers name to be defiled with lying, willeth alſo that it be preſerued vntouched ſo farre as the truth will ſuffer. For howſoeuer he taketh heed to himſelfe onely, ſo that he tell no lie, yet in the ſame he ſecretly confeſſeth that he hath ſome charge of him. But this ought to ſuffice vs, to keepe ſafe our neighbours good name, that God hath a care of it. Wherefore without doubt all euill ſpeaking is vtterly condemned. But we meane not by euill ſpeaking that rebuking which is vſed for chaſtiſement: nor accuſarion, or iudiciall proceſſe, whereby remedie is ſought for an euill, nor publicke reprehenſion, which tendeth to put other ſinners in feare, nor bewraying of faults to them for whoſe ſafety it behoooueth that they ſhould be forewarned, leaſt they ſhould be in danger by ignorance: but we meane onely hatefull accuſing, which ariſeth of maliciouſnes, and of a wanton will to backbite. Alſo this commandement is extended to this point, that we couet not to vſe a ſcoffing kinde of pleaſantnes, but mingled with bitter taunts, thereby bitingly to touch other mens faults vnder pretence of paſtime, as many doe that ſeeke praiſe of merrie conceits with other mens ſhame yea and griefe: alſo when by ſuch wanton railing many times our neighbours are not a little reproched. Now if we bend our eies to the lawmaker, which muſt according to his rightfull authority beare rule no leſſe ouer the eares and minde then ouer the toong: truly we ſhall finde that greedineſſe to heare backbitings, and a haſtie readineſſe to euill iudgements are no leſſe forbidden. For it were very fond if a man ſhould thinke that God hateth the fault of euill ſpeaking in the toong, and doth not diſallow the fault of euill maliciouſneſſe in the heart. Wherefore if there be in vs a true feare and loue of God, let vs indeuour ſo farre as we may and as is expedient, and as charity beareth, that we giue neither our toong, nor our eares to euill ſpeakings, and bitter ieſtings, leaſt we raſhly without cauſe yeeld our minds to indirect ſuſpicions. But being indifferent expoſitours of all mens ſayings, and doings, let vs both in iudgement, eares, and toong, gently preſerue their honour ſafe.

The great libertie which men giue themſelues in tranſgreſſing this law by their wanton delight to backbite, to ſcoffe, to iudge, or to heare them that doe ſo.

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, &c.

49 The end of this commandement is, that becauſe the Lords will is that our ſoule be wholly poſſeſſed with the affection of loue: all luſt is to be ſhaken out of our minde that is contrarie to charitie. The ſumme therefore ſhall be, that no thought creepe into vs, which may mooue our mindes with a concupiſcence hurtfull and turning toward an others loſſe: wherewith on the other ſide agreeth the commandement, that whatſoeuer we conceiue, purpoſe, will, or ſtudie vpon, be ioyned with the benefit and commoditie of our neighbours. But heere as it ſeemeth, ariſeth a hard and comberſome difficultie. For if it be truely ſaid of vs before, that vnder the names of fornication and theft, are contained the luſt of fornication, and the purpoſe to hurt and deceiue, it may ſeeme ſuperfluouſly ſpoken, that the coueting of other mens goods ſhould afterward be ſeuerally forbidden vs. But the diſtinction betweene purpoſe and coueting, will eaſily looſe vs this knot. For purpoſe (as we haue meant in ſpeaking of it in the other commande-

As the former commandements haue deliuered a rule of charitie to gouerne our euill ſtudies and works: ſo the laſt commandement requireth the very firſt conceptions of the minde to be framed according to the ſame rule.

commaundements before) is deliberate conſent of will, when luſt hath ſubdued the minde: but coueting may be without any ſuch either aduiſement or aſſent, when the minde is onely pricked and tickled with vaine and peruerſe obiects. As therefore the Lord hath heretofore commaunded, that the rule of charitie ſhould gouerne our wils, ſtudies, and works: ſo now he commaundeth the conceptions of our minde to be directed to the ſame rule, that there be none of them crooked and writhen, that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and led into wrath, hatred, fornication, robberie, and lying: ſo he doth now forbid vs to be mooued thereunto.

The laſt commandement by ſome rent amiſſe into two containeth not bare conceptions or fantaſies, but ſuch as doe bite and ſtir the mind with deſire repugnant to that which perfect charitie requireth, of which kinde of concupiſcences thoſe are rehearſed for examples ſake which are moſt vſuall in mens mindes.

50 And not without cauſe doth he require ſo great vprightneſſe. For who can denie that it is righteous, that all the powers of the ſoule be poſſeſſed with charitie? But if any of them doe ſwarue from the marke of charitie, who can denie that it is diſeaſed? Now whence commeth it that ſo many deſires hurtfull to thy neighbour, doe enter in thy heart, but of this, that neglecting him thou careſt onely for thy ſelfe? For if thy minde were altogether throughly ſoked with charitie, no parcel thereof ſhould be open to ſuch imaginations. Therefore it muſt needs be voide of charitie, ſo farre as it receiueth concupiſcence. But ſome man will obiect, that yet it is not meete that fantaſies that are without order toſſed in mans wit, and at length doe vaniſh away, ſhould be condemned for concupiſcence, whoſe place is in the heart. I anſwere that here our queſtion is of that kinde of fantaſies, which while they are preſent before our mindes, doe together bite and ſtrike our heart with deſire, foraſmuch as it neuer commeth in our minde, to wiſh for any thing, but that our heart is ſtirred vp and leapeth withall. Therefore God commandeth a maruelous feruentneſſe of loue which he willeth not to be entangled with neuer ſo ſmall ſnares of concupiſcence. He requireth a marueloufly framed minde, which he ſuffreth not ſo much as with ſleight prouocations to be any thing ſtirred againſt the law of loue. To this expoſition *Auguſtine* did firſt open me the way: becauſe thou ſhouldeſt not thinke that it is without conſent of ſome graue authoritie. And though the Lords purpoſe was to forbid vs all wrongfull coueting: yet in rehearſing the ſame, he hath brought foorth for example thoſe things that moſt commonly doe deceiue vs with a falſe image of delight: becauſe he would leaue nothing to concupiſcence when he draweth it from theſe things, vpon the which moſt of all it rageth & triumpheth. Loe, here is the ſecond Table of the law, wherein we are taught ſufficiently what we owe to men for Gods ſake, vpon conſideration whereof hangeth the rule of charitie. Wherefore you ſhall but vainely call vpon thoſe duties that are contained in this Table, vnleſſe your doctrine doe ſtay vpon the feare and reuerence of God, as vpon her foundation. As for them which ſeeke for two commandements, in the prohibition of coueting, the wiſe reader, though I ſay nothing, wil iudge that by wrong deuiſion, they teare in ſunder that which was but one. And it maketh nothing againſt vs, that this word, Thou ſhalt not couet, is the ſecond time repeated, for after that he had firſt ſet the houſe, then he reuieweth the parts thereof, beginning at the wife: whereby it plainly appeareth, that (as the Hebrues doe very well) it ought to be read in one whole ſentence, and that God in effect commandeth, that all that euery man poſſeſſeth ſhould remaine ſafe and vntouched, not onely from wrong and luſt to defraud them, but alſo from the very leaſt deſire that may mooue our mindes.

The drift of the law is to teach perfect holineſſe, which conſiſteth in pure loue towards God and man, and not to ſet downe onely certaine rudiments that were afterwards to be further perfected.
Deut. 10. 12. Deu. 6. 5. & 11. 13.

51 But now to what end the whole law tendeth, it ſhall not be hard to iudge: that is, to the fulfilling of righteouſneſſe, that it might frame the life of man after the example of the pureneſſe of God. For God hath therein ſo painted out his owne nature, as if a man do performe in deeds, that which is there commanded, he ſhall in a maner expreſſe an image of God in his life. Therfore when *Moſes* meant to bring the ſum thereof into the mindes of the *Iſraelites*, he ſaid: And now *Iſrael*, what doth the Lord thy God aske of thee, but that thou feare the Lord, and walke in his waies? loue him and ſerue him in all thy heart, and in all thy ſoule, and keepe his commandements? And he ceaſed not ſtill to ſing the ſame ſong againe vnto them, ſo oft as he purpoſed to ſhew the end of the law. The doctrine of the law hath ſuch reſpect hereunto, that it ioyneth man, or as *Moſes* in another place termeth it, maketh man to ſticke faſt to his God in holineſſe of life. Now the perfection of that holineſſe conſiſteth in the

two

two principall points alreadie rehearſed: That we loue the Lord God with all our heart, all our ſoule, and all our ſtrength, and our neighbours as our ſelues. And the firſt indeed is, that our ſoule be in all parts filled with the loue of God. From that by and by of it ſelfe foorth floweth the loue of our neighbour. Which thing the Apoſtle ſheweth when he writeth, that the end of the lawe is loue out of a pure conſcience, and a faith not fained. You ſee how, as it were in the head, is ſet conſcience and faith vnfained, that is to ſay in one word true godlineſſe, and that from thence is charitie derived. Therefore he is deceiued, whoſoeuer thinketh that in the Law are taught onely certaine rudiments and firſt introductions of righteouſneſſe, wherewith men became to be taught their firſt ſchooling, but not yet directed to the true marke of good works: whereas beyond that ſentence of *Moſes*, and this of *Paul*, you can deſire nothing as wanting of the higheſt perfection. For how farre I pray you, will he proceede that will not be contented with this inſtitution, whereby man is inſtructed to the feare of God, to ſpirituall worſhipping, to obeying of the Commandements, to follow the vprightneſſe of the way of the Lord: finally to pureneſſe of conſcience, ſincere faith and loue? Whereby is confirmed that expoſition of the Law, which ſearcheth for and findeth out in the commandements thereof all the dueties of godlineſſe and loue. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apoſtle witneſſeth. Matth. 22. 1. Tim. 1. 15.

52 But whereas in rehearſing the ſumme of the Law, Chriſt and the Apoſtle doe ſometime leaue out the firſt Table: many are deceiued therein while they would faine draw their words to both the Tables. Chriſt in *Mathew* calleth the chiefe points of the Law, mercie, iudgement, and faith: vnder the word Faith, it is not doubtfull to me, but that he meaneth truth or faithfulneſſe toward men. But ſome, that the ſentence might be extended to the whole Law, take it for religiouſneſſe toward God. But they labor in vaine. For Chriſt ſpeaketh of thoſe works wherewith man ought to proue himſelfe righteous. This reaſon if we note, we will alſo ceaſſe to marueil why, when a yoong man asked him what be the commandements by keeping whereof we enter into life: he anſwered theſe things onely: Thou ſhalt not kill. Thou ſhalt not commit adultery. Thou ſhalt not ſteale. Thou ſhalt beare no falſe witneſſe. Honor thy Father and thy Mother. Loue thy neighbor as thy ſelfe. For the obeying of the firſt Table conſiſted in maner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hypocrites did cõtinually vſe. But the works of charitie are ſuch, as by them we may declare a perfect righteouſneſſe. But this commeth each where ſo oft in the Prophets, that it muſt needs be familiar to a reader but meanely exerciſed in them. For in a maner alway, when they exhort to repentance, they leaue out the firſt Table, and onely call vpon Faith, Iudgement, Mercie, and Equitie. And thus they doe not ouerskip the feare of God, but they enquire the earneſt proofe thereof by the tokens of it. This is well knowne, that when they ſpeake of the keeping of the lawe, they doe for the moſt part reſt vpon the ſecond Table, becauſe therein the ſtudie of righteouſneſſe and vprightneſſe is moſt openly ſeene. It is needleſſe to rehearſe the places, becauſe euery man will of himſelfe eaſily marke that which I ſay.

The reaſon why in the Prophets and the Goſpell ſo oftentimes when the keeping of the law is ſpoken of the dueties onely of the ſecõd Table are expreſſly mentioned.
Mat. 5. 13.
Mat. 19. 28.

53 But thou wilt ſay, is it then more auaileable to the perfection of righteouſnes, to liue innocently among men, than with true godlineſſe to honor God? No, but becauſe a man doth not eaſily keepe charitie in all points, vnleſſe he earneſtly feare God, therefore it is thereby prooued, that he hath godlineſſe alſo. Beſide that, foraſmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth alſo teſtifie by the Prophet: therefore he requireth not our dueties to himſelfe, but doth exerciſe vs in good works toward our neighbor. Therefore not without cauſe the Apoſtle ſetteth the whole perfection of the holy ones in charitie. And not inconueniently in another place he calleth the ſame the fulfilling of the law: adding that he hath performed the law that loueth his neighbour. Againe, That all the law is comprehended in one word, Loue thy neighbour as thy ſelfe. For he teacheth no other thing but the ſame which Chriſt doth when he ſaith: Whatſoeuer ye will that men doe to you, doe ye the ſame to them: For this is the law and the Prophets: It is certaine that in the law

Our charitie towards men is a proofe and exerciſe teſtifying our religion towards God.
Pſal. 16.
Ephe. 1. 5.
Col. 3. 14.
Rom. 13.
Mat. 7. 12.

law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Loue is beneath it in the lower degree: But the Lords meaning is, that in the Law is onely prescribed vnto vs an obseruation of right and equitie, wherein we be exercised to testifie our godly feare of him, if there be any in vs.

The law doth not teach vs to loue our selues, which we doe so vehemently without teaching that it setteth vp our affection this way as a marke which we ought to reach in loueing others. Vide Aug. li. 1. de doct. Chri. cap. 23.

54 Heere therefore let vs sticke fast, that then our life shall be best framed to Gods will and the rule of his Law, when it shall be euery way most profitable to our brethren. But in the whole Law there is not read one syllable that appointeth to man any rule of such things as he shall doe or leaue vndone to the commoditie of his owne flesh. And surely sith men are so borne of such disposition naturally that they be too much carried all headlong to the loue of themselues, and how much soeuer they fall from the truth yet still they keepe that selfe loue, there needed no law any more to enflame that loue, that was naturally of it selfe, too much beyond measure. Whereby it plainely appeareth, that not the loue of our selues, but the loue of God and of our neighbour is the keeping of the Commandements, and that he liueth best and most holily, that (so neere as may be) liueth and trauelleth least for himselfe, and that no man liueth worse and more wickedly than he that liueth and trauelleth for himselfe, and onely thinketh vpon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because he had no other vehementer or stronger affection to measure it by. And the force of the maner of speaking is diligently to be weyed. For he doth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue of our selues, and the second to charitie, but rather that affection of loue which we doe all naturally draw to our selues, he giueth away vnto other, whereupon the Apostle saith, that Charitie seeketh not her owne. And their reason is not to be esteemed worth a haire, that the thing ruled is euer inferiour to his Rule. For God doth not make the loue of our selues, a rule whereunto charitie toward other should be subiect, but whereas by peruersenesse of nature the affection of loue was wont to rest in our selues, he sheweth that now it ought to be elsewhere spread abroad, that we should with no lesse cheerefulnesse, seruentnesse, and carefulnesse be readie to doe good to our neighbour than to our selues.

1. Cor. 13. 5.

Luc. 10. 36. The commandements of the law in speaking of our neighbours, meant not that we should restraine the duties of loue and charitie to our speciall acquaintãce.

55 Now sith Christ hath shewed in the parable of the Samaritane that vnder the name of Neighbour euery man is contained be he neuer so straunge vnto vs: there is no cause why we should restraine the commandement of loue within the bounds of our owne friendships and acquaintances. I deny not that the neerer that any man is vnto vs, the more familiarly he is to be holden with our endeuours to doe him good. For so the order of humanitie requireth, that so many moe dueties of friendship men should communicate together, as they are bound together with streighter bonds of kindred, familiaritie or neighborhood, and that without any offence of God, by whose prouidence we are in a maner driuen thereunto. But I say that all mankind without exception is to be embraced with one affection of charitie: and that in this behalfe is no difference of Barbarous or Grecian, of worthy or vnworthy, of friend or foe, because they are to be considered in God and not in themselues: from which consideration when we turne away, it is no maruell if we be entangled with many errours. Wherefore if we wil keepe the true trade of louing, we must not turne our eies vnto man, the sight of whom would ofter enforce vs to hate then to loue, but vnto God which commandeth that the loue which we offer him, be powred abroad among all men: that this be a perpetuall foundation, that whatsoeuer the man be, yet he ought to be loued because God is loued.

The absurditie of Schoolemen in turning the commandemẽts of the law into counsels whereunto all men are not bound.

56. Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commandements, touching not desiring of reuengement, and louing our enemies, which in the old time both were giuen to the Iewes and at the same time were cõmonly giuen to all Christians, haue made Counsels which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they haue posted ouer to Monkes which were thought but in this one point forsooth more righteous than simple Christians, that they willingly bound themselues to keepe the Counsels. And they render a reason why they receiue them not for lawes, for that they seeme too burdenous and heauie,

heauie, specially for Christians that are vnder the lawe of grace. So dare they presume to repell the eternall law of God touching the louing of our neighbours. Is there any such difference in any leafe of the law? and are not therein the rather each where found commandements that doe most seuerely require of vs to loue our enemies? For what maner of saying is that, where we are commanded to feede our enemie when he is hungrie: to set into the right way his Oxen or Asses straying out of the way, or to ease them when they faint vnder their burden? Shall we doe good to his beasts for his sake without any good will to himselfe? What? is not the word of the Lord euerlasting? Leaue vengeance to me, and I will requite it. Which also is spoken more plainely at large in another place: Seeke not vengeance, neither be mindfull of the iniurie of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faigne that he was a counsel-giuer.

Prou. 25. 21. Exod. 23. 4.

Deut 32. 35. Leuit. 19. 18.

57 And what I pray you meane these things that they haue presumed to mocke withall in their vnsauorie glose? Loue your enemies, doe good to them that hate you, pray for them that persecute you, blesse them that curse you, that ye may be the childrē of your father which is in heauen. Who cannot heare reason with *Chrysostome*, that by so necessary a cause it plainelie appeareth that they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monks shall be the children of the heauenly father, they only shal be bold to call vpon God their Father: what shall the Church doe in the meane season? it shall by like right be sent away to the Gentiles and Publicans. For Christ saith: If ye be friendly to your friends, what fauour looke you for thereby? doe not the Gentiles and Publicans the same? But we shall be in good case forsooth, if the title of Christians be left vnto vs, and the inheritance of the kingdome of heauen taken away from vs. And no lesse strong is *Augustines* argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touch the wife of thine enemie than of thy friend. When he forbiddeth theft, he giueth leaue to steale nothing at all, either from thy friend or from thine enemie. But these two, not to steale, and not to commit fornication, *Paul* bringeth within the compasse of the rule of loue, yea and teacheth that they are contained vnder this commandement, Thou shalt loue thy neighbour as thy selfe. Therefore, either *Paul* must haue bin a false expositor of the law, or it necessarily followeth hereby, that our enemies ought also to be loued, euen by commandement, like as our friends. Therefore they doe truely bewray themselues to be the children of Satan, that doe so licentiously shake off the common yoke of the children of God. It is to be doubted, whether they haue published this doctrine with more grosse dulnesse or shamelesnesse. For there are none of the old writers that doe not pronounce as of a thing certaine, that these are meere commandements. And that euen in *Gregories* age it was not doubted of, appeareth by his owne affirmation, for he without controuersie taketh them for commandements. And how foolish doe they reason? They say that they are too weightie a burden for Christians. As though there could be deuised any thing more weightie than to loue God with all our heart, with all our soule, with all our strength. In comparison of this law any thing may be counted easie, whether it be to loue our enemie, or to lay away all desire of reuenge out of our minde. In deede all things are high and hard to our weakenesse euen the least tittle of the law. It is the Lord in whom we vse strength. Let him giue what he commandeth, and command what he will. Christian men to be vnder the law of grace, is not vnbrideledly to wander without law, but to be grafted in Christ, by whose grace they are free from the curse of the Law, and by whose spirit they haue a law written in their hearts. This grace *Paul* vnproperly called a law, alluding to the law of God against which he did set it in comparison. But these men doe in the name of the law dispute vpon a matter of nothing.

We are not counselled onlie in the law, but commanded to loue, do good to, pray for, and blesse our enemies: as the reason annexed, that ye may be the children of your father doth shew: and so the fathers haue vnderstood it: neither is the reason any thing against it which they bring concerning the hardnesse of performing it. Mat. 5. 44. Lib. de compunctione cordis. Mat. 5. 46. Lib. de doctri. Christ. cap. 30. Rom. 13. 9.

58 *Of like sort it is that they called Veniall sinne, both secret vngodlinesse that is against the first Table, and also the direct transgressing of the last Commandement. For they define it thus, that it is a desire without aduised assent, which resteth not long in the heart. But I say, that it cannot come at all into the heart, but by want of those things that are required in the law. We are forbid to haue strange gods. Whē the mind shaken with the engines of distrust, looketh about elsewhere, when it is touched with

*They doe in vaine diminish the weight of sinne, who make veniall sinnes of the secret vnaduised desires wherein the heart of man doth not long rest.

a ſodaine deſire to remooue her bleſſedneſſe ſome other way: whence come theſe motions, although they quickly vaniſh away, but of this, that there is ſome thing in the ſoule emptie, to receiue ſuch tentations? And to the end not to draw out this argument to greater length, there is a commandement giuen to loue God with all our heart, with all our minde, with all our ſoule: if then all the powers of our ſoule be not bent to the loue of God, we haue alreadie departed from the obedience of the law, becauſe the enemies that doe therein ariſe againſt his kingdome, and interrupt his decrees, doe prooue that God hath not his throne well ſtabliſhed in our conſcience. As for the laſt commandement, we haue alreadie ſhewed that it properly belongeth hereunto. Hath any deſire of minde pricked vs? we are alreadie guiltie of coueting, and therewithall are made tranſgreſſors of the law, becauſe the Lord doth forbid vs, not onely to purpoſe and practiſe any thing that may be to anothers loſſe, but alſo to be pricked and ſwell with coueting it. But the curſe of God doth alway hang ouer the tranſgreſſion of the law. We cannot therefore prooue euen the very leaſt deſires free from iudgement of death.

Lib. 2 de bap. contra Donatiſt. cap. 6.

In weying of ſinnes (ſaith *Auguſtine*) let vs not bring falſe balances to weigh what we liſt and how we liſt at our owne pleaſure, ſaying: this is heauie and this is light: but let vs bring Gods balance out of the holy Scriptures, as out of the Lords treaſurie, and let vs therein weigh what is heauie: rather let vs not weigh, but reknowledge things alreadie weighed by the Lord. But what ſaith the Scripture? Truely when *Paul* ſaith that the reward of ſinne is death, he ſheweth that he knew not this ſtinking diſtinction. Sith we are too much inclined to hypocriſie, this cheriſhment thereof ought not to haue beene added to flatter our ſlothfull conſciences.

Rom. 6. 23.

59 I would to God they would conſider what that ſaying of Chriſt meaneth: He that tranſgreſſeth one of the leaſt of theſe commandements, and teacheth men ſo, ſhall be counted none in the kingdome of heauen. Are not they of that ſort, when they dare ſo extenuate the tranſgreſſion of the law, as if it were not worthie of death? but they ought to haue conſidered, not onely what is commanded, but what he is that commandeth, becauſe his authoritie is diminiſhed in euery tranſgreſſion, how little ſoeuer it be, of the law that he hath giuen in commandement. Is it a ſmall matter with them, that Gods maieſtie be offended in any thing? Moreouer, if God hath declared his will in the law, whatſoeuer is contrarie to the law, diſpleaſeth him. Will they imagine the wrath of God to be ſo diſarmed, that puniſhment of death ſhall not foorthwith follow vpon them? And he himſelfe hath pronounced it plainely, if they would rather finde in their hearts to heare his voice, than to trouble cleare truth with their vnſauourie ſubtleties of argument. The ſoule (ſaith he) that ſinneth, the ſame ſhall die. Againe, which I euen now alleaged, the reward of ſinne is death. But albeit they graunt it to be a ſinne, becauſe they cannot deny it: yet they ſtand ſtiffe in this, that it is no deadly ſinne. But ſith they haue hitherto too much borne with their own madneſſe, let them yet at length learne to waxe wiſer. But if they continue in dotage, we will bid them farewell: and let the children of God learne this, that all ſinne is deadly, becauſe it is a rebellion againſt the will of God, which of neceſſitie prouoketh his wrath, becauſe it is a breach of the law, vpon which the iudgement of God is pronounced without exception: and that the ſinnes of the holy ones are veniall or pardonable, not of their owne nature, but becauſe they obtaine pardon by the mercie of God.

Mat. 5. 19. *Euery tranſgreſſion euen of the leaſt commandement diminiſheth his authoritie that commandeth, diſpleaſeth him, prouoketh his wrath, and is not otherwiſe pardonable then by mercy, but deſerueth in it ſelfe to be puniſhed with eternall death.* Ezec. 18. 20. Rom. 6. 23.

THE NINTH CHAPTER.

That Chriſt although he was knowen to the Iewes vnder the law, yet was deliuered onely by the Goſpell.

Chriſt was knowen to the fathers vnder the law, but not ſo clearely as to vs he is manifeſted in the Goſpell. Mal. 4. 2.

BEcauſe it pleaſed God in the old time not vainely by expiations and ſacrifices to declare himſelfe a Father, and not in vaine he did conſecrate a choſen people to himſelfe: euen then without doubt he was knowen in the ſame image, wherein he now appeareth to vs with full brightneſſe. Therefore *Malachie*, after that he had bidden the Iewes to take heed to the lawe of *Moſes*, and to continue in ſtudie thereof, (becauſe after his death there ſhould come a certaine interruption of the office of the Prophets) did forthwith declare, that there ſhould ariſe a ſonne of righteouſneſſe.

In

In which words he teacheth, that the Law auaileth to this purpose, to hold the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when he should be come in deede. For this reason doth *Peter* say, that the Prophets did make search, and diligently enquire, of the saluation that is now opened by the Gospell: and that it was reuealed vnto them, that they should minister, not to themselues, nor to their owne age, but vnto vs, those things that are declared by the Gospel. Not that their doctrine was vnprofitable to the people in old time, or nothing auailed themselues: but because they enioyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eies. And whereas they did but a litle sip of it, there is offred vnto vs a more plentifull enioying thereof. Therefore Christ himselfe, which affirmeth that he had witnesse borne him by *Moses*, yet extolleth the measure of grace whereby we excell the Iewes. For speaking to the Disciples, he said: Blessed are the eies that see that which ye see, and blessed are the eares that heare that which ye heare. For many Kings and Prophets haue wished it, and haue not obtained it. This is no small commendation of the reuealing of the Gospell that God preferred vs before the holy Fathers that excelled in rare godlinesse. With which sentence that other place disagreeth not, where it is said, that *Abraham* saw the day of Christ, and reioyced. For though the sight of a thing farre distant was somewhat darke, yet he wanted nothing to the assurance of good hope. And thence came that ioy which accompanied the holy Prophet, euen to his death. And that saying of *Iohn* Baptist: No man hath seene God at any time, the onely begotten that is in the bosome of the Father, hath declared him vnto vs, doth not exclude the godly which had bene dead before him, from the fellowship of the vnderstanding and light that shineth in the person of Christ: But comparing their estate with ours, he teacheth that those mysteries, which they saw but darkely vnder shadowes, are manifest to vs: as the Author of the Epistle to the *Hebrues* doth wel set out, saying, that God diuersly and many waies spake in old time by the Prophets, but now by his beloued sonne, although therefore that only begotten one, which is at this day to vs the brightnesse of the glorie, and the print of the substance of God the Father, was in old time knowen to the Iewes, as we haue in another place alleaged out of *Paul*, that he was the guide of the old deliuerance: yet is it true, which the same *Paul* elsewhere teacheth, that God which commanded the light to shine out of darknesse, hath now shined vpon our hearts to set foorth the knowledge of the glorie of God in the face of Iesus Christ: because when he appeared in this his Image, he did in a maner make himselfe visible in comparison of the darke and shadowish forme that had bene of him before. And so much the more foule and detestable is their vnthankfulnesse and peruersenesse, that are here so blind at mid-day. And therefore *Paul* saith, that their mindes are darkened by Sathan, that they should not see the glorie of Christ shining in the Gospel, though there be no veile set betweene them and it.

1. Pet. 1 12.

Iohn 5. 46. Mat. 13. 16. Luk. 10. 23.

Iohn 8 56.

Iohn 1. 18.

Heb. 1. 1.

2. Cor. 4. 6.

2 Now I take the Gospell for the cleare disclosing of the mysterie of Christ. I graunt truely, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the law, concerning the free forgiuenesse of sinnes, whereby God reconcileth men to himselfe, are accounted parts thereof. For he compareth faith against these terrors, wherewith the conscience should be troubled and vexed, if saluation were to be sought by works. Wherevpon followeth, that in taking the name of the Gospell largely, there are contained vnder it all the testimonies that God in old time gaue to the fathers, of his mercy and fatherly fauor: But in the more excellent signification of it, I say it is applied to the publishing of the grace giuen in Christ. And that meaning is not onely receiued by cõmon vse, but also hangeth vpon the authoritie of Christ and the Apostles. Wherevpon this is properly ascribed vnto him, that he preached the Gospel of the kingdome. And *Marke* maketh his preface in this maner, The beginning of the Gospel of Iesus Christ. And there is no neede to gather places to proue a thing sufficiently knowen. Christ therefore by his comming hath made cleare the life and immortalitie by the Gospell. By which words *Paul* meaneth, not that the Fathers were drowned in darknesse of death, vntill the sonne of God did put on flesh: but claiming this prerogatiue of honour to the Gospell,

Although in the law & the Prophets there be many promises concerning the free forgiuenesse of sins, yet the name of the Gospel properly taken is not applicable vnto thẽ but onely to the publishing of grace now giuen in Iesus Christ. 1. Tim. 4. 8. Mat. 4. 9. Mar. 1. 1.

he teacheth that it is a new and vnwonted kind of message, whereby God performed those things that he had promised, that the truth of his promises should be fulfilled in the person of the sonne. For although the faithfull haue alway found by experience that same saying of *Paul* to be true, that in Christ are all the promises, yea and Amen, 2. Tim. 1. 10. because they were sealed in their hearts: yet because he hath accomplished all parts of our saluation in his flesh, therefore that selfe liuely deliuering of the things rightfully obteined a new and singular title of praise. Whereupon commeth that saying of Christ, Iohn 1. 52. Hereafter ye shall see the heauens open, and the Angels of God ascending and descending vpon the sonne of man. For though he seeme to haue relation vnto the ladder shewed in a vision to the Patriarch *Iacob*: yet he setteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the entrie thereof may stand familiarly open to all men.

We may not with Seruetus thinke that because the promises made before are accomplisht in Christ therefore they are abolisht, so as Christians are not to looke for any further enioying of things promised than they haue attained alreadie

3 But yet we must take heed of the diuelish imagination of *Seruetus*, which when he goeth about, or at least faigneth that he goeth about, to extoll the greatnesse of the grace of Christ, vtterly aboliſheth the promises, as if they were ended together with the law. He layeth for him, that by the faith of the Gospell there is brought vnto vs the accomplishment of all the promises: as though there were no difference betweene vs and Christ. I did in deede euen now declare that Christ left nothing vnperformed of the whole summe of our saluation: but it is wrongfully gathered thereupon, that we doe alreadie enioy the benefits purchased by him, as though that saying of *Paul* were false, that our saluation is hidden in hope. I graunt indeede, that we by beleeuing in Christ, doe also passe from death to life: But in the meane season we must hold this saying of *Iohn*, that although we know we be the children of God, yet it hath not as yet appeered, till we shall be like vnto him: that is, till we shall see him such as he is. Therefore although Christ offer vnto vs in his Gospell present fulnesse of spirituall good things, yet the enioying thereof lyeth still hid vnder the keeping of hope, till being vnclothed of the corruptible flesh, we be transfigured into the glorie of him that goeth before vs. In the meane time the holie Ghost biddeth vs to rest vpon the promises, whose authoritie ought with vs to put to silence all the barkings of that filthie dogge. For as *Paul* witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. 1. Tim. 4. 8. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. 2. Tim. 1. And in another place he putteth vs in minde, that we haue the same promises which in the old time were giuen to the holy men. 2. Cor. 7. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirit of promise, but yet we doe no otherwise enioy Christ, but so farre as we embrace him clothed with his promises. Whereby it commeth to passe, that he indeede dwelleth in our hearts, and yet we wander in iourney abroade from him, because we walke by faith and not by sight. And these two things doe not ill agree together, that we possesse in Christ all that pertaineth to the perfection of the heauenly life: and yet that faith is a beholding of good things that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises, because the Gospell sheweth with her finger that thing which the lawe did shadow vnder figures.

The Gospell is not so opposite to the law, as teaching another way of saluation, but the same more plainely.

4 And hereby also is their errour conuinced, which doe neuer otherwise compare the law with the Gospell, but as they compare the merits of works with the free imputation of righteousnesse. Although in deede this comparison of contraries be not to be reiected: because *Paul* doth oftentimes vnderstand by the name of the law, a rule to liue righteously, wherein God requireth of vs that which is his, not giuing vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse if we doe neuer so little swarue from it: that is in such places as he disputeth, that we doe freely please God, and are by pardon reckoned righteous, because the obseruation of the law whereunto the reward is promised, is no where found. Therefore *Paul* doth fitly make the righteousnesse of the law and of the Gospell, contrarie the one to the other. But the Gospell did not so succeede in place of the whole law, that it should bring any diuerse meane of saluation, but rather to confirme and prooue to be of force whatsoeuer the law had promised, and to ioyne the bodie to the shadowes. For when Christ saith, that the law & the Prophets were vntill *Iohn*: he maketh not the fathers subiect to the curse, which

which the bondseruants of the law can not escape: but rather onely that they were instructed with certaine rudiments, so as they stayed a great way beneath the height of the doctrine of the Gospell. Therefore *Paul* calling the Gospell the power of God to saluation to euery beleeuer, by and by addeth, that it hath witnesse of the law and the prophets. But in the end of the same Epistle, although he shew that the title of praise of Iesus Christ is the reuelation of the mysterie kept secret in the euerlasting times: yet he doth qualifie that saying, with adding an exposition, teaching, that he is openly shewed by the writings of the Prophets. Whereupon we gather, that when we are to intreate of the whole law, the Gospell differeth from the law onely in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath beene laid open for vs in Christ, it is now not without cause said, that at his comming the heauenly kingdome of God was erected in earth. Rom.1.16.

4 Now betweene the Law and the Gospell came *Iohn*, which had an office that was meane and of affinitie to them both. For though when he called Christ the lambe of God, and the sacrifice for the clensing of sinnes, he shewed foorth the summe of the Gospell: yet because he did not expresse that same incomparable strength and glorie, which at length appeered in his resurrection, therefore Christ saith, that he was not equall to the Apostles. For so doe those words of his meane: that though *Iohn* excell among the sonnes of women, yet he that is least in the kingdome of heauen, is greater than he. Because he doth not there commend the persons of men, but after he had preferred *Iohn* before the Prophets, he aduanceth the preaching of the Gospell to the highest degree: which preaching we see in another place signified by the kingdome of heauen. But whereas *Iohn* himselfe doth answere that he is but a voice, as though he were inferiour to the Prophets, he doth not that for fained humilities sake, but meaneth to teach that the proper office of the Embassadour was not committed to him, but that he onely executeth the office of an apparitor: as it was foretspoken by *Malachie*: Behold, I send *Elias* the Prophet, before that the great and terrible day of the Lord doe come. And truly he did nothing else in the whole course of his ministerie, but endeuour to get disciples to Christ: as also *Esay* prooueth, that this was enioyned him from God. And in this sense Christ is called a candle burning and shining, because the broad day had not yet appeered. And yet this is no let, but that he may be reckoned among the publishers of the Gospel, like as he vsed the same Baptisme, which was afterward deliuered to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceeding, after that Christ was taken vp frō them into the heauenly glorie. *The preaching of Iohn a meane betweene the lawe and the Gospell. In which respect his office differing both from the prophets and Apostles he is termed greater than the one, and lesse than he which was least of the other.* Matt.11.11. Iohn 1.23. Mal.4.5. Iohn 5.35.

THE TENTH CHAPTER.

Of the likenesse of the old and new Testament.

BY the things aforesaid it may now appeere euidently, that all the men whom from the beginning of the world God adopted into the estate of his people, were with the same lawe, and with the bond of the same doctrine, which now remaineth in force among vs, bound in couenant to him. But because it is of no small importance that this point be well established, I will adioine vnto it for an addition, sith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of all one Mediatour, how farre their estate differed frō ours in this fellowship. But although the testimonies that we haue gathered out of the lawe and the Prophets for proofe thereof, doe make it plaine that there was neuer any other rule of religion and godlinesse in the people of God: yet because in writers there are oftentimes many things spoken of the difference of the old and new Testament, that may make the reader that is not of very sharp iudgement to be in doubt: therefore we shall rightfully appoint one peculiar place for the better and more exact discussing of this matter: Yea, and that thing also, which otherwise should haue beene very profitable for vs, is now made necessarie by that monstrous losell *Seruetus*, and by diuers other mad men of the sect of Anabaptists, which haue no other opinion of the people of Israell, than as of a heard of swine: which they fondly faigne to haue beene fatted vp by the Lord heere in this earth, without any hope of heauenly immortalitie. Therefore that we *A thing necessary to know the agreement and difference betweene our selues, and the fathers vnder the law.*

may keepe away this peſtilent errour from godly minds, and alſo to plucke out of them al doubts which are wont by and by to ariſe vpon hearing mention of the diuerſitie betweene the old and the new Teſtament: let vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lord made with the Iſraelites in the olde time before the cõming of Chriſt, and what couenant he hath now made with vs ſince Chriſt hath beene openly ſhewed.

The fathers had the ſame couenant which we haue: they looked for immortalitie & had it promiſed: they expected it by mercie and not by merite: they knew that Chriſt was their mediator to obtaine mercie, as well as we.

2 And both theſe points may be made plaine with one word. The couenant of all the Fathers ſo differeth nothing from ours in ſubſtance and in matter it ſelfe, that it is altogether one and the ſelfe ſame: but the miniſtration is diuers. But becauſe of ſo great ſhortneſſe no man were able to attaine a certaine vnderſtanding, we muſt needes proceede on with a longer declaration if we meane to profit any thing at all. But in ſhewing how they are like or rather all one, it ſhall be ſuperfluous to diſcourſe againe of new vpon all the ſpeciall particulars that haue alreadie bene declared: and it ſhal be out of ſeaſon to mingle thoſe things together that remaine yet to be ſpoken in other places. Here we muſt chiefly reſt vpon three principall pointes: Firſt, that we hold, that carnall wealth and felicitie was not the marke appointed to the Iewes to aſpire vnto, but that they were by adoption choſen vnto the hope of immortalitie: and that the truth of this adoption was certainly aſſured vnto them both by oracles, and by the law, and by the prophecies. Secondarily, that the couenant whereby they were ioyned to the Lord, was vpholden not by any merits of theirs, but by the onely mercy of God that called them. Thirdly, that they both had and knew Chriſt the Mediatour, by whom they ſhould both be ioyned to God and enioy his promiſes. Of which points, becauſe the ſecond peraduenture is not yet ſufficiently knowen, it ſhall in place appointed for it be declared at large. For we ſhall confirme by many and cleare teſtimonies of the Prophets, that it was of his owne meere goodneſſe and tender fauour, whatſoeuer good the Lord at any time did, and promiſed to the people of *Iſrael*. The third alſo hath already had here and there ſome plaine declaration of it, and we haue not left the firſt altogether vntouched.

As well to the fathers vnder the law as to vs in the Goſpel promiſes were made of the life to come and not of temporall happines onely.

Rom. 1. 2.

Rom. 3. 21.

3 Therefore in ſetting out of this point, becauſe it moſt ſpecially belongeth to this preſent matter, and for that they make vs moſt controuerſie about it, we will employ the more earneſt trauell: but yet ſo that if there want yet any thing of the explication of the other, it may be by the way ſupplied, or in conuenient place be added. Truely, the Apoſtle taketh away all doubt of them all, when he ſaith, that God the Father long before by the Prophets in the holy Scriptures promiſed the Goſpell, which he afterward publiſhed according to the time appointed. Againe, that the righteouſneſſe of faith which is taught by the Goſpell it ſelfe, hath witneſſe of the law and the Prophets. For the Goſpell doth not hold the hearts of men in the ioy of this preſent life, but lifteth them vp to the hope of immortalitie: doth not faſten them to earthly delights, but preaching to them a hope laid vp in heauen, doth in a maner tranſport them thither. For thus he defineth in another place. Since that ye beleeued the Goſpell, ye are ſealed vp with the holy Spirit of promiſe, which is the earneſt of our inheritance, for the redemption of the poſſeſſion purchaſed. Againe, we haue heard of your faith in Chriſt Ieſu, and of your charitie toward the holy ones, for the hopes ſake that is laid vp for you in heauen, whereof ye haue heard by the true ſpeech of the Goſpell. Againe: He hath called vs by the Goſpel to the partaking of the glory of our Lord Ieſus Chriſt. Wherefore it is called both the word of ſaluation, and the power of God to ſaue the faithfull, and the kingdome of heauen. Now if the doctrine of the Goſpel be ſpirituall, & openeth the entry to the poſſeſſion of an incorruptible life: let vs not thinke that they to whom it was promiſed and declared, did paſſe ouer and neglect the care of their ſoule, and lie dully like beaſts in ſeeking pleaſures of the bodie. Neither let any man here cauill that the promiſes which are ſealed in the Law and the Prophets, concerning the Goſpel, were ordained for the new people. For within a litle after, that which he ſpake of the Goſpel promiſed in the law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are vnder the law. I graunt indeed it is in another argument. But he was not ſo forgetfull, that when he had once ſaid that all the things which the law containeth belong to the Iewes, he did not remember what in a few

Ephe. 1. 13.

Col. 1. 4.

1. Theſ. 2. 14.

Rom. 3. 19.

a few verſes before he had affirmed of the Goſpel promiſed in the law. Wherefore the Apoſtle ſheweth moſt plainly, that the old Teſtament chiefly tēded to the life to come, when he ſaith, that vnder it are contained the promiſes of the Goſpel.

4 By the ſame reaſon followeth, both that it ſtood vpon the free mercie of God, and alſo was confirmed by the meane of Chriſt. For the very preaching of the Goſpel pronounceth no other thing, but that ſinners are iuſtified by the fatherly kindneſſe of God, without their owne deſeruing, and the whole ſumme thereof is fulfilled in Chriſt. Who then dare make the Iewes without Chriſt, with whom we heare that the couenant of the Goſpel was made, whereof Chriſt is the onely foundation? Who dare make them ſtrangers from the benefit of free ſaluation, to whom we heare that the doctrine of the righteouſneſſe of faith was miniſtred? But, that we diſpute not long of an euident matter, we haue a notable ſentence of the Lord. *Abraham* reioyced that he might ſee my day, he ſaw it and was glad. And the ſame thing which Chriſt there teſtifieth of *Abraham*, the Apoſtle ſheweth that it was vniuerſall in the faithfull people, when he ſaith, that Chriſt abideth, yeſterday, this day, and for euer. For he ſpeaketh not there onely of the eternall Godhead of Chriſt, but alſo of his power, which was continually opened to the faithfull. Wherefore both the bleſſed Virgin and *Zacharie* in their ſongs, doe ſay, that the ſaluation reuealed in Chriſt, is the performance of the promiſes, which God in old time had made to *Abraham* and the Patriarches. If the Lord in giuing his Chriſt, diſcharged his old oath, it cannot be ſaid but that the end thereof was alway in Chriſt an euerlaſting life.

The ſame mercie by vertue of the ſame mediator ſaued the fathers which ſaueth vs.

Iohn 8.56.

Heb.13.8.

Luk.1.54.& 72.

5 Yea, and the Apoſtle doth make the Iſraelites equall with vs, not onely in the grace of the couenant, but alſo in ſignification of ſacraments. For meaning by examples of puniſhments, wherewith the Scripture reciteth that they were corrected in the old time, to make the *Corinthians* afraid, that they ſhould not runne into the like offences, he beginneth with this preface, that there is no cauſe why we ſhould challenge any prerogatiue vnto our ſelues, to deliuer vs from the vengeance of God which they ſuſteined, foraſmuch as the Lord did not onely graunt vnto them the ſame benefits, but he hath glorioufly ſet foorth his grace among them with the ſame tokens: As if he ſhould haue ſaid: If ye truſt that ye be out of perill, becauſe both Baptiſme wherewith ye be marked, and the Supper which ye daily receiue, haue excellent promiſes, and in the meane time deſpiſing the goodnes of God, ye are licentiouſly wanton: Know yee, that the Iewes alſo were not without ſuch ſacraments, againſt whom yet the Lord did moſt ſeuerely put his iudgements in execution. They were Baptiſed in paſſing ouer the ſea, and in the clouds wherewith they were defended from the burning heate of the Sunne. They ſay, that that ſame paſſage was a carnall Baptiſme, which after a certaine proportion anſwereth to our ſpirituall Baptiſme. But if that were allowed true, the Apoſtles argument could not proceede, which meaneth heere to haue this taken away from the Chriſtians, that they thinke that they excell the Iewes by the prerogatiue of Baptiſme. Neither is that which by and by after followeth, ſubiect to this cauillation: that they did eate the ſame ſpirituall meate that we eate, and drunke the ſame ſpirituall drinke, which he expoundeth to be Chriſt.

Equalitie betweene the fathers and vs in the thing ſignified both by their and our ſacraments.

1 Cor.10.1.& 11.

6 To ouerthrow this ſentence of *Paul*, they obiect that which Chriſt ſaith: Your fathers did eate Manna in the wilderneſſe, and are dead: he that eateth my fleſh, ſhall not die for euer. Which two places are very eaſily made to agree together. The Lord, becauſe he then talked to hearers that ſought onely to be filled with foode of their bellies, but cared not for the meate of the ſoule, tempered his talke ſomewhat to their capacitie, but eſpecially he frameth the compariſon of Manna and of his bodie according to their ſenſe. They required that he, to get himſelfe ſome credit, would approoue his power with dooing ſome ſuch miracle, as *Moſes* did in the Wilderneſſe, when he obtained Manna from heauen. But in Manna they conceiued nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they pierced not to that higher miſterie which *Paul* hath reſpect vnto, Chriſt therefore to ſhew how much greater a benefit they ought to looke for at his hand, than that which they reported that *Moſes* did beſtow vpon their fathers, frameth this compariſon: If it were a great miracle in your opinion, and worthy to be remēbred, that the Lord by *Moſes* miniſtred food

* *The words of Chriſt in ſaying: Your fathers did eate Manna and are dead: doe not contradict the Apoſtle which ſaith: They did eate the ſame ſpirituall meate that we eat. For they vnto whom Chriſt ſpeaketh gaue him occaſiō not to touch the myſterie but only the carnall vſe of their Manna.*

food from heauen to his people, to ſuſtaine them for a ſmall time, that they ſhould not periſh for hunger in the wilderneſſe: gather hereby how much more excellent is the meate that giueth immortalitie. We ſee why the Lord paſſed ouer that thing which was principall in Manna, and ſpake onely of the baſeſt profit of it: euen becauſe the Iewes as it were of purpoſe to reproch him, did caſt *Moſes* in his teeth, which ſuccoured the neceſſitie of the people with remedie of Manna: he anſwered that he is the miniſter of a much higher grace, in compariſon whereof, the carnall feeding of the people, which alone they ſo much eſteemed, ought of right to be nothing regarded. But *Paul*, becauſe he knew that the Lord when he rayned Manna from heauen, did not onely powre it downe for the feeding of their belly, but alſo did diſtribute it for a ſpirituall myſterie, to be a figure of the ſpirituall quickening that is had in Chriſt, did not neglect that part that was moſt worthy of conſideration. Wherefore it certainely and cleerely followeth, that the ſame promiſes of eternall and heauenly life, which now the Lord vouchſafeth to grant vnto vs, were not onely communicated vnto the Iewes, but alſo ſealed with very ſpirituall Sacraments. Of which matter *Auguſtine* diſputeth largely againſt *Fauſtus* the *Manichee*.

Sith the fathers were enlightned and coupled vnto God by the ſeede of that word which is immortall, it ſheweth that they had the benefit of immortalitie and eternall life. 1.Pet.1.23. Eſay 40.6.

7 But if the readers had rather to haue teſtimonies alleaged vnto them out of the law and the Prophets, whereby they may perceiue that the ſpirituall couenant was common alſo to the Fathers, as we heare by Chriſt and the Apoſtles: I will alſo follow that deſire, and ſo much the more willingly, becauſe by that meane the aduerſaries ſhall be more ſurely conuinced, ſo that they ſhall haue afterward no way to dally. And I will begin at that proofe, which although I know that the Anabaptiſts pride will thinke very fond and in a maner to be laughed at, yet ſhall much auaile with ſuch readers as are willing to learne and haue their ſound wit. And I take it as a principle confeſſed, that there is ſuch effectuall force of life in the word of God, that whom ſo euer God vouchſafeth to be partakers thereof, it quickeneth their ſoules. For the ſaying of *Peter* hath alway beene of force, that it is the incorruptible ſeede which abideth for euer, as alſo he gathereth out of the words of *Eſay*. Now ſith God in the old time bound the Iewes vnto him with this holy bonde, it is no doubt that he did ſeuer them into the hope of eternall life. For when I ſay they imbraced the word, which ſhould ioyne them nigher to God, I take it for the maner of communicating it: not that generall maner, which is powred abroad throughout the heauen and earth and all the creatures of the world, which although it doe quicken all things, euery one after the proportion of their nature, yet it doth not deliuer them from neceſſitie of corruption: but I ſpeake of this ſpeciall maner, wherby the ſoules of the godly are both lightened vnto the knowledge of God, and in a maner coupled to him. By this enlightening of the word, ſith *Adam*, *Abel*, *Noe*, *Abraham*, and the other Fathers cleaued vnto God, I ſay that it is not doubtfull that they had an entrie into the immortall kingdome of God. For it was a ſound partaking of God, which cannot be without the benefite of eternall life.

The forme of the couenant of God with the Fathers promiſing to be their God, proueth that eternall life was promiſed them. Leui. 26.12. Pſal. 144.15. Pſal 33.12. Abac.1.12. Eſay 33 22. Deut 33.29.

8 But if this ſeeme ſomewhat entangled: goe to, let vs come to the very forme of the couenant, which ſhall not onely ſatisfie ſober wits, but alſo ſhall ſufficiently conuince their ignorance that bend themſelues to ſpeake againſt it. For God did alwaies thus couenant with his ſeruants: I will be to you a God, and ye ſhall be to me a people. In which words the Prophets themſelues are wont to expound, that both life and ſaluation, and the whole ſumme of bleſſedneſſe is comprehended. For *Dauid* doth not without cauſe often pronounce, that bleſſed is the people, whoſe God is the Lord: bleſſed is the nation, which he hath choſen to be his inheritance: and that not for earthly felicities ſake, but becauſe he deliuereth them from death, he preſerueth them for euer, and continually ſheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we ſhall not die: The Lord is our King, our lawmaker, he ſhall ſaue vs. Bleſſed art thou, O Iſrael, becauſe thou art ſaued in the Lord God. But, not to labour ouermuch in a thing needeleſſe, this admonition is found each where in the Prophets, that we ſhall want nothing toward all aboundance of good things, and aſſurance of ſaluation, ſo that the Lord be our God. And rightfully: For if his face ſo ſoone as it beginneth to ſhine, is a moſt preſent pledge of ſaluation, to what man ſhall he openly ſhew himſelfe for his God, but that he will alſo open to him his

treaſure

treasure of saluation? For he is our God with this condition, to dwell in the middest of vs: as he testified by *Moses*. But such presence cannot be obtained, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spirituall life plaine ynough in these words: I am your God. For he did not declare that he would be a God vnto their bodies alone, but principally to their soules. But Soules vnlesse they be ioyned to God by righteousnesse remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring euerlasting saluation with it. Leui.26.12. Exod.6.7.

9 Beside that, he did not onely testifie that he was to them their God, but he also promised that he would be so alway: to the ende that their hope not contented with present benefites, should be extended to eternitie. And many sayings doe shew, that the speaking in the future time meant so much, as where the faithfull not onely in present euils, but also for the time to come, doe comfort themselues with this, that God will neuer faile them. Now as concerning the second part of the promise, he yet more plainely assured them of the blessing of God to be prolonged vnto them beyond the bounds of this life, in saying: I will be the God of your seed after you. For if he minded to declare his good will toward them being dead, in doing good to their posteritie, much more would his fauour not faile toward themselues. For God is not like vnto men, which doe therefore carie their loue to their friends children, because their power is interrupted by death, so that they can not employ their friendly doings vpon them to whom they did beare good will. But God, whose bountifulnesse is not hindered by death, taketh not away from the very dead the fruit of the mercie, which for their sakes he poureth out into a thousand generations. Therefore the Lords will was by a notable proofe to set foorth vnto them the greatnesse and flowing plentie of his goodnesse, which they should feele after death, when he described it to be such as should flowe ouer into all their posteritie. And the truth of this promise the Lord did then seale, and as it were brought foorth the fulfilling of it, when he named himselfe the God of *Abraham*, *Isaac* and *Iacob*, long after their death. For, what? had it not beene a fond naming, if they had vtterly perished? For then had it beene all one, as if he had said, I am the God of them that are not. Wherefore the Euangelists rehearse, that with this one argument the *Sadduces* were so driuen to a straite, that they could not denie that *Moses* did testifie the resurrection of the dead, for that they had learned by *Moses*, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the iudge of life and death had receiued into his safegard, custodie, and protection.

God in promising the fathers to be their God in time to come, and to continue his mercie to their children, likewise in affirming himselfe to be the God of the dead, gaue the liuing plaine hope of endlesse life. Gen.17.7. Exod.20.6. Exod.3.6. Mat.22.23. Luk.20.32. Deut.33.3.

10 Now (which is the principall point whereupon this controuersie hangeth) let vs looke, whether the faithfull themselues haue not beene so instructed of the Lord, that they perceiued that they should haue a better life elsewhere, and so neglecting this life, had an eye to the other. First the state of life that was enioyned them by God, was a continuall exercise, whereby they might be put in minde, that they were the most miserable of all men, if their happinesse were onely in this life. *Adam*, most vnhappie, euen with onely remembrance of the happinesse that he had lost, did with painefull labors hardly susteine his needinesse, and that he should not be pressed with the curse of God, in the onely labours of his hands, euen there receiued he extreme sorrow of that which remained for him to be his comfort. Of his two sonnes, the one was taken away by the wicked slaughter of his brother: the other he had left aliue, whose sight he worthily detested and abhorred. *Abel* cruelly murthered in the very floure of his age, became an example of the wretchednesse of men. *Noe*, while the whole world carelesly liued in pleasure, spent a good part of his age with great wearinesse in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should haue died an hundred deaths. For beside that the Arke was to him as a graue for tenne moneths, there is nothing more vnpleasant than to be holden so long in maner drowned in dung of beasts. When he had passed ouer so great difficulties, he fell into new matter of greefe, he saw himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefite of God he had receiued safe from the generall flood.

The estate of Adam, Abel, and Noe, declareth that they had an eye to a better than this present life. Gen.3.17. Gen.4.8. Gen.6.22. Gen.9.24.

11 *Abraham*

Gen. 12.4. *None more miserable than Abraham, if his condition in this life only be respected.*

11 *Abraham* indeed may be one alone to be compared with an hundred thousand, if we consider his faith, which is set foorth vnto vs for the best rule of beleeuing, of whose kindred we must be accounted, that we may be the children of God. But what more absurditie is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be throwen downe out of the number no not from the most honorable degree, but that the whole Church must be destroied. Now as touching the experiences of his life: When he was first called by the commandement of God, he was plucked away from his countrey, his parents and his friends, in whom men thinke to be the chiefe sweetnesse of life: euen as if God of determinate purpose meant to spoile him of all the pleasures of life. So soone as he came into the land where he was commanded to dwell, he was driuen out from thence with famine. Thither he fled for succour, where to saue himselfe, he was compelled to deliuer out his wife to be abused, which we know not whether it were not more bitter to him than many deaths. When he was returned into the land of his owne dwelling, he was driuen out againe from thence with famine. What a felicitie is this, to dwell in that land, wherein a man must so oft be hungrie, yea die for famine if he run not away? And therwithal he was brought to that necessitie with *Abimelech*, that he must needs redeem his life with the losse of his wife, while many yeers long he wandred vncerteinly hither & thither he was compelled by the continual brawlings of his seruants to put away his Nephew whom he loued as his owne son. Which departing without doubt he did no otherwise take than if he had suffred the cutting off of one of his lims. A litle after, he heard that he was carried away captiue by his enemies. Whether soeuer he went, he found neighbors outragiously barbarous, which would not suffer him so much as to drinke water out of the wels that himselfe had digged with great labour. For he would not haue redeemed the vse of them at the hand of King *Gerar*, if he had not first beene forbidden. Now when he came to old age, he saw the thing which is the most vnpleasant and bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begat *Ismael*, whose birth yet he paid deere for, when he was wearied with the brawling of *Sara*, as if he in maintaining the stubbornnesse of his bond-woman were himselfe the cause of the trouble of his household. At length *Isaac* was borne, but with this condition that his first begotten *Ismael* must, as forsaken, be cruelly cast out of doores. When onely *Isaac* was left, in whom the wearied age of the sillie good man might rest, within a little after he was commaunded to kill him. What can mans wit deuise more miserable, than the Father to be made the butcher of his owne sonne? If *Isaac* had died of any sickenesse, who would not haue thought the old man most miserable, that had a sonne giuen him in mockage, for whome his griefe of want of children should be doubled? If he had bene slaine by some stranger, the vnhappinesse of the thing would haue much encreased his miserie. But this passeth all examples of miserie, to haue him slaine with his Fathers owne hande. Finally, he was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man obiect that he was not altogether vnhappie, for that he at length prosperously escaped from so many and so great tempests. For we cannot say that he liueth a blessed life, which for a long space together painfully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good things.

Gen. 12.12.

The liues of Isaac and Iacob especially, how far from outward happines?

12 *Isaac* that was lesse troubled with euils, yet scarse euer tooke any taste of sweetnesse. He hath also felt the same vexations, that doe not suffer a man to be blessed in the earth. Famine chased him out of the land of *Chanaan*: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that he was faine to striue for his water: at home in his owne house, he suffred much troublesomenes by his childrens wiues, he was grieued with disagreements of his sons, and could not remedie that so great a mischiefe, but by the banishment of him whom he had blessed. But as for *Iacob*, he is nothing else but a notable example of extreme infelicitie. He passed his childhood most vnquietly at home among the threatnings & terrors of his elder brother, to which at length he was compelled to giue place.

Gen. 26.35.
Gen. 28.1.
Gen. 28.5.

When

When he was fled from his parents and his natiue Countrie, beſide that it was a greeuous thing to liue in baniſhment, he was nothing more kindly or gently receiued of his Vncle *Laban*. Then it ſufficed not that he had ſerued ſeuen yeere a hard and cruell ſeruice, but that alſo muſt be by guile defrauded of his wife. For an other wiues ſake he was driuen into new ſeruice, where he was all the day fried with heate of the ſunne, and all the night lay waking and pained with froſt and colde, as himſelfe complained. While he by the ſpace of twentie yeares ſuffred ſo hard a life, he was dayly vexed with new iniuries of his father in law. Neither was he quiet in his owne houſe, ſeeing it diuided and in a maner ſcattered abroad with the hatred, brawling and enuie of his wiues. When he was commanded to returne into his countrie, he was compelled to watch an aduantage to take his iourney, much like a ſhamefull running away: and yet could he not ſo eſcape the vniuſt dealing of his Father in law, but was faine to ſuffer his reproches and rebukes in the middes of his iourney. Then fell he into a much more cruell diſtreſſe. For when he came neere to his brother, he had ſo many deaths before his eies, as might be prepared by a cruell man and a bent enemie. So was he aboue meaſure tormented and as it were drawen inſunder with terrible feares, ſo long as he looked for his brothers comming. when he came once in his ſight, he fell downe as halfe dead at his feete, vntill he found him more fauourable than he durſt haue hoped. Beſide that, at his firſt entrie into the land, he loſt *Rachel* his deerely beloued wife. Afterward he heard word that the ſonne which he had by her, and whom therfore he loued aboue the reſt, was torne with wilde beaſts: by whoſe death how great griefe he conceiued, he himſelfe declared in this that after long weeping he obſtinately ſtopped vp all waies whereby comfort might come to him, leauing himſelfe nothing, but to goe downe to his ſonne wailing into the graue. In the meane time how great cauſes of griefe, waiting and wearineſſe were the rauiſhment and deflouring of his daughter, and the boldneſſe of his ſonnes in reuenging it, which not onely made him to be abhorred in ſight of all the inhabitants of that countrie, but alſo procured him moſt preſent perill of vtter deſtruction? Then followed that horrible outragious offence of *Ruben* his firſt begotten ſonne, which was ſuch as there could not chaunce a more grieuous. For whereas the defiling of a mans wife is reckoned among the higheſt ill fortunes: what is to be ſaid of it, when that wickedneſſe is committed by a mans owne ſonne? Within a little while after, his houſe is ſpotted with another vnnaturall adulterie: ſo that ſo many ſhames might well breake a heart, that otherwiſe were moſt conſtant and vnable to be vanquiſhed with calamities. Neere before the ende of this life, while he ſought to prouide ſuccour for the famine of himſelfe and other, he was ſtriken with tydings of a new misfortune, vnderſtanding that another of his ſonnes was kept in priſon, for recouering of whom he was compelled to leaue to the reſt *Beniamin* his only darling. Who can think, that in ſuch a heape of miſchiefes he had any one moment giuen him ſafely to take breath in? And therefore he himſelfe the beſt witneſſe of himſelfe, affirmed to *Pharao*, that his daies were ſhort and euill vpon the earth. Now truely he that declareth that he hath paſſed his life by continuall miſeries, denieth that he felt the proſperitie which the Lord had promiſed him. Therefore either *Iacob* did vnkindly and vnthankefully weigh the grace of God, or he truely profeſſed that he had beene miſerable vpon the earth. If his affirmation were true, then it followeth, that he had not his hope faſtened vpon earthly things.

Gen.29.20.
Gen.31.23.
Gen.32.11.
Gen.35.16.
Gen 37.32.
Gen.34.8.
Gen.35.22.
Gen.38.18.
Gen.42.32.
Gen.47.9.

13 If theſe holy Fathers looked for (as vndoubtedly they did) a bleſſed life at the hand of God, truely they both thought and ſaw it to be another maner of bleſſedneſſe, than the bleſſedneſſe of earthly life. Which thing the Apoſtle alſo doth ſhew excellently well: *Abraham* (ſaith he) direct by faith in the land of promiſe as in a ſtrange land, dwelling in tents with *Iſaac* and *Iacob* parteners with him of the ſame inheritance, for they looked for a Citie ſet vpon a good foundation, the maker and builder whereof is God, all theſe are dead in faith, not receiuing the things promiſed, but looking at them a farre off, and beleeuing and confeſſing that they were gueſtes and ſtrangers vpon the land. Whereby they declare that they ſought for a Countrie, and if they had beene mooued with deſire of that land from whence they came, they had power to returne. But they ſought for a better, that is the heauenly countrie. Wherefore God is not aſhamed

As the life of the Fathers ſhewed, ſo the Apoſtle witneſſeth that they looked for other than earthly bleſſednes at the hands of God.
Heb.11.9.

med to be called their God, forasmuch as he hath prepared them a Citie. For they had beene duller than blockes, to follow promises so earnestly, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elsewhere. But this he chiefly inforceth, and that not without good reason, that they called this life a iourney from home, euen as *Moses* reporteth. For if they were strangers & forreiners in the land of *Chanaan*, where is the Lords promise, whereby they were made heires of it? He sheweth plainely therefore, that the Lords promise, concerning the possession thereof, had a further respect. Wherefore they purchased not one foote in the land of Chanaan, but for buriall, whereby they testified, that they did not hope that they should receiue the fruite of the promise till after death. And that is the cause why *Iacob* so much esteemed to be buried there, that he compelled his Sonne *Ioseph* to promise it him, and to sweare to performe it: and why *Ioseph* willed his bones, certaine ages after, when they were long before fallen into powder, to be remooued thither.

Gen.47.9.

Cen.47.29 & 30.

Gen.50.25.

The righteous of olde did accompt the end of this life to be the beginning of a better.

14 Finally, it appeareth plainely, that in all the trauailes of this life they had alway set before them the blessednesse of the life to come. For to what purpose should *Iacob* haue so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a maner to be cast off from being his childe: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by the words which he spake among his last breathings. Lord, I will looke for thy saluation. What saluation could he haue looked for, when he saw that he lay readie to giue vp the Ghost, vnlesse he had seene in death the beginning of a new life? But what dispute we of the holy ones and children of God, when euen he was not without a taste of such vnderstanding, which otherwise was enemie to the truth? For what meant *Balaam* when he said? Let my soule die the death of the righteous, and let my last times be like vnto theirs? but that he meant the same thing that *Dauid* afterward vttered, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked, is very euill. If the furthest bound and end were in death, there could in it be noted no difference betweene the righteous and vnrighteous, they differ one from the other by the diuersitie of the estates that after death shall befall to them both.

Gen.49.18.

Num.23.10.
Psal.116.15.
Psal.34.22.

The hope which Dauid had of immortalitie.

15 We are not yet come beyond *Moses*, Which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulnesse of the ground and plentie of all things. And yet (vnlesse a man will flee the light that willingly offereth it selfe) there is alreadie a plaine declaration of the spirituall couenant. But if we come downe to the Prophets, there with most full brightnesse both the life euerlasting and the kingdome of Christ doe vtter themselues. And first of all *Dauid*, which as he was before the other in time, so according to the order of Gods distribution, he shewed the heauenly mysteries in shadowes more darkely than the rest, yet with what plainnesse and certaintie directeth he all his sayings to that end? How he esteemed the earthly dwelling, this sentence testifieth: I am here a forreiner and stranger, as all my fathers were. Euery liuing man is vanitie, euery one walketh about as a shadow. But now what is my expectation, Lord? euen to thee is my hope. Truely he that confessing that in the earth there is nothing sound or stedfast, keepeth still a stedfastnesse of hope in God, considereth his felicitie laid vp in another place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truely. For in another place after he had spoken of the shortnesse, and the transitorie and vanishing image of mans life, he addeth: But the mercie of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred and second Psalme. At the beginning Lord thou didst lay the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparell, but thou remainest the selfe same, and thy yeeres shall not faile: the sonnes of thy seruants shall dwell, and thy posteritie shall be established before thee. If the godly cease not for the decay of heauen and earth to be stablished before the Lord, it followeth that their saluation is ioyned with the eternitie of God. But that hope cannot stand at all, vnlesse it rest vpon the promise that is set foorth in *Esay*: The heauens (saith the Lord) shall vanish away like smoke, the

Psal.39.13.

Psal.102.26.

Esay 51.6.

the earth ſhall be worne out like a garment, and the inhabitants of it ſhall periſh like thoſe things: But my ſaluation ſhall be for euer, and my righteouſneſſe ſhall not faile: where euerlaſtingneſſe is giuen to righteouſneſſe and ſaluation, not in reſpect that they remaine with God, but in reſpect that they are felt of men.

16 Neither may we otherwiſe take thoſe things, that he commonly ſpeaketh of the proſperous ſucceſſe of the faithfull, but to apply them to the open ſhewing of the heauenly glory. As theſe ſayings: The Lord keepeth the ſoules of the righteous, he ſhall deliuer them from the hand of the ſinner. Light is ariſen to the righteous, and ioy to the vpright in hart. The righteouſneſſe of the godly man abideth for euer: his horne ſhall be exalted in glory, the deſire of the ſinner ſhall periſh. Againe: but the righteous ſhall confeſſe vnto thy name, the vpright ſhall dwell with thy countenance. Againe: the righteous ſhall be in eternall remembrance. Againe: the Lord ſhall redeeme the ſoules of his ſeruants. For the Lord oftentimes leaueth his ſeruants to the luſt of the wicked, not onely to be vexed, but alſo to be torne in peeces and deſtroied: he ſuffereth the good to lie languiſhing in darkeneſſe and filth, while the wicked doe in a maner ſhine among the ſtarres. And he doth not ſo cheere them with the brightneſſe of his countenance, that they enioy long continuing gladneſſe. Wherefore euen he alſo hideth not, that if the faithfull faſten their eies vpon the preſent ſtate of things, they ſhall be ſtriken with a ſore temptation, as though there were no fauour or reward of innocencie with God. So much doth wickedneſſe for the moſt part proſper and floriſh, while the company of the godly is oppreſſed with ſhame, pouertie, contempt, and all kindes of croſſes. It wanteth but little (ſaith he) that my foote ſlipped not, and my ſteps fell not abroad, while the fortune of fooles grieueth me, and while I ſee the proſperitie of the wicked. At length after rehearſall of it he concludeth: I bent my thought, if I could vnderſtand theſe things. But it is a torment to my ſpirit, till I enter into the ſanctuarie of the Lord, and vnderſtand the laſt end of them.

What Dauid ſpeaketh of the faithfull mans proſperous ſucceſſe, it hath relation to future bleſſednes in the world to come.
Pſal. 97. 10.
Pſal. 112. 7. 9.
Pſal. 140. 12.
Pſal. 112. 6.
Pſal. 34. 23.

Pſal. 73. 17.

17 Let vs therefore learne yet by this confeſſion of *Dauid*, that the holy Fathers vnder the olde Teſtament were not ignorant, how ſeldome or neuer God doth in this world performe to his ſeruants thoſe things that he promiſeth them, and that therefore they did lift vp their minds to Gods ſanctuarie, wherein they had that laid vp in ſtore, which appeareth not in the ſhadow of this preſent life. That was the laſt iudgement of God, which when they could not ſee with eyes, they were content to vnderſtand by faith. Truſting vpon which affiance, whatſoeuer happened in the world, yet they doubted not a time would once come, when the promiſes of God ſhould be fulfilled. As theſe ſayings doe witneſſe, I will behold the face of God in righteouſneſſe: I will be ſatisfied with thy countenance. Againe: I as a greene Oliue tree in the houſe of the Lord. Againe, The righteous ſhall floriſh as a Date tree, and ſhall ſpread in branches like the Cedar of *Libanus*, being planted in the houſe of the Lord, they ſhall floriſh in the Palaces of our God: They ſhall ſtill beare fruit, they ſhall be fat and greene in their old age. When he had ſaid a little before: How deepe are thy thoughts O Lord? while the wicked doe floriſh, they bud out like an herbe, that they may periſh for euer. Where is that faire ſhew and beautie of the faithfull, but when the face of this world ſhall be turned inward by diſcloſing of the kingdome of God? When they turned their eyes to that eternitie, they deſpiſed the hardneſſe enduring but a moment of preſent miſeries, and boldly burſt foorth into theſe words: Thou ſhalt not ſuffer for euer the righteous to die, but thou ſhalt throw downe the wicked headlong into the pit of deſtruction. Where is in this world the pit of eternall deſtruction that may ſwallow vp the wicked? Among whoſe felicities, this is alſo reckened in another place, that they cloſe vp the ende of their life in a moment without long languiſhing. Where is that ſo great ſtedfaſtneſſe of the holy ones, whom *Dauid* himſelfe eachwhere complaineth not onely to be ſhaken with trouble, but alſo to be oppreſſed, and vtterly broken in peeces? Forſooth, he did ſet before his eyes, not what the altering courſe of the world beareth, which is vnſtable and more vnſtedfaſt than the ebbing and flowing of tides, but what the Lord will doe, when he ſhall one day fit for the eternall ſetling of heauen & earth. As in another place he excellently well deſcribeth it: The fooliſh do ſtay vpon their wealthineſſe, and are proud becauſe of their great riches. And yet no man, though

The expectation which Dauid had of a iudgement to come and felicitie to follow it.

Pſal. 17. 15.
Pſal 52. 10.
Pſal 92. 13.

Pſal. 55. 23.
Iob. 21. 13.

Psal.49.7. he floriſh in neuer ſo great dignitie, can redeeme his brother from death, no man can pay to God the price of his ranſome, but whereas they ſee that both the wiſe doe die, and that the wicked alſo and fooles doe periſh and leaue their riches to ſtrangers, yet they thinke that their houſes ſhall abide for euer, and their dwellings to the end of ages, and they aduaunce their names vpon the earth, but man ſhall not continue in honor: he ſhall be like to the beaſts that die. This imagination of theirs is extremeſt folly, which yet their poſteritie doe greedily follow. They ſhall be placed like a flocke in Hell, and death ſhall haue rule ouer them. When the light ariſeth, the vpright ſhall haue dominion ouer them, the beautie of them ſhall periſh, Hell is their dwelling houſe. Firſt, this laughing to ſcorne of the fooliſh for that they reſt on the ſlipperie and rolling good things of the world, doth ſhew that the wiſe muſt ſeeke a farre other felicitie. But there he more euidently diſcloſeth the myſterie of the reſurrection, where after the deſtruction and extinguiſhment of them, he erecteth the kingdome of the godly. For what riſing of light (I pray you) ſhall we call that, but the reueiling of the new life which followeth the end of this preſent life.

The faithfull could not haue comforted themſelues, as both Dauid and Samuel did with the momentanie ſhortneſſe of their troubles in the world except they had made a reckoning of endleſſe reſt afterwards.
Pſal.30.6.
Pro.10.7.
Pſal.100.16. & 30.22.
1.Sam.2.9.
Eze.28.10. & 31.18.
Pſal.69.

18 From thence did ſpring vp that conſideration, which the faithfull oftentimes vſed for a comfort of their miſeries and remedie of patience: It is but a moment in the Lords diſpleaſure, and life in his mercy. How did they determine afflictions to ende in a moment, that were in affliction in a maner their life long? where did they eſpie ſo long an enduring of Gods kindneſſe, whereof they ſcarſly felt any little taſt? If they had ſticked faſt vpon the earth, they could haue found no ſuch thing, but becauſe they looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exerciſe his holy ones by the croſſe, but that his mercies, wherein they are gathered together, doe laſt the worlds age. Againe, they did foreſee the eternall and neuer ending deſtruction of the vngodly, which were as in a dreame happy for one day. Whereupon came theſe ſayings: The remembrance of the righteous ſhal be in bleſſing, but the name of the wicked ſhall rot. Precious is the death of the Saints in the ſight of the Lord, but the death of the wicked moſt euill. Againe, in *Samuel:* The Lord ſhall keepe the feete of the holy, and the wicked ſhall be put to ſilence in darkeneſſe. Which doe declare that they well knew, that howſoeuer the holy were diuerſly carried about, yet their laſt ende is life and ſaluation: and that the proſperitie of the wicked is a pleaſant way, whereby they by little and little ſlide forward into the gulfe of death. Therefore they called the death of ſuch, the deſtruction of the vncircumciſed, as of them from whom the hope of the reſurrection was cut away. Wherefore *Dauid* could not deuiſe a more grieuous curſe than this: Let them be blotted out of the boke of life, and not be written with the righteous.

Iobs hope of life in death. Neither was this in him, or the like in others the ſpeciall perſwaſion onely of ſome, but the generall doctrine deliuered all men to beleeue.
Iob 19.25.
Iob.13.15.

19 But aboue all other, notable is that ſaying of *Iob:* I know that my redeemer liueth, and in the laſt day I ſhall riſe againe out of the earth, & in my fleſh I ſhall ſee God, my ſauiour: This hope is laid vp in my boſome. Some that haue a mind to make a ſhew of their ſharpe wit, doe cauill that this is not to be vnderſtanded of the laſt reſurrection, but of the firſt day that *Iob* looked to haue God more gentle to him, which although we grant them in part, yet ſhall we enforce them to confeſſe whether they will or no, that *Iob* could not haue come to that largenes of hope, if he had reſted his thought vpon the earth. Therefore we muſt needes confeſſe, that he lifted vp his eyes to the immortalitie to come, which ſaw, that his redeemer would be preſent with him, euen lying in his graue. For to them that thinke onely of this preſent life, death is their vttermoſt deſperation: which very death could not put off *Iobs* hope. Yea though he kill me (ſaid he) neuertheleſſe I will ſtill hope in him. And let no trifler here carp againſt me and ſay, that theſe were the ſayings but of a few, whereby is not prooued that ſuch doctrine was among the *Iewes*. For I will by and by anſwer him, that theſe few did not in theſe ſayings vtter any ſecret wiſedome, whereunto onely certaine excellent wits, were ſeuerally and priuately ſuffered to attaine, but that as they were by the holy Ghoſt appointed teachers of the people, ſo they openly publiſhed thoſe myſteries of God, that were to be vniuerſally learned, & ought to be the principles of the common religion among the people. Therefore when we heare the publike oracles of the holy Ghoſt, wherein he ſpake of the ſpirituall life ſo clearely & plainely in the Church of the *Iewes*, it were a

point of intollerable ſtubbornneſſe to ſend them away onely to the fleſhly couenant, wherein is mention made of nothing, but earth and earthly wealthineſſe.

20 If I come downe to the later Prophets, there we may freely walke as in our owne field. For if it were not hard for vs to get the vpper hand in *Dauid*, *Iob*, and *Samuel*, heere it ſhall be much more eaſie. For God kept this diſtribution and order in diſpoſing the couenant of his mercie, that how much the neerer it drew on in proceſſe of time to the full performance thereof, with ſo much greater increaſments of reuelation he did day by day more brightly ſhew it. Therefore at the beginning when the firſt promiſe of ſaluation was made vnto *Adam*, there gliſtered out but as it were ſmall ſparkles of it. After, hauing more added vnto it, a greater largeneſſe of light began to be put foorth: which from thence foorth brake out more and more, and diſplaied her brightneſſe farther abroad, till at length all the clouds were driuen away, and Chriſt the ſonne of righteouſneſſe fully lightned the whole world. We neede not therefore to feare that we faile of teſtimonies of the Prophets, if we ſeeke them to prooue our cauſe, but becauſe I ſee that there will ariſe a huge deale of matter, whereupon I ſhould be conſtrained of neceſſitie to tarie longer than the proportion of my purpoſe may beare, for it would ſo grow to a work of a great volume, and alſo becauſe I haue already, by thoſe things that I haue ſaid before, made plaine the way, euen for a Reader of meane capacitie, ſo as he may go forward without ſtumbling: therefore I will at this preſent abſtaine from long tediouſneſſe: which to doe is no leſſe neceſſarie: but giuing the readers warning before hand, that they remember to open their owne way with that key that we haue firſt giuen them in their hand. That is, that ſo oft as the Prophets ſpeake of the bleſſedneſſe of the faithful people, whereof ſcarcely the leaſt ſteps are ſeene in this preſent life, they may reſort to this diſtinction: that the Prophets the better to expreſſe the goodnes of God, did as in a ſhadow expreſſe it to the people by temporall benefits, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they haue painted thereof, was ſuch as might rauiſh mens mindes out of the earth, and out of the elements of this world, and of the age that ſhall periſh, and of neceſſitie raiſe it vp to the conſidering of the felicitie of the life that is to come and ſpirituall.

How the Prophets haue ſhadowed out vnſeene ſpirituall felicitie to come by temporall & earthly commodities preſently ſeen and known.

21 We will be content with one example. When the Iſraelites being caried away to *Babylon*, ſaw their ſcattering abroad to be like vnto death, they could hardly be remoued from this opinion that they thought that all was but fables that *Ezechiel* prophecied of their reſtitution: becauſe they reckoned it euen all one as if he had told thē that rotten carcaſes ſhould be reſtored againe to life. The Lord to ſhew, that euen the ſame difficultie could not ſtop him from bringing his benefit to effect, ſhewed to the Prophet in a viſion a field full of drie bones, to the which in a moment with the onely power of his word he reſtored breath and liuelineſſe. The viſion indeed ſerued to correct the incredulitie at that preſent time: but in the meane ſeaſon he did put the Iewes in minde how far the power of the Lord extended beyond the account of the people, which ſo eaſily quickened with his only beck, bones already rottē & ſcattered abroad: wherefore you ſhall compare that with another ſaying of *Eſay*. The dead ſhall riſe, my carcaſe, they ſhall riſe againe. Awake ye and reioice that dwell in the duſt, becauſe the deaw of the greene field is thy deaw, and thou ſhalt pluck downe the land of the Giants into ruine. Go my people, enter into thy tents: ſhut thy dores vpon thee, hide thee a litle while, till my diſpleaſure paſſe ouer. For behold, the Lord ſhall go out of his place, to viſit the iniquitie of the dweller vpon the earth againſt him, and the earth ſhall ſhew foorth her bloud, and ſhall no longer hide her ſlaine.

The power whuh God hath to giue life ſhewed by a viſion of breath and liuelineſſe reſtored to a field full of dead bones. Eze. 37. 4.

Eſa. 26. 19.

22 Albeit a man ſhould doe fondly, that would go about to draw all to ſuch a rule. For there be ſome places that without any couering do ſhew the immortalitie to come, that is prepared for the faithfull in the kingdome of God, of which ſort we haue recited ſome, and of like ſort are the moſt part of the reſt, ſpecially theſe two, the one in *Eſay*. As a new heauen, and a new earth which I make to ſtand before me, ſo ſhall your ſeede ſtand, and there ſhall be moneth of moneth, and Sabbat of Sabbat: all fleſh ſhall come to worſhip before my face, ſaith the Lord. And they ſhall goe out and ſee the dead carcaſes of the men that haue offended againſt me, that their worme ſhall not die, and their fire ſhall not be quenched. The other of *Daniel*. In that time ſhall riſe vp

Immortalitie to come expreſſly ſpoken of by Eſay & Daniel. Eſai. 66. 22.

Dan. 12. 1.

Michael the great Prince, that ſtandeth for the ſonnes of his people, and there ſhall come a time of diſtreſſe, ſuch as was not ſince nations firſt began to be, and then ſhall all thy people be ſaued that ſhall be found written in thy booke. And of thoſe that ſleepe in the duſt of the earth, there ſhall awake ſome to eternall life, and ſome to euerlaſting ſhame.

Seeing that Chriſt promiſeth vs no reſt but with them, and Peter comprehendeth vs in the ſame couenant which God made with them: ſeeing Chriſt hath riſen vnto life accompanied with many of them, and hath witneſſed by Peter, that the ſpirit of faith which is in vs, was alſo in them: howſoeuer the Sadducees haue denied the heauenly, & the Iewes at this day doe expect an earthly kingdome, we may not take from the Fathers the inheritance of eternall life.
Mat.8.11.
Act.3.25.
Mat.27.52.
Act.15.8.

23 Now, as for prooving the other two points that the Fathers had Chriſt for pledge of their couenant, and that they repoſed in him all their affiance of bleſſing, I will not trauaile therein at all, becauſe they haue both leſſe controuerſie and more plainneſſe. Let vs therefore boldly determine this, which by no engines of the diuell may be remooued, that the olde Teſtament, or couenant which the Lord made with his people *Iſrael*, was not limited within the compaſſe of earthly things, but alſo conteined the promiſe of the ſpirituall and eternall life: the expectation whereof muſt needs haue beene imprinted in all their minds that truely conſented to the couenant. But let vs put farre away this mad and pernicious opinion, that either God did ſet foorth in his promiſe to the *Iewes* nothing elſe, or that the *Iewes* ſought nothing elſe but filling of their belly, delights of the fleſh, flouriſhing wealth, outward power, fruitfulneſſe of children, & whatſoeuer a naturall man eſteemeth. For at this day Chriſt promiſeth no other kingdome of heauen to his, but where they ſhall reſt with *Abraham*, *Iſaac* and *Iacob*. And *Peter* affirmed, that the *Iewes* of his time were heires of the grace of the Goſpell, for that they were the children of the Prophets, cõprehended in the couenant, which the Lord had in the olde time made with his people. And, that the ſame ſhould not be witneſſed with words onely, the Lord alſo approoued it by deed. For in the very moment that he roſe againe, he vouchſafed to haue many of the holy men to riſe againe in company with him, and made them to be ſeene in the Citie: ſo giuing an aſſured token, that whatſoeuer he did and ſuffered for the purchaſing of eternall ſaluation, pertaineth no leſſe to the faithfull of the olde Teſtament, than vnto vs. For as *Peter* teſtifieth, they were alſo endued with the ſame ſpirit of faith, whereby we are regenerate into life. Now when we heare that the ſame ſpirit which is in vs a certaine ſparkle of immortalitie, whereupon it is alſo in another place called the earneſt of our inheritance, did likewiſe dwell in them, how dare we take from them the inheritance of life? Whereby it is ſo much the more maruell, that in the olde time the Sadduces fell to ſuch groſſeneſſe of error, that they denied both the reſurrection and alſo the ſubſtance of ſoules, both which points they ſaw ſealed with ſo cleare teſtimonies of Scripture. And no leſſe to be marueiled at, euen at this day, were the folly of all that nation in looking for the earthly kingdome of Chriſt, if the Scriptures had not long before declared, that they ſhould haue that puniſhment for refuſing the Goſpell. For ſo it behooued, by the iuſt iudgement of God, to ſtrike thoſe mindes with blindneſſe, which in refuſing the light of heauen being offered them, did wilfully bring themſelues into darkeneſſe. Therefore they read and continually turne ouer *Moſes*, but they are ſtopped with a veile ſet betweene them and him, that they cannot ſee the light that ſhineth in his countenance. And ſo ſhall it remaine couered and hidden from them, till he be turned to Chriſt, from whom now they trauaile to lead and draw him away ſo much as in them lieth.

2.Cor.3.14.

THE ELEVENTH CHAPTER.

Of the difference of the one Teſtament from the other.

The firſt difference of the old and new Teſtament. God did in that by the ſhadow of earthly things, and in this doth plainly direct vnto heauen.

WHat then? wilt thou ſay: ſhall there be no difference left betweene the olde Teſtament and the New? and to what purpoſe ſerue all thoſe places of Scripture, where they are compared one againſt the other, as things moſt contrarie? I doe willingly allow thoſe differences that are rehearſed in the Scripture: but ſo that they nothing hinder the vnitie alreadie ſtabliſhed, as it ſhall be plaine to ſee when we ſhall haue intreated of them in order. Thoſe differences are (as farre as euer I could marke or can remember) chiefly foure in number, to the which if you liſt to adioyne the fifth, I am not againſt it. I ſay and truſt to prooue that they are all ſuch as rather belong to the maner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the olde and new Teſtament may

remaine

remaine all one, and all one foundation of the ſame promiſes, Chriſt. Now the firſt difference is, that although, euen in the olde time alſo, the Lords will was to direct the mindes of his people, and to haue them raiſed vp to the heauenly inheritance: yet, that they might be the better nouriſhed in hope thereof, he gaue it to be ſeene or rather to be taſted of, vnder earthly benefites: but now hauing reuealed the grace of the life to come, by the Goſpell, he more clearely and plainly directeth our mindes the ſtraighte way to the meditation thereof, leauing the inferior maner of exerciſing which he vſed with the Iſraelites. They that marke not this purpoſe of God, doe not thinke that the olde people climbed any higher than to the good things promiſed to the body. They ſo often heare the land of *Chanaan* named, as the excellent, or rather onely reward for the keepers of Gods law. They heare that God threatneth nothing more ſeuerely to the tranſgreſſors of the ſame law, than that they ſhall be driuen out of the poſſeſſion of the ſame land, and ſcattered abroad into ſtrange regions. They ſee that in a maner to this effect come all the bleſſings and curſes that are pronounced by *Moſes*. Hereby they do vndoubtedly determine, that the *Iewes* not for their owne ſakes, but for others, were ſeuered from other nations, that is, that the Church of Chriſt might haue an image, in whoſe outward forme ſhe might ſee examples of ſpirituall things. But ſith the Scripture doth ſometimes ſhew, that God himſelfe directed all the earthly benefits that he did for them to this end, that ſo he might lead them by the hand to the hope of heauenly benefites: it was too much vnskilfulneſſe, I will not ſay blockiſhneſſe, not to conſider this order of diſpoſition. The iſſue or point of our controuerſie with this ſort of men is this, that they teach that the poſſeſſion of the land of *Chanaan* was to the *Iſraelites* their chiefe and laſt bleſſedneſſe, and that to vs after the reuealing of Chriſt, it doth but figuratiuely ſignifie the heauenly inheritance. On the other ſide we affirme, that they did in the earthly poſſeſſion which they enioyed, as in a looking glaſſe behold the inheritance to come which they beleeued to be prepared for them in heauen.

2 That ſhall better appeare by the ſimilitude that *Paul* vſed to the *Galathians*. He compareth the nation of the Iewes to an heire, within age, which being not yet able to gouerne himſelfe followeth the guiding of the Tutor or Schoolemaſter, to whoſe cuſtodie he is committed. And whereas he applieth that ſimilitude to the ceremonies, that nothing hindreth but that it may alſo very fitly ſerue to this purpoſe. The ſame inheritance was appointed for them, that was appointed for vs: but ſuch as yet for want of age, they were not of capacity to enter vpon & vſe. The ſame Church was among them, but whereof the age was yet but childiſh. Therefore the Lord kept them vnder this ſchooling, that he gaue them not the ſpirituall promiſes ſo naked and openly, but as it were ſhadowed with earthly promiſes. Therefore, where he called *Abraham*, *Iſaac* and *Iacob*, and their poſteritie vnto hope of immortalitie, he promiſed them the land of *Chanaan* to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they ſhould exerciſe and confirme themſelues in the hope of that true inheritance that did not yet appeare. And that they might not be deceiued, there was giuen them a higher promiſe to teſtifie that that land was not the higheſt benefit of God. So *Abraham* was not ſuffred to lie ſlothfull in the promiſe receiued of the land, but his mind was with a greater promiſe raiſed vp vnto the Lord. For *Abraham* heard this ſaid vnto him: I am thy protector, and thy reward exceeding great. Here we ſee, that *Abraham* hath the end of his reward ſet foorth in the Lord, that he ſhould not account vpon a tranſitorie and ſlipperie reward in the elements of this world, but rather thinke it to be ſuch as can not wither away. Afterward he adioyneth the promiſe of the land to no other intent, but that it ſhould be a token of the good will of God, and a figure of the heauenly inheritance. And that the holy men had this meaning, their owne ſayings doe declare. So *Dauid* riſeth vpward from temporall bleſſings, to that ſame higheſt and laſt bleſſing, My hart (ſaith he) and my fleſh faint for deſire of thee. God is my portion for euer. Againe, the Lord is the part of my inheritance, and of my cup: thou art he that ſaueſt mine heritage for me. Againe, I haue cried vnto thee, O Lord, I haue ſaid, Thou art my hope, my portion in the land of the liuing. Truely they that dare ſo ſpeake, doe without doubt profeſſe that with their hope they climbe aboue the world, and all the good things here preſent. But the Prophets doe oft deſcribe this bleſſedneſſe

Gal. 4. 1. *The fathers and we are one heire vnto whom one and the ſame inheritance doth belong. But they being that heire in a yonger which we are in an elder age, had a training though not to another thing, yet after another ſort than we.*

Gen. 15. 1.

Pſal. 73. 26. & 84. 4. Pſal. 16. 5. Pſal. 14. 26.

of the world to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstood. That the godly shall possesse the land by inheritance, and the wicked shal be destroyed out of it. That *Hierusalem* shal abound with all kinde of riches, and *Sion* ouerflow with plentie of all things. All which we see, cannot properly be spoken of the land of our wayfaring, or the earthly *Hierusalem*, but of the true countrey of the faithfull, and that heauenly Citie wherein the Lord hath commanded blessing and life for euer.

Iob. 18. 17
Psal 133. 3.

Gods figuring of heauenly by earthly blessednes in the old law is the cause, why then bu temporall benefits doe seeme to haue beene more sweete to the righteous & his punishments more grieuous then now.

3 This is the reason why it is read that the holy men in time of the olde Testament did esteeme the mortall life and the blessings thereof more than is now meete to doe. For although they knew well that they should not rest in it, as in the end of their race, yet when they called to minde, what markes of his grace the Lord had pointed therein, to exercise them according to the small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it selfe. But as the Lord in testifying his good-will toward the faithfull, by present good things, did as in a shadow expresse the spirituall felicitie, by such figures and signes: so on the other side he did in corporall paines shew examples of his iudgement against the reprobate. Therefore as the benefits of God were to be seene in earthly things, so were also his punishments. While the vnskilfull do not wey this comparison or agreement, as I may call it betweene the punishmẽts and the rewards, they maruell at so much alteration in God, that in old time was so sodenly ready to take vengeance on euery offence of man with sterne & horrible punishments, and now as if he had laid away the affection of his old angrinesse, he punisheth both much more gently & seldomer, yea, and for the same cause they do almost imagine seuerall gods of the old and new Testament: which the Manichees did in deed. But we shall easily be deliuered from such doubts, if we lay our mindes to consider this orderly disposition of God that I haue spoken of, whose will was for the time to signifie and set foorth in figure both the grace of the eternall felicitie to come, by temporall benefits, and the grieuousnes of the spirituall death, by corporall paines. Whereby he deliuered his Testament to the Israelites, as yet after a certaine maner folded vp.

The second difference betwen the two testaments is, that the new doth exhibite that foundation of the couenant which the old did teach them to expect.
Psal. 110. 4.
Heb. 7. 11. & 19. & 99. & 10. 1.

4 Another difference of the old and new Testament is said to be in the figures: for that the old Testament did shew onely an image in absence of the trueth, and a shadow in steed of the bodie. But the new Testament giueth the trueth present, and the sound bodie it selfe. And this difference is mentioned commonly wheresoeuer the new Testament is in comparison set against the old: but it is more largely intreated of in the Epistle to the *Hebrues* than any where else. There the Apostle disputeth against thē, which thought that the obseruation of *Moses* law might not be taken away, but that they should also draw with them the ruine of religion. To confute this errour, he vseth that which had bene forespoken by the Prophet concerning the priesthood of Christ. For whereas there is giuen him an eternall priesthood, it is certaine, that that priesthood is taken away, wherein new successors were daily put in, one after another. But he prooueth that the institution of this new priesthood is to be preferred, because it is stablished with an oath. He after addeth further, that in the same change of the priesthood, is also contained the change of the testament. And that it was necessarie so to be, he prooueth by this reason: for that the weakenesse of the law was such that it could helpe nothing to perfection. Then he proceedeth in declaring what was that weakenesse, euen this, that it had a certaine outward righteousnesse of the flesh, which could not make the obseruers of them perfect, according to conscience: that by sacrifices of beasts, it could neither wipe away sinnes, nor purchase true holinesse. He concludeth therefore that there was in it a shadow of good things to come, but not the liuely image of the things themselues: and that therefore it had no other office, but to be as an introduction into a better hope, which is deliuered in the Gospell. Here is to be seene, in what point the couenant of the law is compared with the couenant of the Gospell, and the ministerie of Christ, with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, then were there great difference betweene the two Testaments: but sith the point of our case leadeth vs another way, we must tend to this end, to finde out the trueth. Let vs then set foorth here the couenant which he hath stablished to be eternall, and neuer to perish. The accomplishment thereof, whereby it attaineth to be stablished

and

and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to be as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in the law ought to giue place to Christ or no. Although these ceremonies were indeed onely accidents, or verily additions and things adioyned, or (as the people call them) accessarie things to the couenant, yet because they were instruments or meanes of the administration thereof, they beare the name of the couenant it selfe, as the like is wont to be attributed to other Sacraments. Therefore in summe: the old Testament is in this place called the solemne forme of confirming the couenant, conteined in ceremonies & sacrifices. The Apostle saith, that because in it is nothing perfect, vnlesse we passe further, therefore it behooued that they should be discontinued and abrogate that place might be giuen to Christ the assurer and mediatour of a better Testament, by whom eternall sanctification is once purchased to the elect, and the transgressions blotted out that remained vnder the law. Or if you like it better, thus: That the old Testament of the Lord was that which was deliuered, wrapped vp in the shadowish and effectuall obseruations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspense vntill it might stay vpon a more stedfast and substantiall confirmation: and that then onely it was made new and eternall, after that it was consecrate and stablished by the bloud of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup of the new Testament in his bloud: to signifie that then the Testament of God attaineth his trueth: by which it becommeth new and eternall, when it is sealed with his bloud. Mat.26.28.

5 Hereby appeereth in what sense the Apostle said: that in the schooling of the law, the *Iewes* were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their yoong age were to be kept vnder the custodie of a schoolemaster. For it behooued that ere the sonne of righteousnesse was yet risen, there should neither be so great brightnes of reuelation, nor so great deepe sight of vnderstanding. Therefore God so gaue them in measure the light of his worde, that they saw it as yet far off and darkely. Therefore *Paul* expresseth this slendernesse of vnderstanding by the tearme of yoong age, which the Lords will was to haue to be exercised with the elements of this world and with outward obseruations, as rules of instruction for children vntill Christ should shine abroad, by whom it behooued that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe ment of, when he said, that the law and the prophets were vntill *Iohn*, & that from thence forth the kingdome of God is preached. What did the law and the Prophets open to men of their time? euen this, they gaue a taste of that wisedome which in time to come should be plainly disclosed: and they shewed it before as it were twinklingly shining a far off. But when it came to passe that Christ might be pointed too with the finger, then was the kingdome of God set open. For in him are laid abroad the treasures of all wisedome and vnderstanding, whereby we attaine, euen in a maner, into the secret closets of heauen.

The kingdome is now manifested which in former times was darkelie beheld. Gal.3.24.& 4.2. Mat.11.13. Col.2.9.

6 And it maketh not against vs, that there can scarcely any one be found in the christian Church, that in excellencie of faith may be compared with *Abraham*, or that the prophets excelled in such force of spirit, that euen at this day they lighten the whole world withall. For our question is not here, what grace the Lord hath bestowed vpon a few, but what ordinarie disposition he vsed in teaching his people: such as is declared in the Prophets themselues, which were endued with peculiar knowledge aboue the rest. For euen their preaching is darke and enclosed in figures, as of things a far off. Moreouer how maruellous knowledge soeuer appeared in them aboue other, yet forasmuch as they were driuen of necessitie to submit them to the common childish instruction of the people, they themselues also were reckoned in number of children. Finally, there neuer chaunced any such cleare sight to any at that time, but that it did in some part sauour of the darknesse of the time. Whereupon Christ said, Many Kings & Prophets haue desired to see the things that ye see, and haue not seene them: and to heare the things that yee heare, and haue nor heard them. Therefore blessed are your eies, because they see, and your eares because they heare. And truly it is meet that the presence of

The Prophets themselues did not so cleerely know Christ, but that euen in thē there appeareth a difference betweene those times and these. Mat.13.17. Luk.10.24.

of Christ should haue this excellencie of prerogatiue, that from it should arise the cleare reuealing of the heauenly mysteries. And for this purpose also maketh that, which euen we now alleaged out of the first Epistle of *Peter*, that it was opened to them, that their trauell was profitable, principally for our age.

1. Pet. 1. 12.

Iere. 31. 31. *The third difference betweene the old couenant and the new, mentioned by the Apostle out of Ieremy.*

7 Now I come to the third difference, which is taken out of *Ieremie*, whose words are these: Behold the day shall come, saith the Lord, and I will make a new couenant with the house of *Israell*, and the house of *Iuda*, not according to the couenant that I made with your Fathers, in the day when I tooke them by the hand, to leade them out of the land of Ægypt, the couenant that they made void although I ruled ouer them: But this shall be the couenant that I will make with the house of *Israel:* I will put my law in their bowels, and I will write it in their hearts, and I will be mercifull to their iniquitie. And no man shall teach his neighbour, and no man his brother. For they shall all know me from the least vnto the most. Of which words the Apostle tooke occasion to make this comparison betweene the law and the Gospell, that he called the law a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in harts: that the lawe was the preaching of death, the Gospell the preaching of life: the lawe the preaching of damnation, the Gospell the preaching of righteousnesse: that the lawe is made voide, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that we weigh the words of one of them, to attaine the meaning of them both. Albeit, there is some vnlikenesse betweene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the lawe, but because there were certaine naughtie men, hauing a wrong zeale to the lawe, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the lawe, according to their error and fooliſh affection. Therefore it shall be good to note that peculiarly in *Paul*. But both of them, because they doe by comparison set the olde and the new Testament, the one against the other: doe consider nothing in the lawe, but that which properly belongeth vnto it. As for example: The lawe doth commonly in euerie place conteine promises of mercie, but because they are borrowed from elsewhere, therefore they are not reckoned as part of the lawe, when the meere nature of the lawe is spoken of. The onely thing they ascribe vnto it, to command things that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressors: but in the meane time neither to change nor amend the peruersenesse of heart that is naturally in all men.

1. Cor. 2. 6.

The seuerall branches of the third difference betweene the two Testamẽts.

8 Now let vs expound the Apostles comparison, one piece after another. The old Testament is literall, because it was published without the effectuall working of the spirit: The new is spirituall which the Lord hath spiritually grauen in the harts of men: Therefore the second diuersitie is as it were a declaration of the first. The old is deadly, because it can doe nothing but wrap all mankinde within the curse: The new is the instrument of life, because it deliuereth from curse, and restoreth into fauour with God. The old is the ministerie of damnation, because it condemneth all *Adams* children of vnrighteousnesse: The new is the ministerie of righteousnesse, because it reuealeth the mercie of God, by which we are made righteous. The last diuersitie is to be referred to the ceremonies. Because the old testament had an image of things absent, it behoued that it should in time decay and vanish away: but the Gospell, because it giueth the true bodie in deede, keepeth still a firme and perpetuall stedfastnesse. *Ieremy* indeed calleth euen the morall law a weake and fraile couenant: but that is for another reason, because by the sudden falling away of the vnthankfull people, it was by and by broken, but forasmuch as such breaking of it was the fault of the people, it cannot properly be laid vpon the testament. But the ceremonies, forasmuch as by their owne weakenesse were dissolued by the comming of Christ, had the cause of their weakenesse within themselues. Now, that difference of the letter and spirit is not so to be taken, as though the Lord had giuen his lawes to the *Iewes* without any fruit at all, hauing none of them conuerted vnto him. But it is spoken by way of comparison, to aduance the abundance of grace, wherewith the same lawmaker as it were putting on a new personage, did honorably

norably ſet foorth the preaching of the Goſpell. For if we reckon vp the multitude of theſe whom the Lord out of all peoples hath by the preaching of the Goſpell regenerate with his ſpirit, and gathered into the communion of his Church, we ſhall ſay, that there were very few, or in a maner none in the old time in *Iſrael*, that with affection of minde and entirely from their heart imbraced the couenant of the Lord: who yet were very many, if they be reckoned in their owne number without compariſon.

9 Out of the third difference riſeth the fourth. For the Scripture calleth the old Teſtament, the teſtament of bondage, for that it ingendreth feare in mens mindes: but the new Teſtament, the teſtament of libertie, becauſe it raiſeth them vp to confidence and aſſuredneſſe. So ſaith *Paul* in the eight to the *Romaines*: Yee haue not receiued the ſpirit of bondage againe to feare, but the ſpirit of adoption, by which we crie *Abba* father. Hereunto ſerueth that in the Epiſtle to the *Hebrues*, that the faithfull are not now come to the bodily mount, and to kindled fire, and whirlewind, darkeneſſe, and tempeſt, where nothing can be heard or ſeene but that ſtriketh mens mindes with terrour, in ſo much as *Moſes* himſelfe quaked for feare, when the terrible voice ſounded, which they all beſought, that they might not heare: But that we are come to the Mount *Sion*, and the citie of the liuing God, the heauenly *Hieruſalem*. But that which *Paul* ſhortly toucheth in the ſentence that we haue alleaged out of the Epiſtle to the *Romaines*, he ſetteth out more largely in the Epiſtle to the *Galathians*, when he maketh an allegorie of the two ſonnes of *Abraham*, after this maner, that *Agar* the bondwoman is a figure of the Mount *Sinai*, where the people of *Iſrael* receiued the lawe: *Sara* the freewoman is a figure of the heauenly *Hieruſalem*, from whence proceedeth the Goſpell. That, as the ſeede of *Agar* is borne bond, which may neuer come to the inheritance, and the ſeed of *Sara* is borne free, to whom the inheritance is due: ſo by the law we are made ſubiect to bondage, by the Goſpell onely we are regenerate into freedome. But the ſumme commeth to this effect that the old Teſtament did ſtrike into conſciences feare and trembling: but by the benefit of the new Teſtament it commeth to paſſe, that they are made ioyfull. The old did hold conſciences bound vnto the yoke of bondage, by the libertie of the new they are diſcharged of bondage, and brought into freedome. But if out of the people of *Iſrael* they obiect againſt vs the holy Fathers, who ſith it is euident that they were endued with the ſame ſpirit that we are, it followeth that they were alſo partakers both of the ſelfeſame freedome and ioy. We anſwere, that neither of both came of the lawe. But that when they felt themſelues by the law to be both oppreſſed with the eſtate of bondage, and wearied with vnquietneſſe of conſcience, they fled to the ſuccour of the Goſpell, and that therefore it was a peculiar fruite of the new Teſtament, that beſide the common law of the old teſtament they were exempted from theſe euils. Moreouer, we will denie that they were ſo endued with the ſpirit of freedome and aſſuredneſſe, that they did not in ſome part feele both feare and bondage by the law. For howſoeuer they enioyed that prerogatiue which they had obtained by grace of the Goſpell, yet were they ſubiect to the ſame bonds and burdens of obſeruation that the common people were. Sith therefore they were compelled to the careſull keeping of thoſe ceremonies, which were the ſignes of a ſchooling much like vnto bondage, and the handwritings whereby they confeſſed themſelues guiltie of ſinne, did not diſcharge them from being bond: it may rightfullly be ſaid, that in compariſon of vs they were vnder the teſtament of bondage and feare, while we haue reſpect to that common order of diſtribution that the Lord then vſed with the people of *Iſrael*.

10 *The three laſt compariſons that we haue recited, are of the lawe and the Goſpell. Wherefore in them by the name of the Old Teſtament is meant the Lawe, and by the name of the New Teſtament is meant the Goſpell. The firſt ſtretched further, for it comprehendeth vnder it the promiſes alſo that were publiſhed before the lawe, but whereas *Auguſtine* denieth that they ought to be reckoned vnder the name of the olde teſtament, therein he thought very well, and meant euen the ſame thing that we doe now teach, for he had regard to thoſe ſayings of *Hieremie* and *Paul*, where the old teſtament is ſeuered from the word of mercie and grace. And this alſo he very aptly adioyneth in the ſame place, that the children of promiſe regenerate of God, which by faith working through loue haue obeyed the commandements, doe from the beginning

The fourth difference, the one held the conſcience in thraldome and feare, the other giueth liberty and ioy. Rom. 8. 15. Heb. 12. 18.

Gal. 4. 22.

** The laſt three differences are meant of the law, ſeuered from thoſe intermingled promiſes of grace and mercie, the firſt including them: whereunto S. Auguſtine though he ſeeme not withſtanding is not repugnāt.* Lib. 3. ad Boniface. cap. 4.

ning of the world belong to the New Testament, and that in hope not of fleshly, earthly and temporall, but spirituall, heauenly, and eternall good things, principally beleeuing in the Mediator, by whom they doubted not that the spirit was not ministred vnto them, both to doe good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saints whome the Scripture rehearseth to haue beene from the beginning of the world chosen by God, were partakers of the selfe same blessing with vs vnto eternall saluation. This difference therefore is betweene our deuision and *Augustines*: that ours (according to that saying of Christ: The law and the Prophets were vnto *Iohn*: from thence foorth the kingdome of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the word that went before: and *Augustine* doth onely seuer the weaknesse of the Law from the strength of the Gospell. And here also is to be noted concerning the holie Fathers, that they so liued vnder the olde Testament, that they stayed not there, but alway aspired to the new, yea and embraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and accursednesse: which being contented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindnesse can be imagined, than to hope for the purging of sinne by the killing of a beast? than to seeke for the cleansing of the soule in outward sprinkeling of water? than to seeke to appease God with colde ceremonies, as though he were much delighted therewith? For to all these absurdities doe they fall, that sticke fast in the obseruations of the law without respect of Christ.

Mat.11.13.

The fifth & last difference betwixt the two Testaments: the old was giuen onely to the Iew, the new to all nations.

11 The fifth difference that we may adde, lieth in this: that vntill the comming of Christ the Lord had chosen out one nation, within which he would keepe seuerall the couenant of his grace. When the highest did distribute the nations, when he deuided the sonnes of *Adam* (saith *Moses*) his people fell to his possession: *Iacob* the cord of his inheritance. In another place he thus speaketh to the people: Behold the heauen and earth and all that is in it, are the Lord thy Gods. He cleaued onely to thy Fathers, he loued them to choose their seede after them, euen your selues out of all nations. Therefore he vouchsafed to graunt the knowledge of his name to that people onely, as if they onely of all men belonged vnto him: he laid his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with all prerogatiues. But (to omit the rest of his benefits, and speake that which onely here is to our purpose) he bound them to him by the communicating of his word, that he might be called and counted their God. In the meane season he suffred other nations to walke in vanitie, as though they had not any entercourse or any thing to doe with him: neither did he to helpe their destruction, giue them that which was onely the remedie, namely the preaching of his worde. Therefore *Israel* was then the Lords sonne that was his darling, other were strangers: *Israel* was knowen to him and receiued into his charge and protection, other were left to their owne darknesse: *Israel* was sanctified by God, other were prophane: *Israel* was honored with the presence of God, other were excluded from comming nigh vnto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered indeed, the partition was plucked downe, which had so long holden the mercie of God enclosed within the boundes of *Israel*, and peace was preached to them that were far off, euen as to them that were neere adioyned, that being together reconciled to God, they might grow into one people. Wherfore, now there is no respect of *Greeke* or *Iew*, circumcision or vncircumcision, but Christ is all in all, to whom the nations are giuen for his inheritance, and the ends of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost ends of the world.

Deut.3.28.
Deut.10.14.

Act.14.16.

Gal.4.4.
Ephe.2.14.

Gal.6.15.

Psal.2.8.

The calling of the Gentiles vnder the new Testament, spoken of by the Prophets, not

12 Therefore the calling of the Gentiles is a notable token, whereby is cleerely shewed the excellencie of the new Testament aboue the old. It had indeed beene before testified by many, and most plaine oracles of the Prophets, but so as the performance thereof was still deferred vnto the kingdome of Messias. And Christ himselfe did not proceede vnto it at the first beginning of his preaching, but deferred it so long

vntill

vntill that all the parts of our redemption being performed, and the time of his abasement ended, he receiued of his father a name that is aboue all names: before whom all knees should bow. For which cause when this conuenience of time was not yet fulfilled, he said to the woman of *Chanaan*, that he was not sent but to the lost sheepe of the house of *Israel*. And he suffred not his Apostles at the first sending to passe these bounds. Go not ye (saith he) into the way of the *Gentiles*, nor enter into the cities of the *Samaritans*, but rather goe ye to the lost sheepe of the house of *Israel*. But how soeuer it was before vttered by so many testimonies, yet when the Apostles were first to begin it, it seemed so new and strange a thing vnto them, that they were afraid of it, as of some monster. Truely very fearefully and not without sticking at it they first did set vpon it. And no maruell, for it seemed against reason, that the Lord which by so many ages had chosen out *Israel* from all other nations, should now vndoe that choise, as it were suddenly changing his purpose. It was indeede spoken of afore by prophecies: but they could not giue so great heede to the prophecies, as to be nothing mooued with the newnesse of the thing that they saw. And these examples which the Lord had shewed of the calling of the *Gentiles* that should one day come to passe, were not sufficient to mooue them. For besides this that he had called very few, he did after a certaine maner ingraffe them into the houshold of *Abraham*, to adde them vnto his people as parcell of them: but by this generall calling, the *Gentiles* were not onely made equall with the *Iewes*, but also it appeered that they came into the place of the *Iewes*, that were become dead. And yet all those strangers whom God hath before that time brought into the bodie of the Church, were neuer made equall with the *Iewes*. And therefore not without a cause doth *Paul* so extoll his mysterie hidden from ages and generations, and which he also saith to be maruellous to the very Angels.

suddenly proceeded vnto by Christ, by the Apostles scarce admitted, wondred at by the very Angels themselues. Phil. 2. 9. Mat. 15. 24.

Col. 1. 26.

13 In these foure or fiue points, I thinke I haue well and faithfully set foorth the whole difference of the old and new Testament, so much as sufficeth to the simple order of teaching. But because many report this varietie in gouerning the Church, this diuerse maner in teaching, so great alteration of vsages and ceremonies, to be a great absurditie: they are also to be answered before that we passe foorth to other things. And that may be done shortly, because the obiections are not so strong that they neede a curious confutation. It hangeth not together (say they) that God which doeth alway stedfastly agree with himselfe, should suffer so great an alteration, as afterward to disallow the same thing, which he had before both commanded and commended. I answere that God ought not therefore to be counted mutable, for that he applied diuerse formes to diuerse ages, as he knew to be expedient for euery one. If the husbandman appoint to his household one sort of businesse in winter, and an other in sommer, shall we therefore accuse him of inconstancie, or thinke that he swarueth from the right rule of husbandrie which agreeth with the continuall order of nature? Likewise if a father of a household doe instruct, rule and order his children of one sort in childhood, of another in youth, and of another in mans state, we cannot therefore say that he is fickle, and forsaketh his owne purpose. Why therefore doe we charge God with reproch of inconstancie, for that he hath seuered the diuersitie of times with fit and agreeable marks? The last similitude ought fully to satisfie vs. *Paul* maketh the *Iewes* like vnto children, and Christians to yong men. What disorder is there in this gouernement of God that he held them in their childish lessons, which according to the capacitie of their age were fit for them, and instructed vs with stronger and as it were more manly discipline. Therefore herein appeareth the constancie of God, that he taught one selfesame doctrine in all ages, and continueth in requiring the same worship of his name, which he commanded from the beginning. But whereas he changed the outward forme and maner thereof, in that he shewed not himselfe subiect to change: but so farre he tempered himselfe to the capacitie of man, which is diuers and changeable.

These alterations not vnmeete but expedient for the Church.

14 But whence (say they) commeth this diuersitie, but because God willed it to be such? Could he not as well from the beginning as since the comming of Christ, reueale the eternall life in plaine words without any figures, instruct those that are his with a few sacraments and easie to perceiue, giue his holie spirit, and powre abroad his grace throughout the whole world? This is euen like as if they should quarell with God for that

God may diuersifie deale with his Church and people vpon causes kept secret vnto him.

selfe, neither may we without intollerable presumption carpe and quarell at his maner of dealing.

that he hath created the world so late, sith he might haue created it from the beginning: or for that his will was to haue enterchanged courses betweene winter and sommer, betweene day and night. But as for vs, euen as all godly men ought to thinke, let vs not doubt that whatsoeuer God hath done, is wisely and righteously done, although oftentimes we know not the cause why it ought so to haue beene done. For that were to take presumptuously too much vpon vs, not to giue God leaue to haue the causes of his owne purpose secret to himselfe from vs. But it is maruellous (say they) that he now refuseth and abhorreth the sacrificing of beasts, and all that furniture of the Leuiticall priesthood, wherewith in the old time he was delighted: As though these outward and transitorie things did delite God, or any way moue affection in him. We haue alreadie said that he did none of these for his owne cause, but disposed them all for the saluation of man. If a Phisition doe heale a yong man after one very good meane from his disease, and afterward doe vse another maner of healing with the same man being olde: shall we therefore say, that he hath refused the maner of healing which before pleased him, but rather continuing still in the same, he hath consideration of ages? So behooued it, that Christ being absent, should be expressed in figure by one sort of signes, and by another sort be before shewed that he was to come: and it is meete that now being alreadie deliuered, he be represented by other signes. But concerning Gods calling, now at the comming of Christ more largely spread abroad among all people than it was before, and the graces of the holy Ghost more plenteously powred out: who, I pray you, can denie it to be right, that God haue in his owne hand and will the disposing of his owne graces, to giue light to what nations it pleaseth him? to raise vp the preaching of his word in what places it pleaseth him? to giue what doctrine and how great profiting and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the world for their vnthankfulnesse? and againe when he will to restore it for his owne mercie? We see therfore, that the cauillations are too much vnmeete, wherewith wicked men doe in this point disquiet the mindes of the simple, to make thē call either the righteousnesse of God, or the faith of the scripture into doubt.

THE TVVELFTH CHAPTER.

That it behooued, that Christ to performe the office of the Mediator, should be made man.

It was necessarie that he which should vnfeinedly ioyne man to God should himselfe be both.

NOw it much behooued vs that he should be both God and Man, which should be our Mediator. If a man aske of the necessitie, it was not indeede a simple or absolute necessitie, as they commonly call it, but it proceedeth from the heauenly decree, whereupon hanged all the saluation of men. But the most mercifull father appointed that which should be best for vs. For whereas our owne iniquities had, as it were cast a cloud betweene him and vs, and vtterly excluded vs from the kingdome of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vnto God. But who could haue attained vnto him? could any of the sonnes of *Adam*? But all they did with their fathers shun the sight of God for feare. Could any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly and vnfeinedly cleaue vnto God. What then? It was past all hope, vnlesse the very Maiestie of God would descend vnto vs, for we could not ascend vnto it. So it behooued that the Sonne of God should become for vs *Immanuel*, that is, God with vs: and that in this sort, that by mutuall ioyning, his Godhead and the nature of man might grow into one together. Otherwise neither could the neerenesse be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disagreement betweene our filthinesse, and the most pure cleannesse of God. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to God without a Mediator. What could he then doe being plunged downe into death and hell, with deadly fall, defiled with so many spots, stinking with his owne corruption, and ouerwhelmed with all accursednesse? Therefore not without cause, *Paul* meaning to set forth Christ for the Mediator, doth expressly recite that he is Man. 1. Tim. 2. 3. One Mediator (saith he) of God and man, the man Iesus Christ. He might haue said, God:

God: or at the leaſt he might haue left the name of Man as well as of God. But becauſe the holy Ghoſt ſpeaking by his mouth, knew our weakeneſſe: therefore to prouide for it in time, he vſed a moſt fit remedie, ſetting among vs the Sonne of God familiarly as one of vs. Therefore leaſt any man ſhould trouble himſelfe to knowe where the Mediator is to be ſought, or which way to come vnto him, in naming Man, he putteth vs in minde that he is neere vnto vs, yea ſo neere that he toucheth vs, for as much as he is our owne fleſh. Truly he meaneth there euen the ſame thing that in another place is ſet out with moe words: that we haue not a biſhop that cannot haue compaſſion of our infirmities, for as much as he was in all things tempted as we are, onely ſinne excepted. Heb. 4. 15.

2 That ſhall alſo appeare more plainely, if we conſider how it was no meane thing that the Mediator had to doe: that is, ſo to reſtore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could doe that, vnleſſe the ſonne of God were made alſo the ſonne of man, and ſo take ours vpon him to conuey his vnto vs, and to make that ours by grace, which was his by nature? Therefore by this earneſt we truſt, that we are the children of God, becauſe the naturall Sonne of God hath ſhapen for himſelfe a bodie of our bodie, fleſh of our fleſh, bones of our bones, that he might be all one with vs. He diſdained not to take that vpon him which was proper vnto vs, to make againe that to belong to vs which he had proper to himſelfe, and that ſo in common together with vs, he might be both the ſonne of God and the ſonne of man. Hereupon commeth that holy brotherhood which he commendeth with his owne mouth, when he ſaith: I go vp to my Father and your Father, my God and your God. By this meane is the inheritance of the kingdome of heauen aſſured vnto vs: for that the onely ſonne of God, to whom it wholly did properly belong, hath adopted vs into his brethren: becauſe if we be brethren, then are we partakers of the inheritance. Moreouer it was for the ſame cauſe very profitable, that he which ſhould be our redeemer, ſhould be both very God and very man. It was his office to ſwallow vp death: who could doe that but life it ſelfe? It was his office to ouercome ſinne: who could doe that but righteouſneſſe it ſelfe? It was his office to vanquiſh the powers of the world and of the aire: who could doe that but a power aboue both world and aire? Now in whoſe poſſeſſion is life, or righteouſneſſe, or the empire and power of heauen, but in Gods alone? Therefore the moſt mercifull God, in the perſon of his onely begotten Sonne, made himſelfe our redeemer, when his will was to haue vs redeemed.

The Sonne of God becomming man, hath confirmed vs in the ſtate of being ſonnes to the ſame father, and hauing right to the ſame inheritance with him: and being God, hath ſwallowed death, conquered ſinne, ſubdued powers, and beſtowed life, which elſe he could not haue done. Iohn 20. 17. Rom. 8. 17.

3 Another principal point of our reconciliation with God was this, that man which had loſt himſelf by his diſobedience, ſhould for remedy ſet obedience againſt it, ſhould ſatisfie the iudgement of God, and pay the penaltie of ſinne. Therfore there came forth the true man, our Lord, he put on the perſon of *Adam*, and tooke vpon him his name to enter into his ſteed in obeying his Father, to yeeld our fleſh the price of the ſatisfaction to the iuſt iudgemēt of God, and in the ſame fleſh ſuffer the paine that we had deſerued. For as much as therfore neither being onely God, he could feele death, nor being onely man he could ouercome death, he coupled the nature of man with the nature of God, that he might yeeld the one ſubiect to death to ſatisfie for ſinnes, and by the power of the other he might wraſtle with death, and get victory for vs. They therfore that ſpoile Chriſt either for his godhead or for his manhood, doe indeed either diminiſh his maieſtie and glorie, or obſcure his goodnes: but on the other ſide they doe no leſſe wrong vnto men whoſe faith they doe therby weaken and ouerthrow, which cannot ſtand, but reſting vpon this foundation. Beſide that, it was to be hoped, that the Redeemer ſhould be the ſonne of *Abraham* and *Dauid*, which God had promiſed in the law and the Prophets. Whereby the godly minds doe gather this other fruite, that being by the very courſe of his pedigree brought to *Dauid* and *Abraham*, they doe the more certainely know that this is the ſame Chriſt that was ſpoken of by ſo many oracles. But this which I euē now declared, is principally to be holden in mind, that the cōmon nature between him & vs is a pledge of our fellowſhip with the ſonne of God: that he cloathed with our fleſh vanquiſhed death & ſin together, that the victory ſo might be ours & the triumph ours: that he offred vp for ſacrifice the fleſh that he receiued of vs, that hauing made ſatisfactiō, he might wipe away our guiltineſſe, & appeaſe the iuſt wrath of his Father.

The manhood of Chriſt is a warrant vnto vs that man hath ſatisfied God, that he is the promiſed ſeed, and that we haue fellowſhip with him, and intereſt in the fruit of all his actions.

Sith Christ from the beginning was promised to no other end, but the restauration of the world, no other wise set foorth in sacrifices taught by Prophets, spoken of by his Apostles & by himselfe: sith no other end can stand with his priesthood, his titles, that which the scripture speaketh euery where of him, it were too much rashnes to affirme that the sonne of God had taken flesh although this cause had neuer been.

4 He that shall be diligently heedfull in considering these things as he ought, will easily neglect these wandring speculations that rauish vnto them light spirits and desirous of nouelties: of which sort is, that Christ should haue beene man, although there had beene no neede of remedie to redeeme mankinde. I graunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels and men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the Scripture crieth out that he was clothed with flesh, that he might be the Redeemer: it is too much rash presumption to imagine any other cause or end. To what end Christ was promised from the beginning, it is well enough knowen: euen to restore the world fallen into ruine, and to succour men being lost. Therefore vnder the law, the image of him was set foorth in sacrifices, to make the faithfull to hope that God would be mercifull to them, when after satisfaction made for sinne, he should be reconciled. But whereas in all ages, euen when the law was not yet published, the Mediator was neuer promised without bloud: we gather that he was appointed by the eternall counsell of God to purge the filthinesse of men, for that the shedding of bloud is a token of expiation. The Prophets so preached of him, that they promised that he should be the reconciler of God and men. That one specially notable testimonie of *Esay* shall suffice vs for all, where he foretelleth, that he shall be stricken with the hand of God for the sinnes of the people, that the chastisement of peace should be vpon him: and that he should be a Priest that should offer vp himselfe for sacrifice: that of his wounds should come health to other: and that, because all haue strayed and beene scattered abroad like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly appointed by God to helpe wretched sinners, whosoeuer passeth beyond these bounds, he doth too much follow foolish curiositie. Now when himselfe was once come, he affirmed this to be the cause of his comming to appease God, and gather vs vp from death into life. The same thing did the Apostles testifie of him. So *Iohn* before that he teacheth that the Word was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Againe: The houre is come that the dead shall heare the voice of the sonne of God, and they that heare it, shall liue. I am the resurrection and life: he that beleeueth in me, although he be dead, shall liue. Againe, The sonne of man commeth to saue that which was lost. Againe: The whole neede not a Phisition. I should neuer make an end, if I should rehearse all. The Apostles doe all with one consent call vs to this fountaine. And truely if he had not come to reconcile God, the honour of the Priesthood should haue come to nought. For as much as the Priest appointed meane betweene God and man to make intercession: and he should not be our righteousnesse, because he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he should be spoiled of all the honorable titles, wherewith the Scripture doth set him out. And also that saying of *Paul* should proue vaine, that that which was impossible to the law, God hath sent his owne soone, that in likenesse of the flesh of sinne he should satisfie for vs. Neither will this stand that he teacheth in another place, that in this glasse appeared the goodnesse of God and his infinite goodnesse toward men, when Christ was giuen to be the Redeemer. Finally, the Scripture euery where assigneth no other end why the sonne of God would take vpon him our flesh, and also receiued this commandement of his father, but to be made a sacrifice to appease his Father towards vs. So it is written, and so it behooued that Christ should suffer, and repentance be preached in his name. Therefore my Father loueth me, because I giue my life for the sheepe, this commandement he gaue me. As *Moses* lifted vp the Serpent in the desert, so must the sonne of man be lifted vp. In another place, Father, saue me from this houre. But I am therefore come euen to this houre. Father, glorifie thy Sonne. Where he plainly speaketh of the end why he tooke flesh, that he might be a sacrifice and satisfaction to do away sinne. After the same sort doth *Zacharie* pronounce, that he came according to the promise giuen to the fathers, to giue light to them that sate in the shadow of death. Let vs remember that al these things are spoken of the sonne of God: in whom *Paul* in another place testifieth that

Col.1.15.
Esa.53.45.
Iohn 1.9.
Iohn 1.14.
Iohn 3.16.
Iohn 5.15.
Iohn 11.
Mat.18.
Mat.9.
Heb.5.1.
2.Cor.5.19.
Rom.8.3.
Tit.2.11.
Luc.24.26.
Iohn 10.17.
Iohn 3.14.
Iohn 12.27. & 28.
Luk.1.79.

that all the treasures of knowledge and wisedome are hidden, and beside whom he glorieth that he knoweth nothing. Col. 2. 3. 1. Cor. 2. 2.

5 If any man take exception and say, that none of all these things prooue the contrarie, but that the same Christ that redeemed men being damned, might also in putting on their flesh testifie his loue toward them, being preserued and safe. The answere is short, that forasmuch as the holie Ghost pronounceth, that by the eternall decree of God these two things were ioyned together, that Christ should be our redeemer, and also partaker of all one nature with vs, therefore it is not lawfull for vs to search any further. For whosoeuer is tickled with desire to know any more, he being not contented with the vnchangeable ordinance of God, doth shew also that he is not contented with the same Christ that was giuen vs to be the price of our redemption. But *Paul* not onely rehearseth to what end he was sent, but also climbing to the high mysterie of predestination, he very fitly represseth all wantonnesse, and itching desire of mans wit. The father chose vs in Christ before the creation of the world, to make vs his sonnes by adoption, according to the purpose of his will: and he accepted vs in his beloued Sonne, in whom we haue redemption by his bloud. Truely heere is not the fall of *Adam* set before as though it were foremost in time, but is shewed what God determined before all ages, when his wil was to help the miserie of mankinde. If the aduersarie obiect againe, that this purpose of God did hang vpon the fall of man which he did foresee: it is enough and more for me, to say that they with wicked boldnesse breake foorth to faigne them a new Christ, whosoeuer suffer themselues to search for more, or hope to know more of Christ then God hath foreappointed them by his secret decree. And for good cause did *Paul*, after he had so discoursed of the proper office of Christ, wish to the Ephesians the spirit of vnderstanding, to comprehend what is the length, height, bredth, and depth, euen the loue of Christ, that surmounteth all knowledge: euen as if of purpose he would set barres about our mindes, that when mention is made of Christ, they should not, be it neuer so little, swarue from the grace of reconciliation. Wherefore, sith this is a faithfull saying (as *Paul* testifieth) that Christ is come to saue sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now disclosed by the Gospell, was giuen vs in Christ before the times of the world: I determine that I ought constantly to abide therein to the end. Against this modesty *Osiander* carpeth vniustly, which hath again in this time vnhappily stirred this question before lightly moued by a few. He accuseth thē of presumption that say, that the Sonne of God should not haue appeered in the flesh, if *Adam* had not fallen, because this inuention is confuted by no testimonie of Scripture. As though *Paul* did not bridle froward curiositie, when after he had spoken of redemption purchased by Christ, he by and by commandeth to auoid foolish questions. The madnesse of some did burst out so farre, that while they disorderly couered to seeme wittie, they mooued this question, whether the sonne of God might haue taken vpon him the nature of an Asse. This monstrousnesse which all the godly doe worthilie abhorre as detestable, let *Osiander* confute with this pretense, that it is neuer expresse confuted in the Scripture. As though when *Paul* accounteth nothing precious or woorthie to be knowen, but Christ crucified, he doth therefore admit an Asse to be the authour of saluation. Therefore he that in another place reporteth that Christ by the eternall counsell of his father was ordeined to be a head to gather all things together, will neuer the more acknowledge another that hath no office of redeeming appointed him. Ephe. 4. 9. Ephe. 3. 16. 1. Tim. 1. 15. 1. Tim. 3. 9. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it that man was created after the image of God, because he was fashioned after the paterne of Christ to come, that he might resemble him, whom the father had already decreed to clothe with our flesh. Whereupon he gathereth, that if *Adam* had neuer fallen from his first and vncorrupted originall state, yet Christ should haue beene man. How trifling this is & wrested, all men that haue sound iudgment do easily perceiue of themselues. In the meane time first he thinketh that he hath seene what was the image of God, that forsooth the glory of God did not only shine in those excellent gifts wherewith he was garnished, but also that God himselfe essētially dwelt in him. But as for me, although I grant that *Adam* did beare the image of God, in so much as he was ioyned

It is not for vs to examine curiously whether Christ might haue beene without this cause, when God hath set downe, that for this cause he purposed before al worlds Christ should be, and commanded to auoid foolish questions.

A vaine principle whereupon Osiander gathereth, that although Adam had neuer sinned, Christ nuertheless had beene made man.

to God, (which is the true and higheſt perfection of dignitie) yet I ſay, that the likeneſſe of God is no where elſe to be ſought, but in thoſe marks of excellencie wherewith he had garniſhed *Adam* aboue other liuing creatures. And that Chriſt was then the image of God, all men doe graunt with one conſent, and therefore that whatſoeuer excellencie was grauen in *Adam*, it proceeded from this, that by the onely begotten ſonne he approched to the glory of his creator. Therefore man was created after the image of God, in whom the creators will was to haue his glory ſeene as in a looking glaſſe. To this degree of honor was he aduanced by the benefit of the onely begotten ſonne: But I ſay further, that the ſame ſonne was a common head as well to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto Angels. For when we heare them called the children of God, it were inconuenient to deny, that there is ſomething in them wherein they reſemble their father. Now if his will was to haue his glory to be repreſented as well in Angels as in men, and to be ſeene in both natures, *Oſiander* doth fondly triſle in ſaying, that the Angels were then ſet behinde men, becauſe they did not beare the image of Chriſt. For they could not continually enioy the preſent beholding of God, vnleſſe they were like him. And *Paul* teacheth, that men are no otherwiſe renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if we beleeue Chriſt, this ſhall be our laſt felicitie, to be made of like fourme to the Angels, when we ſhall be receiued vp into heauen. But if *Oſiander* will conclude, that the originall paterne of the image of God was in Chriſt as he is man, by the ſame reaſon a man may ſay, that Chriſt muſt needes haue beene partaker of the nature of Angels, becauſe the image of God pertaineth alſo to them.

Gen.1.27.

Gal.3.10.

The reſt of Oſianders reaſons anſwered.

7 Therefore, *Oſiander* hath no cauſe to feare, that God ſhould be found a liar, vnleſſe it had beene firſt ſtedfaſtly and vnchangeablie decreed in his minde, to haue his ſonne incarnate: becauſe if the integritie of *Adam* had not fallen, he ſhould with the Angels haue beene like vnto God, and yet it ſhould not therefore haue beene neceſſary, that the ſonne of God ſhould be made either man or Angell. And in vaine he feareth that abſurditie, leaſt vnleſſe the vnchangeable counſell of God had beene before the creation of man that Chriſt ſhould be borne, not as the redeemer, but as the firſt man, he ſhould haue loſt his prerogatiue: foraſmuch as now he ſhould be borne man onely by an accident cauſe, that is, to reſtore mankinde being loſt, and ſo it might be gathered thereupon, that Chriſt was created after the image of *Adam*. For why ſhould he ſo much abhor that which the Scripture ſo openly teacheth, that he was made like vnto vs in all things, except ſinne? Whereupon *Luke* doubteth not to recken him the ſonne of *Adam* in his Genealogie. And I would faine know why *Paul* calleth Chriſt the ſecond *Adam*, but becauſe the eſtate of man was appointed for him, that he might raiſe vp the poſteritie of *Adam* out of their ruine. For if he were in order before that creation, he ſhould haue been called the firſt *Adam*. *Oſiander* boldly affirmeth, that becauſe Chriſt was alreadie before knowen man in the mind of God, men were formed after the ſame paterne. But *Paul* in naming him the ſecond *Adam*, ſetteth a meane betweene the firſt beginning of man, and the reſtitution which we obtaine by Chriſt, the fall of man whereby grew the neceſſitie to haue nature reſtored to her firſt degree. Whereupon it followeth, that this ſame was the cauſe why the Sonne of God was borne to become man. In the meane time, *Oſiander* reaſoneth ill and vnſauourily, that *Adam*, ſo long as he had ſtood without falling, ſhould haue beene the image of himſelfe and not of Chriſt. I anſwere by the contrary, becauſe though the Sonne of God had neuer put on fleſh, neuertheleſſe both in the body and in the ſoule of man ſhould haue ſhined the image of God, in the bright beames whereof it alway appeared, that Chriſt is verily the head, and hath the ſoueraigne ſupremacie in all. And ſo is that fooliſh ſubtletie aſſoiled, which *Oſiander* bloweth abroad, that the Angels ſhould haue lacked this head, vnleſſe it had beene purpoſed by God to cloth his Sonne with fleſh, yea, though there had beene no fault of *Adam*. For he doth too raſhly ſnatch hold of that which no man in his right wit wil graunt, that Chriſt hath no ſupremacie ouer Angels, that they ſhould haue him for their Prince, but inſomuch as he is man. But it is eaſily gathered by the words of *Paul*, that in as much as he is the eternall word of God, he is the firſt begotten of all creatures,

Heb.4.15.

Luk.3.38.

1.Cor.15.47.

Col.1.15.

not

not that he is create, or ought to be reckoned among creatures: but becauſe the ſtate of the world in integritie, ſuch as it was at the beginning garniſhed with excellent beautie, had no other originall: and then, that in as much as he was made man, he was the firſt begotten of the dead. For the Apoſtle in one ſhort clauſe ſetteth foorth in both theſe points to be conſidered: that all things were create by the Sonne, that he might beare rule ouer Angels: and that he was made man, that he might begin to be the Redeemer. Of like ignorance is it that he ſaith, that men ſhould not haue had Chriſt to their King, if he had not beene man. As though the kingdome of God could not ſtand, if the eternall Sonne of God, although not clothed with the fleſh of man, gathering together both Angels and men into the fellowſhip of his heauenly glory and life, ſhould himſelfe beare the ſoueraignetie. But in this falſe principle he is alway deceiued, or rather deceiueth himſelfe, that the Church ſhould haue beene without a head, vnleſſe Chriſt had appeared in the fleſh. As though, euen as the Angels enioyed him their head he could not likewiſe by his diuine power rule ouer men, and by the ſecret force of his ſpirit quicken and nouriſh them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. Theſe trifles that I haue hitherto confuted, *Oſiander* accounteth for moſt ſtrong oracles: euen ſo as being drunke with the ſweeteneſſe of his owne ſpeculations, he vſeth to blow out fond *Bacchus* cries of matters of nothing: But this one that he bringeth after, he ſaith is much more ſtrong, that is the prophecie of *Adam*, which ſeeing his wife ſaid, this now is a bone of my bones, and fleſh of my fleſh. But how prooueth he that to be a prophecie? Becauſe in *Mathew* Chriſt giueth the ſame ſaying to God. As though that whatſoeuer God hath ſpoken by men, conteineth ſome prophecie. Let *Oſiander* ſeeke prophecies in euery Commandement of the Law, which, it is certaine to haue come from GOD the Author of them. Beſide that, Chriſt ſhould haue beene groſſe and earthly, if he had reſted vpon the literall ſenſe. Becauſe he ſpeaketh not of the myſticall vnion whereunto he hath vouchſafed to receiue his Church, but onely of faithfulneſſe betweene man and wife: for this cauſe he teacheth, that God pronounced that man and wife ſhall be one fleſh, that no man ſhould attempt to breake that inſoluble knot by diuorce. If *Oſiander* loath this ſimplicitie, let him blame Chriſt, for that he led not his Diſciples further to a myſterie, in more ſubtelly expounding the ſaying of his Father. Neither yet doth *Paul* maintaine his errour, which after he had ſaid that we are fleſh of the fleſh of Chriſt, by and by addeth, that this is a great myſterie, for his purpoſe was not to tell in what meaning *Adam* ſpake it, but vnder the figure and ſimilitude of mariage to ſet forth the holy coupling together, that maketh vs one with Chriſt. And ſo doe the words ſound. Becauſe when he giueth warning that he ſpeaketh this of Chriſt and his Church, he doth as it were by way of correction, ſeuer the ſpirituall ioyning of Chriſt & his Church from the law of mariage. Wherefore this fickle reaſon eaſily vaniſheth away. And I thinke I neede no more to ſhake vp any more of that ſort of chaffe, becauſe the vanitie of them all is ſoone found out by this ſhort confutation. But this ſobrietie ſhall abundantly ſuffice to feede ſoundly the children of God: that when the fulneſſe of times was come, the ſoone of God was ſent, made of woman, made vnder the law, to redeeme them that were vnder the law.

Col. 1 18.
Col. 1. 19.

Gen. 1. 18.

THE THIRTENTH CHAPTER.

That Chriſt tooke vpon him the true ſubſtance of the fleſh of man.

The trueth of Chriſts humane nature proued againſt the Manichees and Marcionites.

NOw, vnleſſe I be deceiued, it were ſuperfluous to intreat againe of the Godhead of Chriſt, which hath already in another place beene prooued with plaine and ſtrong teſtimonies. It remaineth therefore to be ſeene, how he being clothed with our fleſh, hath fulfilled the office of Mediator. The trueth of his humane nature hath in the old time beene impugned both by the *Manichees* and the *Marcionites*: of whom, the *Marcionites* fained a Ghoſt in ſteede of the body of Chriſt, and the *Manichees* dreamed that he had a heauenly fleſh. But both many and ſtrong teſtimonies of the Scripture doe ſtand againſt them both. For the bleſſing is promiſed neither in a heauenly ſeede,

Gen. 17. 2. & 18. 18. & 26. 4. Pſal. 45 7. Mat. 1. 1. Rom. 1. 3. Rom. 9. 5.

nor in the counterfait ſhape of man, but in the ſeede of *Abraham* and *Iacob*. Neither is the eternall throne promiſed to a man made of aire, but to the ſonne of *Dauid*, and to the fruite of his wombe. Therefore being deliuered in the fleſh, he is called the ſonne of *Dauid* and *Abraham*: not becauſe he is onely borne of the wombe of the Virgin, and create in the aire, but becauſe (as *Paul* expoundeth it) he is according to the fleſh made of the ſeede of *Dauid*: as in another place the Apoſtle teacheth, that he deſcended of the *Iewes*. For which cauſe the Lord himſelfe not contented with the bare name of man, doth oftentimes call himſelfe the ſonne of man, meaning to expreſſe more plainely that he was man truely iſſued of the ſeede of mankinde. Sith the holy Ghoſt hath ſo oft, by ſo many meanes, with ſo great diligence and ſimplicitie declared a thing not obſcure of it ſelfe, who would haue thought any men to be ſo ſhameleſſe as to preſume yet to ſpread miſts to darken it? And yet we haue other teſtimonies at hand, if we liſted to

Gal. 4. 4.

heape vp more of them. As is that ſaying of *Paul*: that God ſent his ſonne made of woman. And innumerable other places, whereby appeareth that he was ſubiect to hunger, thirſt, cold, and other infirmities of our nature. But out of many theſe are chiefly to be choſen, that may moſt auaile to edifie our mindes in true confidence. As, where it is ſaid, that he gaue not ſo great honour to the Angels, as to take their nature

Heb. 2. 16.

vpon him, but tooke our nature, that in fleſh and bloud he might by death deſtroy him

Heb. 2. 10. & 17.

that had the power of death. Againe, that by benefit of that communicating we are reckoned his brethren. Againe, that he ought to haue bin made like vnto his brethren,

Heb. 4. 15.

that he might be made a merciſull and faithfull interceſſor: that we haue not a biſhop that cannot be compatient of our infirmities, and ſuch like. And for the ſame purpoſe ſerueth that which we touched a little before, that it behooued that the ſinnes of the

Rom. 8. 3.

world ſhould be cleanſed in our fleſh, which *Paul* plainely affirmeth. And truely, whatſoeuer the Father hath giuen to Chriſt, it doth therefore belong to vs, becauſe he is the head, from which the whole bodie being knit together, groweth into one. Yea, and otherwiſe that will not agree together, which is ſaid: that the Spirit was giuen him

Iohn 1. 16.

without meaſure, that all we ſhould draw of the fulneſſe thereof. Foraſmuch as there is no greater abſurditie than to ſay, that God is enriched in his eſſence by any accidentall gift. And for this cauſe Chriſt ſaith in another place: I doe ſanctifie my ſelfe for them.

The grounds whereupon the Marcionites and Manichees founded their error.

2 As for the places that they bring foorth to confirme their errour, they doe too vnaptly wreſt them, and they nothing preuaile by their trifling ſubtleties, when they goe about to wipe away thoſe things that I haue alleaged for our part. *Marcion* imagineth that Chriſt did put on a fantaſticall body in ſtead of a true bodie: becauſe in ſome places it is ſaid, that he was made after the likeneſſe of a man, and that he was found in

Phil. 2. 7.

ſhape as a man. But ſo he nothing weigheth what is *Pauls* purpoſe in that place. For his meaning is not to teach what maner of body Chriſt tooke vpon him, but that whereas he might haue ſhewed foorth his Godhead, he made no other ſhew of himſelfe, but as of an abiect and vnregarded man. For, to exhort vs by his example to ſubmiſſion, he ſheweth, that foraſmuch as he was God, he might haue by and by ſet forth his glory to be ſeene to the world: but yet that he gaue ouer ſome of his owne right, and of his owne accord abaſed himſelfe, becauſe he did put on the image of a ſeruant, and contented with that humilitie, ſuffred his Godhead to be hidden with the veile of the fleſh. He doth not heere teach what Chriſt was, but how he behaued himſelfe. And alſo by the whole proceſſe of the text it is eaſilie gathered, that Chriſt was abaſed in the true nature of man. For what meaneth this, that in ſhape he was found as man, but that for a time the glorie of his godhead did not ſhine foorth, but onely the ſhape of man

1. Pet. 3. 18.

appeared in baſe and abiect eſtate? For otherwiſe that place of *Peter* could not ſtand together, that he was dead in the fleſh, but quickened in the ſpirit, if the Sonne of God had not beene weake in the nature of man: which *Paul* expreſſeth more plainely in ſaying,

2. Cor. 13. 4. 1. Cor. 15. 47.

that he ſuffered by reaſon of the weakeneſſe of the fleſh. And hereunto ſerueth the exaltation: becauſe it is expreſſely ſaid, that Chriſt attained a new glory after that he abaſed himſelfe, which could not well agree to be ſpoken of any, but of a man hauing fleſh and Soule. *Manicheus* framed Chriſt a bodie of aire, becauſe Chriſt is called the ſecond *Adam*, heauenly of heauen. But neither in that place doth the

Apoſtle

Apoſtle bring in a heauenly eſſence of the body, but a ſpiritual force which being powred abroad by Chriſt, doth quicken vs. Now, as we haue alreadie ſeene, *Peter* and *Paul* doe ſeuer the ſame from the fleſh. But rather that doctrine which is receiued among the true teachers, concerning the fleſh of Chriſt, is very well prooued by that place. For if Chriſt had not all one nature of body with vs, it were a very vaine argument, that *Paul* with ſuch vehemencie followeth: that if Chriſt be riſen againe, we ſhall alſo riſe againe: and if we doe not riſe, then that Chriſt alſo is not riſen. By what cauillations ſo euer either the olde *Manichees* or their new Diſciples goe about to eſcape, they ſhall not winde themſelues away. It is a foule ſhifte, that they fondly ſay, that Chriſt is called the ſonne of man, inſomuch as he is promiſed of men. For it is plaine, that after the Hebrew phraſe, very man indeede is called the ſonne of man. And Chriſt without doubt kept the phraſe of his owne tongue. Alſo it ought to make no queſtion, what ought to be vnderſtood by the children of *Adam*. And (not to goe farre off) the place of the eight Pſalme, which the Apoſtles apply to Chriſt, ſhall be ſufficient enough: What is man that thou art mindfull of him, or the ſonne of man that thou viſiteſt him? In this figure is expreſſed the true manhood of Chriſt. For though he were not immediatly begotten of a morrall father, yet his race came from *Adam*. For elſe that place could not ſtand which we haue alreadie alleaged that Chriſt is made partaker of fleſh and blood, that he might gather to him yoong children to the ſeruice of God. In which words it is plainly determined, that Chriſt is made fellow and partaker of all one nature with vs. In which meaning alſo he ſaith, that both the Author of holineſſe and they that are made holy, are all of one. For it is prooued by the proceſſe of the text, that the ſame is referred to the fellowſhip of nature: becauſe he by and by addeth. Therefore he is not aſhamed to call them brethren. For if he had ſaid before, that the faithfull are of God in ſo great dignitie, what cauſe ſhould there be to be aſhamed? But becauſe Chriſt of his infinite grace doth ioyne himſelfe to the baſe and vnnoble, therefore it is ſaid, that he is not aſhamed. But in vaine they obiect, that by this meane the wicked ſhall become the brethren of Chriſt: becauſe we know that the children of God are not borne of fleſh and blood, but of the holy Ghoſt by faith. Therefore onely fleſh maketh not a brotherly ioyning. But although the Apoſtle giue this honour to the faithfull onely, to be of one with Chriſt, yet it followeth not, but that the wicked may be borne of the ſame originall. As when we ſay that Chriſt was made man, to make vs the ſonnes of God: this ſaying extendeth not to all men, becauſe Faith is the meane which ſpiritually graffeth vs into the body of Chriſt. Alſo they fooliſhly mooue a brawle about the name of Firſt begotten. They ſay that Chriſt ſhould haue beene borne of *Adam* ſtraight at the beginning, that he might be the firſt begotten among brethren. For the title of Firſt begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babble, that Chriſt tooke to him man and not Angels, becauſe he receiued mankinde into fauour. For to ſet out more largely the honor which God vouchſafed to giue vs, he compared the Angels with vs, which were in this behalfe ſet behind vs. And if the teſtimonie of *Moſes* be well weied, where he ſaith that the ſeede of the woman ſhall breake the ſerpents head, it ſhall vtterly ende the controuerſie. For onely Chriſt is not there ſpoken of, but all mankind. Becauſe the victorie was to be gotten by Chriſt for vs, he generally pronounceth that the poſteritie of the woman ſhould get the vpper hand of the diuell. Whereunto followeth, that Chriſt iſſued of mankind, becauſe it was Gods purpoſe there to raiſe vp *Eue*, whom he ſpake vnto with good hope, that ſhe ſhould not faint with ſorrow.

1. Cor. 15. 16.

Heb. 2. 14.

Rom. 8. 29.

Heb. 2. 16.

Gen. 3. 15.

3 They do no leſſe wickedly than fooliſhly entangle with allegories theſe teſtimonies where Chriſt is called the ſeede of *Abraham*, and the fruit of the wombe of *Dauid*. For if the name of Seede had beene ſpoken in an allegorie, truely *Paul* would not haue left it vntold, where he plainely and without figure affirmeth, that there are not many ſonnes of *Abraham* redeemers, but one Chriſt. Of like ſort is it that they alleadge, that he is no otherwiſe called the ſonne of *Dauid*, but becauſe he was promiſed and at length in his due time deliuered. For after that *Paul* had once named him the ſonne of God: in that he by and by addeth, According to the fleſh, he truely meaneth of nature. And ſo in the ninth Chapter calling him the bleſſed God, he ſaith ſeuerally beſide, that

The ſhifts which new Marcionites haue to auoide the euidence of Scripture which maketh againſt them.

Gal. 3. 18.

that according to the flesh he descended of the Iewes. Now if he were not truely begotten of the seede of *Dauid*, to what purpose shall be this saying, that he is the fruit of his wombe? What meaneth this promise? Out of thy loines shall he descend, that shall abide in thy seate. Now in the Genealogie of Christ, as it is rehearsed of *Mathew*, they doe Sophistically mocke. For though he doe not rehearse the parents of *Mary* but of *Ioseph*, yet because he speaketh of a thing sufficiently knowen abroad among the people, he reckeneth it enough to shew that *Ioseph* came of the seede of *Dauid*, when it was well knowen that *Mary* was of the same stocke. But *Luke* more expresseth them in teaching that saluation brought by Christ, is common to all mankinde: because Christ the author of saluation proceeded from *Adam* the common parent of all. I graunt indeed, that by the Genealogie it can none otherwise be gathered that Christ was the sonne of *Dauid*, but in so much as he was begotten of the Virgin. But the new Marcionites to colour their error do too proudly, in this that to proove Christ tooke his body of nothing, they affirme that women are seedeles, and so they ouerthrow the principles of nature. But because that is no question of diuinitie, and the reasons that they bring are so fickle that they may very easily be confuted: therefore I will not touch those things that belong to Philosophie and Phisicke, and will hold me contented to wipe away those things they alleadge out of Scripture: that is, that *Aaron* and *Ioiadah* tooke wiues of the tribe of *Iehudah*, & so the difference of Tribes had then bene cõfounded, if woman had engendring seede in her. But it is well enough knowen that as touching ciuill order, the kindreds are reckoned by the seede of the man, and yet the excellencie of the kinde of man aboue woman prooueth not the contrarie, but that in generation the seede of woman must meete. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckoneth vp a Genealogie, it nameth the men onely: shall we therefore say, that the women are nothing? But very children doe know, that women are comprehended vnder the name of men. And after this sort is said, that women bring foorth to their husbands, because the name of the household alway remaineth with the males. Now as this is graunted to the excellencie of the male kinde, that the children are counted noble or vnnoble, according to the estate of their fathers: so also in the state of bondage, the issue followeth the wombe, according to the iudgement of the Ciuill Lawyers. Whereby we may gather, that the issue is ingendred of the seede of the woman. And it hath of long time beene receiued in common vse of all nations, that the mothers are called Genetrices, that is engendrers. Wherewith Gods law also agreeth, which else should wrongfully forbid the marriage of the vncle with his sisters daughter, because there were no consanguinitie betweene them: and also it were lawfull for a man to marrie his sister by the mothers side, so that she were begotten of another father. But as I graunt that there is a passiue power ascribed to women, so doe I answere that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not said to be made by the woman, but of the woman. But some of their companie shaking off all shame doe too lewdly aske, whether we will say that Christ was engendred of the menstruall seede of the Virgin, for I will likewise aske of them, whether he did not congeale in the bloud of his mother, which they shall be constrained to confesse. Therefore it is fitly gathered of *Mathewes* words, that because Christ was begotten of *Mary*, he was engendred of her seede: as a like engendring is ment when it is said, that *Boaz* was begotten of *Rahab*. Neither doth *Mathew* here describe the Virgin as a conduit pipe through which Christ passed: but he seuereth this maruellous maner of generation from the common maner, for that by her was Christ begotten of the seede of *Dauid*. For euen in the same sort, that *Isaac* was begotten of *Abraham*, *Salomon* of *Dauid*, and *Ioseph* of *Iacob*, likewise it is said that Christ was begotten of his mother. For the Euangelist so frameth the order of his speech, and willing to proue that Christ came of *Dauid*, is contented with this one reason, that he was begotten of *Mary*. Whereby it followeth, that he tooke it for a matter confessed, that *Mary* was of kinne to *Ioseph*.

Rom. 1. 3.

Psa. 132. 11.

Gal. 4. 4.

Math. 1. 5.

It is no dishonor vnto Christ to haue taken his original of man.

4 The absurdities wherewith they would charge vs, are stuffed full of childish cauillations. They thinke it a shame and dishonour to Christ, if he should haue taken his originall of men: because he so could not be exempt from the vniuersall law that encloseth all the ofspring of *Adam* without exception vnder sinne. But the comparison that

that we reade in *Paul* doth eaſily aſſoile this doubt: that as by one man came ſinne, and by ſinne death, ſo by the righteouſneſſe of one man grace hath abounded. Wherewith alſo agreeth another compariſon of his: the firſt *Adam* of earth earthly, and naturall, the ſecond of heauen heauenly. Therefore in another place, the ſame Apoſtle, where he teacheth that Chriſt was ſent in the likeneſſe of ſinfull fleſh to ſatisfie the law, doth ſo expreſſely ſeuer him from the common eſtate of men, that he be very man without fault and corruption. But very childiſhly they trifle in reaſoning thus: If Chriſt be free from all ſpot, and was by the ſecret working of the holy Ghoſt begotten of the ſeede of *Marie*, then is not the womans ſeede, but onely the mans ſeede vncleane. For we doe not make Chriſt free from all ſpot, for this cauſe that he is onely engendred of his mother without copulation of man, but becauſe he is ſanctified by the holy Ghoſt, that the generation might be pure and vncorrupted, ſuch as ſhould haue beene before the fall of *Adam*. And this alway remained ſtedfaſtly determined with vs, that ſo oft as the Scripture putteth vs in minde of the cleanneſſe of Chriſt, it is meant of his true nature of manhood: becauſe it were ſuperfluous to ſay that God is cleane. Alſo the ſanctification that he ſpeaketh of in the ſeuenteenth of *Iohn*, could haue no place in the nature of God. Neither are there fained two ſeedes of *Adam*, although there came no infection to Chriſt: becauſe the generation of man is not vncleane or vitious of it ſelfe, but accidentall by his falling. Therefore it is no maruell, if Chriſt, by whom the eſtate of innocencie was to be reſtored, were exempted from common corruption. And whereas alſo they thruſt this vpon vs for an abſurditie, that if the Word of God did put on fleſh, then was it incloſed in a narrow priſon of an earthly body: this is but meere waiwardneſſe: becauſe although the infinite eſſence of the Word did grow togither into one perſon with the nature of man: yet doe we faigne no incloſing of it. For the Sonne of God deſcended maruellouſly from heauen, ſo as yet he left not heauen, it was his will to be maruellouſly borne in the Virgins wombe, to be conuerſant in earth, and hang vpon the croſſe, yet that he alway filled the world euen as at the beginning.

Rom. 5. 12.

1. Cor. 15. 47. Rom. 8. 3.

THE FOVRTEENTH CHAPTER.

How the two natures of the Mediator doe make one perſon.

NOw where it is ſaid that the Word was made fleſh: that is not ſo to be vnderſtanded, as though it were either turned into fleſh, or confuſedly mingled with fleſh, but becauſe he choſe him a temple of the Virgins wombe to dwell in, he that was the ſonne of God, became alſo the ſonne of man, not by confuſion of ſubſtance, but by vnitie of perſon. For we ſo affirme the Godhead ioyned and vnited to the manhood, that either of them haue their whole propertie remaining, and yet of them both is made one Chriſt. If any thing in all worldly things may be found like to ſo great a myſterie, the ſimilitude of man is moſt fit, whom we ſee to conſiſt of two ſubſtances, whereof yet neither is ſo mingled with other, but that either keepeth the propertie of his owne nature. For neither is the ſoule the body, nor the body the ſoule. Wherefore both that thing may be ſeuerally ſpoken of the ſoule, which can no way agree with the body: and likewiſe of the body that thing may be ſaid, which can by no meane agree with the ſoule: and that may be ſaid of the whole man, which can be but vnfitly taken neither of the ſoule nor of the body ſeuerally. Finally, the properties of the ſoule are ſometime attributed to the body, and the properties of the body ſometime to the ſoule: and and yet he that conſiſteth of them is but one man and not many. But ſuch formes of ſpeech doe ſignifie both that there is one perſon in man compounded of two natures knit together, aud that there are two diuerſe natures which doe make the ſame perſon. And ſo doe the Scriptures ſpeake of Chriſt: ſometime they giue vnto him thoſe things that ought ſingularly to be referred to his manhood, and ſometime thoſe things that doe peculiarly belong to his Godhead, and ſometime thoſe things that doe comprehend both natures, and doe agree with neither of them ſeuerally. And this conioyning of the two natures that are in Chriſt, they doe with ſuch religiouſneſſe expreſſe, that ſometime they doe put them in common together: which figure is among the old Authors called Communicating of properties.

The diuine and humane natures of Chriſt vnited in his perſon, yet in their properties diſtinguiſhed, as the body and the ſoule in one and the ſame man.

2 Theſe

Things in ſcripture ſometimes ſpoken of the perſon of Chriſt and agreeing in reſpect of the one nature onely, ſometimes of one nature and agreeing in reſpect of the other.
Ioh 8.58.
Col.1.15.

2 Theſe things were but weake, vnleſſe many phraſes of Scripture, and ſuch as be eachwhere readie to finde, did prooue that nothing hereof hath beene deuiſed by man. That ſame thing which Chriſt ſpake of himſelfe, ſaying: Before that *Abraham* was, I am, was farre diſagreeing from his manhood. Neither am I ignorant with what cauillation the erroneous ſpirits doe deprane this place: For they ſay that he was before all ages, becauſe he was already foreknowen the Redeemer, as well in the counſell of the Father, as in the mindes of the godly. But whereas he openly diſtinguiſheth the day of his manifeſtation from his eternall eſſence, and of purpoſe pronounceth vnto himſelfe an authoritie by antiquitie wherein he excelleth aboue *Abraham*, he doth vndoubtedly challenge to himſelfe that which is proper to the Godhead. Whereas *Paul* affirmeth that he is the firſt begotten of all creatures, which was before all things, and by whom all things keepe their being: and whereas he himſelfe reporteth that he was in glory with the Father before the creation of the world, and that he worketh togither with the Father, theſe things doe nothing more agree with the nature of men. It is therefore certaine, that theſe and ſuch like are peculiarly aſcribed to the Godhead. But whereas he is called the ſeruant of the Father: and whereas it is ſaid, that he grew in age, wiſedome and fauour with God and men: that he ſeeketh not his owne glorie: that he knoweth not the laſt day: that he ſpeaketh not of himſelfe: that he doth not his owne will: where it is ſaid, that he was ſeene and felt: this wholly belongeth to his owne manhood. For in reſpect that he is God, neither can he encreaſe in any thing, and he worketh all things for his owne ſake, neither is any thing hidden from him, he doth all things according to the free choiſe of his owne will, and can neither be ſeene nor felt. And yet he doth not ſeuerally aſcribe theſe things to his nature of man onely, but taketh them vpon himſelfe, as if they did agree with the perſon of the mediatour. But the communicating of properties is in this that *Paul* ſaith, that God did by his owne bloud purchaſe vnto him a Church: and the Lord of glorie crucified. Againe, where *Iohn* ſaith, that the Word of life was felt. Truely God neither hath bloud, nor ſuffereth, nor can be touched with hands. But becauſe he which was both very God and man, Chriſt being crucified, did ſhed his bloud for vs: thoſe things that were done in his nature of man, are vnproperly, and yet not without reaſon giuen to his Godhead. A like example is, where *Iohn* teacheth that God gaue his ſoule for vs: therefore there alſo the propertie of the manhood is communicate with the other nature. Againe, when Chriſt ſaid being yet conuerſant in earth, that no man hath aſcended into heauen, but the ſonne of man that was in heauen: truely according to his manhood, and in the fleſh that he had put on, he was not then in heauen: but becauſe himſelfe was both God and man, by reaſon of the vnitie of both natures, he gaue to the one that, which belonged to the other.

Ioh 17.5.
Ioh 5 17.
Eſa.42.1.
Luk.1.52.
Ioh 8.50.
Mat.13.
Ioh 14.10. & 6.36.
Luk.24.39.
Act.20.28.
1.Cor.2.6.
1 Ioh 1.1.
1.Ioh 3.16.

3 But moſt plainly of all doe theſe places ſet foorth the true ſubſtance of Chriſt, which doe comprehend both natures togither: of which ſort there are very many in the Goſpell of him. For that which is there read is ſingularly belonging neither to his Godhead nor to his manhood, but to both togither, that he hath receiued of his Father power to forgiue ſinnes, to raiſe vp whom he will, to giue righteouſneſſe, holineſſe, and ſaluation, to be made iudge ouer the quicke and the dead, to be honoured euen as the Father is: Finally, that he is called the light of the world, the good ſhepheard, the only dore, the true Vine. For ſuch prerogatiues had the ſonne of God, when he was ſhewed in the fleſh, which although he enioyed with his Father before the world was made, yet he had them not in the ſame maner or the ſame reſpect, and which could not be giuen to ſuch a man as was nothing but man. In the ſame meaning ought we to take that which is in *Paul*: that Chriſt after the iudgement ended, ſhall yeeld vp the kingdome to God and the Father: Euen the kingdome of the ſonne of God, which had no beginning, nor ſhall haue any ending: but euen as he lay hid vnder the baſeneſſe of the fleſh, and abaſed himſelfe, taking vpon him the forme of a ſeruant, and laying aſide the port of Maieſtie, he ſhewed himſelfe obedient to his Father: and hauing performed all ſuch ſubiection, at length is crowned with honor and glory, and aduanced to the higheſt dominion, that all knees ſhall bow before him: ſo ſhall he then yeelde vp to his Father both that name and crowne of glorie, and whatſoeuer he hath receiued of his father,

Ioh 3.13.
Things ſpoken of the perſon of Chriſt & agreeing no more to one nature than another, but indifferently to either, and truely to him that conſiſteth of both In which kinde his office of mediation is
Ioh 1.29.& 5.21.
Ioh 9 5.
Ioh 21.1.
1.Cor.24.
Phil.2.8.

father, that God may be all in all. For to what purpose is power and dominion giuen him, but that the father should gouerne vs by his hand? In which sense it is also said, that he sitteth at the right hand of the father. But this is but for a time, till we may enioy the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they tooke no heede to the person of the Mediator, haue obscured the naturall meaning of almost all the doctrine that is read in the Gospell of *Iohn*, and haue entangled themselues in many snares. Let this therefore be vnto vs the key of right vnderstanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reigne till he come foorth to iudge the world, in so much as he ioyneth vs to his father, according to the small measure of our weakenesse. But when we being made partakers of the heauenly glory, shall see God such as he is, then he hauing performed the office of Mediator, shall cease to be the Embassadour of his father, and shall be contented with that glory which he enioyed before the making of the world: and the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the meane degree betweene God and vs. For which purpose maketh that saying of *Paul*: One God, of whom are all things, and one Lord, by whom are all things, euen he to whom the dominion for a time is committed by the father, vntill his diuine maiestie be to be seene face to face. From whom so far is it off that any thing shall decay, by yeelding vp the dominion to his father, that he shall become so much the more glorious. For then shal God also cease to be the head of Christ because Christs godhead shall then shine of it selfe, whereas yet it is couered with a certaine veile.

Heb. 2.6. Phil. 2.10. 1.Cor. 15.28.

1.Cor. 8.

4 And this obseruation shall doe no small seruice to assoile many doubts if the readers doe fitly apply it. For it is maruellous how much the vnskilfull, yea some not vtterly vnlearned, are cumbred with such formes of speech, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of a Mediator. And it is alway easie to see, how well all things hang together, if they haue a sober expositor, to examine so great mysteries with such deuout reuerence as they ought to be. But there is nothing that these furious and franticke spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the godhead: and likewise of those things that are spoken of his godhead to take away his manhood: and of the se things that are so ioyntly spoken of both natures, that they seuerally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that he is not God, because he is man: and that he is neither man nor God, because he is both man & God? We therefore doe determine that Christ, as he is both God and man, consisting of both natures, vnited, though not confounded, is our Lord and the true sonne of God, euen according to this manhood, though not by reason of his manhood. For the error of *Nestorius* is to be driuen far away from vs, which when he went about rather to draw in sunder, then to distinguish the nature, did by the meane imagine a double Christ. Whereas we see that the Scripture crieth out with loud voice against it, where both the name of the sonne of God is giuen to him that was borne of the Virgin, and the Virgin herselfe is called the mother of our Lord. We must also beware of the madnesse of *Eutiches*, least while we goe about to shew the vnitie of person, we destroy either nature. For we haue already alleaged so many testimonies, and there are euery where so many other to be alleaged, where his godhead is distinguished from his manhood: as may stop the mouthes euen of the most contentious. And a little hereafter I will adioyne some testimonies to confute better that faigned deuise, but at this present one place shall content vs. Christ would not haue called his body a Temple, vnlesse the godhead did distinctly dwell therein. Wherefore as *Nestorius* was worthily condemned in the Synod at *Ephesus*, so also was *Eutiches* afterward condemned in the Synode of *Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

Things spoken of Christ doe needs wise and sober expositors for the auoiding as of other errors, so of those wherein Nestorius and Eutiches are condemned.

Aug in Enchir. ad Laurē. c.36.

Luk. 1.33 & 41.

Iohn 2.19.

5 But in our age also there hath risen vp no lesse pestilent a monster, *Michael Seruetus*, which did thrust in place of the sonne of God, a fained thing made of the essence of

The monstrous impietie of Ser-

uettus, denying Christ to haue beene actually the Sonne of God, before he was borne of the Virgin Marie.

of God, of spirit, flesh and three elements vncreate. And first he denieth that Christ is by any other way the sonne of God, but in this that he was begotten of the holy Ghost in the wombe of the Virgin. But to this end tendeth his subtletie, that the distinction of the two natures being once ouerthrowne, Christ might be thought to be a certaine thing mingled of God and man, and yet neither God nor man. For in his whole processe he trauaileth toward this point, that before Christ was openly shewed in the flesh, there were onely certaine shadowish figures in God, whereof the truth or effect then at length was in being, when that word which was ordained to that honor, began truely to be the sonne of God. And we in deede doe confesse that the Mediator which is borne of the Virgin, is properly the sonne of God. For Christ in that he is man, could not be the mirror of the inestimable fauour of God, vnlesse this dignitie were giuen him to be, and be called the onely begotten sonne of God. But in the meane season the definition of the Church standeth stedfastly grounded, that he is counted the sonne of God, because he being the Word begotten of the Father before all worlds, did by hypostaticall vnion take vpon him the nature of man. Now the hypostaticall vnion is called with the olde Fathers, that which maketh one person of two natures, which phrase of speech was deuised to ouerthrowe the doting error of *Nestorius*, because he faigned that the sonne of God did so dwell in flesh, that yet he the same was not man. *Seruettus* slandereth vs, that we make two sonnes of God when we say that the eternall Word was alreadie the sonne of God before that it was clothed with flesh, as if we did say any thing else, but that he was manifested in the flesh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more absurditie it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to *Marie* doe secretly shew. That holy thing that shall be borne of thee, shall be called the sonne of God: as if he should haue said, that the name of the Sonne which was obscure in time of the law, should now become famous and euery where knowen abroad. Wherewith agreeth that saying of *Paul*, that now by Christ we are the children of God, freely and with boldnesse to crie *Abba*, Father. But were not the holy fathers in olde time also accounted among the children of God? Yea, and bearing them bold vpon that interest, they called vpon God by name of their Father. But because since the onely begotten Sonne of God was brought foorth into the world, the heauenly fatherhood is become more plainely knowen: therefore *Paul* assigneth this, as it were a priuiledge to the kingdome of Christ. But yet this is stedfastly to be holden, that God neuer was Father either to Angels or men, but in respect of the onely begotten sonne: and that men specially, whom their owne wickednesse maketh hatefull to God, are his children by free adoption because he is the sonne of God by nature. And there is no cause why *Seruettus* should cauill, that this hangeth vpon filiation or becomming a sonne, which God had determined with himselfe, because our purpose is not here to speake of the figures how the expiation was shewed in the bloud of beasts: but because they could not in deede be the children of God, vnlesse their adoption were grounded vpon the head, it is without reason to take that from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose so great dignitie did not hang vpon the redemption to come: yet must it needes be, that the sonne is in order before them, which maketh the Father to be their Father. I will repeate it againe shortly, and adde the same of mankind. Sith from at their first beginning both Angels and men were created with this condition, that God should be common Father to them both, if that saying of *Paul* be true, that Christ was alway the head and the first begotten of all creatures, to haue the first degree in all: I thinke I doe rightly gather that he was also the sonne of God before the creation of the world.

Rom. 8. 15.

Psal. 82. 6.

Col. 1. 15.

Christ truly & properly the Sonne of God in the flesh, but not in respect of the flesh which before he tooke

6 But if his Filiation (if I may so terme it) began since he was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. *Seruettus* and other such frantike men would haue it, that Christ which appeared in the flesh, is the sonne of God, because out of the flesh he could not be called by that name. Now let them answer me whether he be the Sonne according to both natures, and in respect of both. So in deede they prate, but *Paul* teacheth farre otherwise. We grant in deede, that

that Christ is in the flesh of man called the Sonne, but not as the faithfull are, that is by adoption onely and grace, but the true and naturall, and therefore onely Sonne, that by this marke he may be discerned from all other. For God vouchsafeth to giue the name of his sonnes to vs, that are regenerate into a new life: but the name of the true and onely begotten Sonne, he giueth to Christ onely. How can he be the onely sonne in so great a number of brethren, but because he possesseth that by nature, which we haue receiued by gift? And the honor we extend to the whole person of the Mediator, that he be truely and properly the Sonne of God, which was also borne of the Virgin, and offered himselfe for sacrifice to his Father vpon the crosse: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was seuered out to preach the Gospell of God, which he had before promised of his sonne, which was begotten of the seede of *Dauid* according to his flesh, and declared the sonne of God in power. But why, when he nameth him distinctly the sonne of *Dauid* according to the flesh, should he seuerally say, that he was declared the sonne of God, vnlesse he meant to shew that this did hang vpon some other thing, than vpon the very flesh? For in the same sense in another place he saith, that he suffered by the weakenesse of the flesh, and rose againe by the power of the spirit, euen so in this place he maketh a difference of both natures. Truly they must needs graunt, that as he hath that of his Mother for which he is called the sonne of *Dauid*, so he hath that of his Father for which he is called the Sonne of God: and the same is another thing and seuerall from the nature of man. The Scripture giueth him two names, calling him here and there sometimes the Sonne of God, and sometimes the sonne of Man. Of the second there can be no contention mooued: but according to the common vse of the Hebrue tongue he is called the sonne of man, because he is of the offspring of *Adam*. By the contrarie I affirme, that he is called the Sonne of God in respect of the Godhead and eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that he is called the sonne of man. Againe, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begotten of the seede of *Dauid*, was no otherwise declared the sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Iewes, is God blessed for euer. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the sonne of man, is not also the sonne of God, in respect of the nature of God.

vpon him, he was the sonne.

Rom.1.2.

1.Cor.13.4.

Rom 9.5.

7 They doe in deede disorderly enforce for the maintenance of their error, the place where it is said, that God spared not his owne Sonne, and where the Angel commanded, that the very same he that should be borne of the Virgin, should be called the Sonne of the Highest. But, least they should glorie in so fickle an obiection, let them wey with vs a little, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the Sonne of God, because he that is conceiued is called the Sonne of God, then shall it follow, that he began to be the Word at his manifesting in the flesh, because *Iohn* saith, that he bringeth them tidings of the Word of life, which his hands haue handled. Likewise that, which is read in the Prophet: Thou *Bethleem* in the land of *Iuda*, art a little one in the thousands of *Iuda*: Out of thee shall be borne to me a guide to rule my people *Israell*, and his comming forth frō the beginning, from the daies of eternitie. How will they be compelled to expound this, if they will be content to follow such maner of reasoning? For I haue protested, that we doe not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly conioyning, because he is the onely begotten sonne of God in the flesh which he tooke of vs. And *Augustine* doeth wisely admonish vs, that this is a bright glasse, wherein to behold the marueilous and singular fauour of God, that he attained honor in respect that he is man which he could not deserue. Therefore Christ was adorned with this excellencie, euen according to the flesh from the wombe of his Mother, to be the Sonne of God. Yet is there not in the vnitie of person to be faigned such a mixture, as may take away that which is proper to the Godhead. For it is no more absurditie, that the eternall word of God and Christ, by reason of the two natures vnited into one person,

Places of scripture wrested by Seruetus from their true meaning, to proue that Christ began to be the sonne of God when he became the sonne of man.

Rom.8.32.
Luk.1.32.
1.Iohn 1.1.
Mich.5.2.

be diuers wayes called the Sonne of God, then that he be according to diuers respects, called sometime the Sonne of God, and sometime the sonne of Man. And no more doeth that other cauillation of *Seruettus* accomber vs: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but vnder a figure, because although the describing of him then was somewhat darke: yet where as it is already cleerely proued that he was no otherwise eternall God, but because he was the word begotten of the eternall father, and that this name doth no otherwise belong to the person of the Mediator which he hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not beene a mutuall relation to the Sonne, by whom all kinred or fatherhood is reckoned in heauen and in earth: hereby it is easie to gather, that euen in the time of the law and the Prophets, he was the Sonne of God, before that this name was commonly knowen in the Church. But if they striue onely about the onely word, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if thou canst (saith he) or the name of his sonne. Yet I am not ignorant, that with the contentious this testimonie wil not be of sufficient force: neither doe I much ground vpon it, sauing that it sheweth that they doe maliciously cauill, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthie to be scorned than to be abhorred which dare obiect *Ireneus* and *Tertullian* against vs, both which doe confesse that the Sonne of God was inuisible, which afterward appeared visible.

Eph.3.15.

Prou.30.4.

The sundrie grosse absurdities whereinto Seruettus fell, by denying Christ to haue him really and actually the Sonne of God before he was manifested in the flesh.

Eccle.24.14.

8 But although *Seruettus* hath heaped vp horrible monstrous deuises, which peraduenture the other would not allow: yet if ye presse them hard, ye shall perceiue that all they that doe not acknowledge Christ to be the sonne of God but in the flesh, doe grant it onely in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the *Manichees* in olde time did foolishly affirme, that man hath his soule (as it were) by deriuation from God, because they reade that God breathed into *Adam* the breath of life. For they take so fast hold of the name of Sonne, that they leaue no difference betweene the natures, but babble disorderly that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisedome that *Salomon* speaketh of, is destroyed, and there is no account made of the godhead in the Mediator, or a fantasied Ghost is thrust in place of the Manhoode. It were indeede profitable to confute the grosser deceits of *Seruettus*, wherewith he hath bewitched himselfe and some other, to the end that the godly readers admonished by this example, may hold themselues within the compasse of soberneſse and modestie: sauing that I thinke it should be superfluous, because I haue alreadie done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God was a forme in minde from the beginning, and euen then he was before appointed to be man that should be the essentiall image of God. And he doth acknowledge no other word of God but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirit with the Word, for that God distributed the inuisible Word and the Spirit into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the word, to which he assigneth the office of seed. Whereby it shall follow that hogs and dogs are as well the children of God, because they were create of the originall seede of the word of God. For although he compound Christ of three vncreate elements to make him begotten of the essence of God, yet he faigneth that he is so the first begotten among creatures, that the same essentiall Godhead is in stones, according to their degree. And least he should seeme to strip Christ out of his godhead, he affirmeth that his flesh is consubstantiall with God, and that the Word was made man by turning the flesh into God. So while he cannot cõceiue Christ to be the Sonne of God, vnlesse his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Word to nothing, and taketh from

from vs the ſonne of *Danid*, that was promiſed to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predeſtination, and that at length he was made man of that matter which at the beginning ſhined with God in the three elements, which afterward appeered in the firſt light of the world, in the cloud and in the pillar of fire. Now how ſhamefully he ſometime diſagreeth with himſelfe, it were too tedious to rehearſe. By this ſhort recitall the readers that haue their ſound wit may gather, that with the circumſtances of this vncleane dog the hope of ſaluation is vtterly extinguiſhed. For if the fleſh were the godhead it ſelfe, it ſhould ceaſe to be the temple thereof. And none can be our Redeemer, but he that begotten of the ſeede of *Abraham* and *Danid*, is according to the fleſh truely made man. And he wrongfully ſtandeth vpon the words of *Iohn*, that the Word was made fleſh. For as they reſiſt the error of *Neſtorius*, ſo they nothing further this wicked inuention, whereof *Eutiches* was author, for as much as the onely purpoſe of the Euangeliſt was to defend the vnitie of perſons in the two natures.

THE FIFTEENTH CHAPTER.

That we may know, to what end Chriſt was ſent of his Father, and what he brought vs: three things are principally to be conſidered in him, his Propheticall office, his Kingdome, and his Prieſthood.

Chriſt a Prophet, a King, and Prieſt, ſo to be acknowledged, not with a cold mentioning of thoſe titles, but with a right vnderſtanding of the end and vſe of them. The people of God before his comming looked for more light of knowledge at his hands when he ſhould come, then they receiued by their other Prophets.

AVguſtine ſaith rightly, that although the Heretikes doe bragge of the name of Chriſt, yet they haue not all one foundation with the godly, but that it remaineth onely proper to the Church. For if theſe things be diligently conſidered, that belong to Chriſt, Chriſt ſhall be found among them onely in name, and not in very deede. So at this day the Papiſts, although the name of the Sonne of God redeemer of the world, ſound in their mouth, yet becauſe being contented with vaine pretenſe of the name, they ſpoile him of his power and dignitie: this ſaying of *Paul* may be well ſpoken of them, that they haue not the head. Therefore, that faith may finde ſound matter of ſaluation in Chriſt, and ſo reſt in him, this principle is to be eſtabliſhed, that the office which is committed to him by his Father, conſiſteth of three parts. For he is giuen both a Prophet, a King, and a Prieſt. Albeit, it were but ſmall profit to know thoſe names, without knowledge of the end and vſe of them. For they are alſo named among the Papiſts but coldly and to no great profit, where it is not knowne what each of theſe titles containeth in it. We haue ſaid before, how though God ſending Prophets by continuall courſe one after another, did neuer leaue his people deſtitute of profitable doctrine, and ſuch as was ſufficient to ſaluation: that yet the mindes of the godly had alway this perſwaſion, that full light of vnderſtanding was to be hoped for onely at the comming of *Meſſias*: yea and the opinion thereof was come, euen to the *Samaritans*, who yet neuer knew the true religion, as appeereth by the ſaying of the woman: When *Meſſias* commeth, he ſhall teach vs all things. And the *Iewes* had not raſhly gathered this vpon preſumptions in their mindes: But as they were taught by aſſured oracles, ſo they beleeued. Notable among the other is that ſaying of *Eſay*: Behold, I haue made him a witneſſe to peoples, I haue giuen him to be a guide and Schoolemaſter to peoples: euen as in another place he had called him the Angel or interpreter of the great counſell. After this maner the Apoſtle commending the perfection of the doctrine of the Goſpell, after that he had ſaid, that God in the old time ſpake to the Fathers by the Prophets diuerſly, and vnder manifold figures, addeth that laſt of all he ſpake vnto vs by his beloued Sonne. But becauſe it was the common office of the Prophets to keepe the Church in ſuſpenſe, and to vphold it vntill the comming of the Mediator, therefore we reade that in their ſcattering abroad, the faithfull complained that they were depriued of that ordinarie benefit, ſaying: We ſee not our tokens: there is not a prophet among vs: there is no more any that hath knowledge. But when Chriſt was now not farre off, there was a time appointed to *Daniel* to ſeale vp the viſion and the Prophet, not onely that the Prophecie which is there ſpokē of, ſhould be ſtabliſhed in aſſured credit, but alſo that the faithful ſhould learne with cōtented mind to want the Prophets for a time, becauſe the fulneſſe and cloſing vp of all reuelations was at hand.

Enchir. ad Laur. cap. 5.
Col. 2. 19.
Iohn 4. 25.
Eſai. 53. 4.
Heb. 1. 1.
Pſal. 74. 9.
Dan. 9. 24.

Christ more then a common instructor, as the blessing ioyned with his doctrine, and the excellencie of that hee taught do plainly shew.

2 Now it is to be noted, that the title of commendation of Christ belongeth to these three offices. For we know that in the time of the lawe, as well the Prophets as Priests and Kings were annointed with holy oyle. For which cause the renowmed name of *Messias* was giuen to the promised Mediator. But though in deede I confesse (as I haue also declared in another place,) that he was called *Messias*, by peculiar consideration and respect of his kingdome: yet the annointings in respect of the office of Prophet and of Priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse mention made in *Esay*, in these words: The spirit of the Lord *Iehoua* vpon me. Therefore the Lord hath annointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliuerance to captiues, should publish the yeere of good will, &c. We see that he was annointed with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common maner: for he is seuered from other teachers that had the like office. And here againe is to be noted, that he tooke not the annointing for himselfe alone, that he might execute the office of teaching, but for his whole bodie, that in his continuall preaching of the Gospell, the vertue of the Spirit should ioyne withall. But in the meane time this remaineth certaine, that by this perfection of doctrine which he hath brought, an end is made of all prophecies, so that they doe diminish his authoritie, that being not content with the Gospell, doe patch any forraine thing vnto it. For that voice which thundred from heauen, saying: This is my beloued Sonne, heare him, hath aduanced him by singular priuiledge aboue the degrees of all other. Then this ointment is powred abroade from the head vnto all the members, as it was foretspoken by *Ioel*: Your children shall prophecie, and your daughters shall see visions, &c. But where *Paul* saith, that he was giuen vs vnto wisedom: and in another place, that in him are hidden all the treasures of knowledge and vnderstanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceiue what he is, haue comprehended the whole infinitenesse of heauenly good things. For which cause he writeth in another place, I haue counted it precious to know nothing, but Iesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospell. And hereunto tendeth the dignitie of a Prophets office in Christ, that we might know that in the summe of the doctrine which he hath taught, are contained all points of perfect wisedome.

Mat. 3. 17.

Ioel 2. 28.

1. Cor. 1. 30. Col. 2. 3.

1. Cor. 2. 2.

The eternall continuance of Christs kingdome prooueth the perpetuitie of his Church.

3 Now come I to his kingdome, of which were vaine to speake, if the readers were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it auaileth vs, and the whole force and eternitie thereof, and also the eternitie which in *Daniel* the Angell doth attribute to the person of Christ: and againe the Angell in *Luke* doth worthily apply to the saluation of the people. But that is also double or of two sorts, for the one belongeth to the whole bodie of the Church, the other is proper to euery member. To the first is to be referred that which is said in the Psalme: I haue once sworne by my holinesse to *Dauid*, I will not lie. his seede shall abide for euer, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for euer, and a faithfull witnesse in heauen. Neither is it doubtfull, but that God doth there promise, that he will be by the hand of his Sonne an eternall gouerner and defender of his Church. For the true performance of this prophesie can be found no where else but in Christ: forasmuch as immediately after the death of *Salomon*, the greater part of the dignitie of the kingdome fell away, and was to the dishonour of the house of *Dauid* conueied ouer to a priuate man, and afterward by little and little was diminished, till at length it came to vtter decay, with heauie and shamefull destruction. And the same meaning hath that exclamation of *Esay*: Who shall shew forth his generation? For he so pronounceth that Christ shal remaine aliue after death, that he ioyneth him with his members. Therefore so oft as we heare that Christ is armed with eternall power, let vs remember that the euerlasting continuance of the Church is vpholden by this support, to remaine stil safe amõg the troublesome tossings wherewith it is continually vexed, and among the grieuous and terrible motions that threaten innumerable destructions. So whẽ *Dauid* scorneth the boldnes of his enemies, that goe about to breake the yoke of God and of Christ, and sayeth, that the kings and

Psal. 89. 36.

Esai. 53. 8.

Psal. 2. 3. 4.

and peoples raged in vaine, becauſe he that dwelleth in heauen is ſtrong enough to breake their violent aſſaults: he aſſureth the godly of the continuall preſeruation of the Church, and encourageth them to hope well ſo oft as it happeneth to be oppreſſed. So in another place, when he ſaith, in the perſon of God: ſit at my right hand, till I make thine enemies thy footeſtoole: he warneth vs, that how many and ſtrong enemies ſoeuer doe conſpire to beſiege the Church, yet they haue not ſtrength enough to preuaile againſt that vnchangeable decree of God, whereby he hath appointed his ſonne an eternall King: whereupon it followeth, that it is impoſſible that the Deuill with all the preparation of the world, may be able at any time to deſtroy the Church, which is grounded vpon the eternall ſeate of Chriſt. Now for ſo much as concerneth the ſpecial vſe of euery one, the very ſame eternall continuance ought to raiſe vs vp to hope of immortalitie. For we ſee, that whatſoeuer is earthly and of the world, endureth but for a time, yea and is very fraile. Therefore Chriſt, to lift vp our hope vnto heauen, pronounceth, that his kingdome is not of this world. Finally, when any of vs heareth, that the kingdome of Chriſt is ſpirituall, let him be raiſed vp with this ſaying, and let him pearce to the hope of a better life: and whereas he is now defended by the hand of Chriſt, let him looke for the full fruit of this grace in the world to come.

Pſal. 110. 1.

Iohn 18. 36.

4 That, as we haue ſaid, the force and profit of the kingdome of Chriſt cannot otherwiſe be perceiued by vs, but when we know it to be ſpirituall, appeareth ſufficiently though it were but by this, that while we muſt liue in warfare vnder the croſſe, during the whole courſe of our life, our eſtate is hard and miſerable: what then ſhould it profit vs to be gathered together vnder the dominion of a heauenly King, vnleſſe we were certaine to enioy the fruit thereof out of the ſtate of this earthly life? And therefore it is to be knowen, that whatſoeuer felicitie is promiſed vs in Chriſt, it conſiſteth not in outward commodities, that we ſhould lead a merry and quiet life, flouriſh in wealth, be aſſured from all harmes, and flow full of thoſe delightfull things that the fleſh is wont to deſire: but that it wholy belongeth to the heauenly life. But as in the world the proſperous and deſired ſtate of the people is partly maintained by plenty of good things and peace at home, and partly by ſtrong forceable defences, whereby it may be ſafe againſt outward violence: ſo Chriſt alſo doth enrich his with all things neceſſarie to eternall ſaluation of ſoules, and fortifieth them with ſtrength, by which they may ſtand inuincible againſt all aſſaults of principall enemies. Whereby we gather, that he reigneth more for vs then for himſelfe, and that both within and without: that being furniſhed ſo far as God knoweth to be expedient for vs, with the gifts of the ſpirit, whereof we are naturally emptie, we may by theſe firſt fruits perceiue that we are truly ioyned to God vnto perfect bleſſedneſſe. And then, that bearing vs bolde vpon the power of the ſame ſpirit, we may not doubt that we ſhall alway haue the victorie againſt the Diuell, the world, & euery kind of hurtful thing. To this purpoſe tendeth the anſwere of Chriſt to the Phariſees, that becauſe the kingdome of God is within vs, it ſhall not come with obſeruation. For it is likely that becauſe he profeſſed that he was the ſame King, vnder whom the ſoueraigne bleſſing of God was to be hoped for, they in ſcorne required him to ſhew foorth his ſignes. But he, becauſe they (who otherwiſe are too much bent to the earth) ſhould not fooliſhly reſt vpon wordly pompes, biddeth them to enter into their owne conſciences, becauſe the kingdome of God is righteouſnes, peace and ioy in the holy Ghoſt. Hereby we are briefly taught, what the kingdome of Chriſt auaileth vs. For, becauſe it is not earthly or fleſhly, ſubiect to corruption, but ſpirituall: he lifteth vs vp euen to eternal life, that we may patiently paſſe ouer this life in miſeries, hunger, cold contempt, reproches, and other griefes, contented with this one thing, that our king will neuer leaue vs deſtitute, but ſuccour vs in our neceſſities, till hauing ended our war, we be called to triumph. For ſuch is his maner of reigning, to communicate with vs all that he hath receiued of his father. Now whereas he armeth and furniſheth vs with power, and garniſheth vs with beautie and magnificence, enricheth vs with wealth? hereby is miniſtred vnto vs moſt plentifull matter to glory vpon, and alſo bolde courage to fight without feare againſt the diuell, ſinne and death. Finally, that clothed with his righteouſneſſe, we may valiantly ouercome all the reproches of the world, and as he liberally filleth vs with his gifts, ſo we againe for our part, may bring foorth fruit to his glory.

To know the eternall kingdom of Chriſt it cannot profit vs at all except we know it to be ſpirituall, and to conſiſt of two parts, the enriching of his ſubiects with good things, and the forcible defending of them againſt the aſſaults of principall enemies: out of this our comfort ſpreds.

Luk. 17. 21.

Rom. 14. 17.

Christ ſpiritually annointed a King that is to ſay royally enriched with gifts of the ſpirit which laſt for euer, that in him Chriſtians might euer be rich, neither is any thing taken from him, when it is ſaid that he ſhall yeelde vp his kingdome to his Father.

5 Therefore his kingly annointing is ſet forth vnto vs, not done with oyle or ointments made with ſpices, but he is called the annointed of God becauſe vpon him hath reſted the ſpirit of wiſedome, vnderſtanding, counſell, ſtrength and feare of God. This is the oyle of gladneſſe, wherewith the Pſalme reporteth that he was annointed aboue his fellowes, becauſe if there were not ſuch excellencie in him, we ſhould be all needie and hungry. For, as it is alreadie ſaid, he is not priuately enriched for himſelfe, but to poure his plentie vpon vs, being hungry and dry. For as it is ſaid, that the Father gaue the ſpirit to his Sonne, not by meaſure, ſo there is expreſſed a reaſon why, that all we ſhould receiue of his fulneſſe, and grace for grace. Out of which fountaine floweth that liberall giuing, whereof *Paul* maketh mention, whereby grace is diuerſly diſtributed to the faithfull, according to the meaſure of the gift of Chriſt. Hereby is that which I ſaid ſufficiently confirmed, that the kingdome of Chriſt conſiſteth in the ſpirit, not in earthly delights or pomps, & therefore we muſt forſake the world that we may be partakers of it. A viſible ſigne of this holy annointing was ſhewed in the baptiſme of Chriſt, when the holy Ghoſt reſted vpon him in the likeneſſe of a Doue. That the holy Ghoſt and his gifts are meant by the word Annointing, ought to ſeeme neither noueltie nor abſurditie. For we are none other way quickned, ſpecially for ſo much as concerneth the heauenly life: there is no drop of liuely force in vs, but that which the holy Ghoſt poureth into vs, which hath choſen his ſeate in Chriſt, that frō thence the heauenly riches might largely flow out vnto vs, whereof we are ſo needy. And whereas both the faithful ſtand inuincible by the ſtrength of their King, and alſo his ſpirituall riches plenteouſly flow out vnto them, they are not vnworthily called Chriſtians. But this eternitie whereof we haue ſpoken, is nothing derogate by that ſaying of *Paul*: Then he ſhall yeelde vp the kingdome to God and the Father. Againe: the Sonne himſelfe ſhall be made ſubiect, that God may be all in all things: for his meaning is nothing elſe, but that in that ſame perfect glorie, the adminiſtration of the kingdome ſhall not be ſuch as it is now. For the Father hath giuen all power to the Sonne, that by the Sonnes hand he may gouerne, cheriſh and ſuſtaine vs, defend vs vnder his ſafegard, and helpe vs. So while for a little time we are wauering abroad from God, Chriſt is the meane betwene God and vs, by little & little to bring vs to perfect conioyning with God. And truly, whereas he ſitteth on the right hand of the Father, that is as much in effect, as if he were called the Fathers depurie, vnder whom is the whole power of his dominion, becauſe it is Gods will to rule and defend his Church by a meane (as I may ſo call it) in the perſon of his Sonne. As alſo *Paul* doth expound it in the firſt Chapter to the *Epheſians*, that he was ſet at the right hand of the Father, to be the head of the Church, which is his body. And to no other meaning tendeth that which he teacheth in an other place, that there is giuen him a name aboue all names, that in the name of Ieſus all knees ſhall bow, and all tongues confeſſe that it is to the glory of God the Father. For euen in the ſame words alſo he ſetteth out in the kingdome of Chriſt an order neceſſarie for our preſent weakeneſſe. So *Paul* gathereth rightly, that God ſhall then be by himſelfe the onely head of the Church, becauſe Chriſts office in defending of the Church, ſhall be fulfilled. For the ſame reaſon the Scripture commonly calleth him Lord, becauſe his Father did ſet him ouer vs to this ende, to exerciſe his owne Lordly power by him. For though there be many Lordſhips in the world, yet is there to vs but one God the Father, of whom are all things and we in him, and one Lord Chriſt, by whom are all things and we by him ſayeth *Paul*. Whereupon is rightly gathered that he is the ſelfe ſame God, which by the mouth of *Eſay* affirmed himſelfe to be the King and the Law-maker of the Church. For though he doe euery where call all the power that he hath, the benefite and gift of the Father, yet he meaneth nothing elſe, but that he reigneth by power of God: becauſe he hath therefore put on the perſonage of the Mediator, that deſcending from the boſome and incomprehenſible glory of the Father, he might approch nigh vnto vs. And ſo much more rightfull it is, that we be with all conſent prepared to obey, and that with great cheerefulneſſe we direct our obediences to his commandement. For as he ioyneth the offices of King and Paſtor toward them that willingly yeelde themſelues obedient: ſo on the other ſide, we heare that he beareth an yron ſcepter, to breake and bruſe all the obſtinate

Ephe. 4. 7.
Ioh. 1. 32.
Luk. 3. 22.
1. Cor. 15. 24.
1. Cor. 15. 28.
Phil. 2. 9.
Eſay. 33. 22.

obstinate like potters vessels: we heare also that he shall be the iudge of nations, to coner the earth with dead corpses, and to ouerthrow the height that standeth against him. Of which thing there are some examples seene at this day: but the full proofe thereof shall be at the last iudgement, which may also properly be accounted the last act of his kingdome. Psal.2.9. Psal.110.6.

6 Concerning his Priesthood, thus it is briefly to be holden, that the end and vse of it is, that he should be a Mediator pure from all spot, that should by his holinesse reconcile vs to God. But because the iust curse possesseth the entrie, and God according to his office of Iudge is bent against vs, it is necessary that some expiation be vsed, that he being a Priest may procure fauour for vs, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behooued that he should come foorth with a sacrifice. For in the Law it was not lawful for the Priest to enter into the Sanctuary without blood, that the faithfull might know, that though there were a Priest become meane for vs to make intercession, yet God could not be made fauourable to vs before that our sinnes were purged. Vpon which point the Apostle discourseth largely in the Epistle to the *Hebrues*, from the seuenth Chapter almost to the end of the tenth. But the summe of all commeth to this effect, that the honour of Priesthood can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our guiltinesse, and satisfied for our sinnes. But how weighty a matter it is, we are enformed by that solemne oath of God, which was spoken without repentance: Thou art a Priest for euer, according to the order of *Melchisedech*. For without doubt his will was to establish that principall point which he knew to be the chiefe ioynt whereupon our saluation hanged. For as it is said, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the Priests doe sanctifie vs, and obtaine grace for vs, from which the vncleannesse of our wicked doings and sinnes doth debarre vs. So doe we see, that we must begin at the death of Christ, that the efficacie and profit of his Priesthood may come vnto vs. Of this it followeth, that he is an eternall intercessor, by whose mediation we obtaine fauour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godly consciences, while they safely leane vpon the fatherly tendernesse of God, and are certainely perswaded that it pleaseth him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the Law, God commanded sacrifices of beasts to be offered to him: there was another and a new order in Christ, that one should be both the sacrificed host, and the Priest: because there neither could be found any other satisfaction for sinnes, nor any was worthy so great honor to offer vp to God his onely begotten sonne. Now Christ beareth the person of a Priest, not only by eternall meane of reconciliation to make the Father fauourable and mercifull vnto vs, but also to bring vs into the fellowship of so great an honor. For we that are defiled in our selues, yet being made Priests in him doe offer vp our selues, and all ours to God, and doe freely enter into the heauenly Sanctuary, that all the sacrifice of prayer and praise that come from vs, may be acceptable & sweet smelling in the sight of God. And thus far doth that saying of Christ extend: For their sakes I sanctifie my selfe: because, hauing his holinesse powred vpō vs, in as much as he hath offered vs with himselfe to his Father, we that otherwise doe stinke before him, doe please him as pure and cleane, yea, and holy. Hereunto serueth the annointing of the Sanctuary, whereof mention is made in *Daniel*. For the comparison of contrarietie is to be noted betweene this annointing, and that shadowish annointing that then was in vse: as if the Angell should haue said, that the shadowes being driuen away, there should be a cleare Priesthood in the person of Christ. And so much more detestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in themselues to kill him: which is daily enterprised amōg the Papists, where the Masse is reckoned a sacrificing of Christ. Pſal.110.4. Reue.1.6. Iohn 17.15. Dan.9.24.

The office and vse of Christes Priesthood.

THE SIXTEENTH CHAPTER.

How Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, Wherein is intreated of his death, and Resurrection, and his Ascending into Heauen.

ALL that we haue hitherto said of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, we may seeke for righteousnesse, deliuerance, life

The summe of all which wee seeke for in

Christ is saluation. In which respect he hath the name of Sauiour giuen him which name conteineth all good things.
Act.4.12.
Phil.1.22.
Luk.1.31.

life and saluation in him: as we be taught by that notable saying of *Peter*, that there is none other name vnder heauen giuen to men wherein they must be saued. Neither was the name of Iesus giuen him vnaduisedly, or at chaunceable aduenture, or by the will of men, but brought from heauen by the Angell the publisher of Gods decree, and with a reason also assigned: because he was sent to saue the people from their sinnes. In which words that is to be noted, which we haue touched in another place, that the office of Redeemer was appointed him, that he should be our Sauiour: but in the meanetime our redemption should be but vnperfect, vnlesse he should by continuall proceedings conuey vs forward to the vttermost marke of saluatiō. Therefore, so soone as we swarue neuer so little from him, our saluation by little and little vanisheth away, which wholy resteth in him: so that all they wilfully spoile themselues of all grace, that rest not in him. And the admonition of *Bernard* is worthy to be rehearsed, that the name of Iesus is not onely light, but also meat, yea and oile also, without which all the meate of the soule is drie, and that it is also salt, without the seasoning whereof all that is set before vs is vnsauourie. Finally, that it is hony in the mouth, melodie in the eare, and ioyfulnesse in the heart, and also medicine, and that whatsoeuer is spoken in disputation is vnsauourie, but where this name soundeth. But here it behooueth to weigh diligently how saluation is purchased by him for vs: that we may not onely be perswaded that he is the author of it, but also embracing such things as are sufficient to the stedfast vpholding of our faith, we may refuse all such things as might draw vs away hither or thither. For sith no man can descend into himselfe, and earnestly consider what he is, but feeling God angry and bent against him, he hath neede carefully to seeke a meane and way to appease him, which demaundeth satisfaction: there is no common assuredne sse required, because the wrath and curse of God lyeth alway vpon sinners, till they be loose from their guiltinesse: who, as he is a righteous iudge, suffreth not his law to be broken without punishment, but is ready armed to reuenge it.

Bern. in cant. serm. 15.

How God can be said to haue beene our enemie till Christ reconciled vs, and yet giue vs his sonne, by whom we might be reconciled, seeing this worke to reconcile vs sheweth loue before reconcilement.
Rom.5.10.
Gal.3.10.
Col.1.21.

2 But before we go any further, it is to be seene by the way, how it agreed together, that God which preuented vs with his mercy, was our enemie vntil he was reconciled to vs by Christ. For how could he haue giuen vs in his onely begotten sonne a singular pledge of his loue, vnlesse he had already before that embraced vs with his free fauour? Because therefore here ariseth some seeming of contrarietie, I will first vndoe this knot. The holy Ghost commonly speaketh after this maner in the scriptures, that God was enemie to men, till they were restored into fauour by the death of Christ: that they were accursed till their iniquitie was purged by his sacrifice: that they were seuered from God, till they were receiued into a conioyning by his bodie. Such maner of phrases are applied to our capacitie, that we may the better vnderstand how miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse words, that the wrath and vengeance of God, and euerlasting death did rest vpon vs, we would lesse acknowledge how miserable we should be without Gods mercie, and would lesse regard the benefit of deliuerance. As for example, If a man heare this spoken to him: If God at such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserued, thou shouldest haue suffered horrible destruction: but because he hath willingly and of his owne free kindnesse kept thee in fauour, and not suffred thee to be estranged from him, he hath so deliuered thee from that perill: truely he will be moued with, and in some part feele how much he oweth to the mercy of God. But if he heare on the other side that which the scripture teacheth, that he was by sinne estranged from God, the heire of wrath, subiect to the curse of eternall death, excluded from all hope of saluation, a straunger from all blessing of God, the bondslaue of Sathan, captiue vnder the yoke of sinne: Finally, ordained vnto and already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ tooke vpon him and suffered the punishment which by the iust iudgement of God did hang ouer all sinners, that he hath purged with his bloud those euils that made them hatefull to God, that by his expiation is sufficient satisfaction and sacrifice made to God the Father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace betweene God and men: that vpon this bond is conteined his good will toward them: shall not he be so much the more mooued with these, as it is

more

more liuely represented out of how great miserie he hath beene deliuered? In a summe, because our mynde can neither desirously enough take hold of life in the mercy of God, nor receiue it with such thankfulnesse as we ought, but when it is before stricken and throwne downe with the feare of the wrath of God and dread of eternall death, we are so taught by holy Scripture, that without Christ we may see God in maner wrathfully ben: against vs, and his hand armed to our destruction: and that we may embrace his good will and fatherly kindnesse no otherwhere, but in Christ.

3 And although this be spoken according to the weaknesse of our capacitie, yet it is not falsely said. For God which is the highest righteousnesse, cannot loue wickednesse which he seeth in vs all. Therefore we all haue in vs that, which is worthy of the hatred of God. Therefore in respect of our corrupted nature, and then of euill life added vnto it, truely we are all in displeasure of God, guiltie in his sight, and borne to damnation of hell. But because the Lord will not loose that which is his in vs, he findeth yet somewhat that he of his goodnesse may loue. For howsoeuer we be sinners by our owne fault, yet we remaine his creatures. Howsoeuer we haue purchased death to our selues, yet he made vs vnto life. So is he mooued by meere and free louing of vs to receiue vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousnesse and iniquitie, so long as we remaine sinners, he cannot receiue vs wholy. Therefore, that taking away all matter of disagreement, he might wholy reconcile vs vnto him, he doth by expiation set foorth in the death of Christ, take away whatsoeuer euill is in vs, that we, which before were vncleane and vnpure, may now appeare righteous and holy in his sight. Therefore God the Father doth with his loue preuent and goe before our reconciliation in Christ, yea because he first loued vs, therefore he afterward doth reconcile vs vnto himselfe. But because vntill Christ with his death come to succour vs, there remaineth wickednesse in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmely ioyned to God, vntill Christ doe ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, we must fasten our eies and mindes vpon Christ onely: as indeed we obtaine by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

God louing vs freely as his creatures, but hating that iniquitie which is in vs, gaue his son to take away that which hindered vs from the benefits of his loue.

1. Iohn 4.19.

4 And for this reason *Paul* saith, that the same loue, wherewith God imbraced vs before the creation of the world, was staied and grounded vpon Christ. These things are plaine and agreeable with the Scripture, and doe make those places of Scripture to accord very well together, where it is said: that God declared his loue towards vs in this, that he gaue his onely begotten Sonne to death: and yet that he was our enemie till he was made fauourable againe to vs by the death of Christ. But that they may be more strongly prooued to them that require the Testimonie of the olde Church I will alleadge one place of *Augustine*, where he teacheth the very same that we doe. The loue of God (saith he) is incomprehensible and vnchangeable. For he began not to loue vs, since the time that we were reconciled to him by the bloud of his Sonne. But before the making of the world he loued vs, euen before that we were any thing at all, that we might also be his children with his onely begotten sonne. Therefore whereas we are reconciled by the death of Christ, it is not so to be taken as though the sonne did therefore reconcile vs vnto him, that he might now begin to loue vs whom he hated before: but we are reconciled to him that already loued vs, to whom we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle beare witnesse. He doth commend (saith he) his loue toward vs, because when we were yet sinners, Christ died for vs. He therefore had a loue to vs, euen then when we were enemies to him and wrought wickednesse. Therefore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on euery side wasted away his worke, he knew how in euery one of vs, both to hate that which we our selues had made, and to loue that which he had made. These be the words of *Augustine*.

S. Augustines iudgement that we were loued euen when we were hated. Iohn 3.16. Rom. 5.10.

Tract. in Euang. Iohn 110.

Rom. 5.8.

5 Now where it is demaunded, how Christ hath done away our sinnes, and taken away the strife betweene vs and God, and purchased such righteousnesse as might make him fauourable and well willing towards vs: it may be generally answered, that he

Although Christ wrought our redemption by the whole

course of his life yet he is said to haue reconciled vs especially by death, wherein we are to note, that he died willingly, was reputed worthy, and yet pronounced vnworthy to die.

he hath brought it to passe by the whole course of his obedience. Which is prooued by the testimonie of *Paul*. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth the cause of the pardon that deliuereth vs from the curse of the law, to the whole life of Christ, saying: When the fulnesse of time was come, God sent his sonne made of a woman, subiect to the law, to redeeme them that were vnder the law: And so affirmed that in his very baptisme was fulfilled one part of righteousnesse, that he obediently did the commandement of his Father. Finally, from the time that he tooke vpon him the person of a seruant, he began to pay the ransome to redeeme vs. But the scripture to set out the maner of our saluation more certainely, doth ascribe this as peculiar and properly belonging to the death of Christ. He himselfe pronounced that he gaue his life to be a redemption for many. *Paul* teacheth that he died for our sinnes. *Iohn* Baptist cried out that Christ came to take away the sinnes of the world, because he was the Lambe of God. In another place *Paul* saith, that we are iustified freely by the redemption that is in Christ, because he is set forth the reconciler in his owne bloud. Againe, that we are iustified in his bloud and reconciled by his death. Againe, he that knew not sinne, was made sinne for vs, that we might be the righteousnesse of God in him. I will not recite all the testimonies, because the number would be infinite, and many of them must be hereafter alleaged in their order. Therefore in the summe of beliefe, which they call the Apostles creed, it is very orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he performed in his life: As *Paul* comprehendeth it wholy from the beginning to the end in saying, that he abased himselfe, taking vpon him the forme of a seruant, and was obedient to his father to death, euen the death of the crosse. And truely euen in the same death his willing submission hath the first degree, because the sacrifice, vnlesse it had bene willingly offered, had nothing profited toward righteousnesse. Therefore, where the Lord testified, that he gaue his soule for his sheepe, he expresly addeth this, no man taketh it away from my selfe. According to the which meating, *Esay* saith, that he held his peace like a Lambe before the shearer. And the historie of the Gospell rehearseth, that he went foorth and met the souldiers, and before *Pilate* he left defending of himselfe, and stood still to yeeld himselfe to iudgement to be pronounced vpon him. But that not without some strife: for both he had taken our infirmities vpon him, and it behooued that his obedience to his Father, should be this way tried. And this was no slender shew of his incomparable loue toward vs, to wrastle with horrible feare, and in the middest of these cruell torments to cast away all care of himselfe, that he might prouide for vs. And this is to be beleeued, that there could no sacrifice be well offered to God any otherwise, but by this that Christ forsaking all his owne affection, did submit and wholy yeeld himselfe to his fathers will. For proofe whereof, the Apostle doth fitly alleadge that testimonie of the Psalme: in the booke of the law it is written of me, that I may doe thy will, O God, I will, and thy law is in the middest of my heart. Then I said: Loe I come. But because trembling consciences finde no rest but in a sacrifice and washing whereby sinnes are clensed: therefore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Now forasmuch as by our owne guiltinesse, curse was due vnto vs, before the heauenly iudgement seate of God, therefore first of all is recited how he was condemned before *Ponce Pilate* President of *Iurie*: that we should know that the punishment whereunto we were subiect, was laid vpon the iust one. We could not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to be condemned before a mortall man, yea a wicked and heathen man. For the name of the President is expressed not onely to procure credit to the historie, but that we should learne that which *Esay* teacheth, that the chastisement of our peace was vpon him, and that by his stripes we are healed. For to take away our damnation, euery kinde of death sufficed not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to be chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse vpon himselfe, he might deliuer vs from them both. If he had beene murthered by theeues, or had bene ragingly slaine in a commotion of the

Rom. 5. 19.
Gal. 4. 4.
Mat. 3. 15.
Mat. 20. 28.
Rom. 4. 25
Iohn 1. 29.
Rom. 3. 25.
Rom. 5. 9.
1. Cor. 5. 21.

Phil. 2. 7.

Iohn 10. 15.

Esa 53 7.

Iohn 18 4.
Mat. 27. 2.

Heb. 10. 5.
Psal. 40. 9.

Esay 53 5.

the common people: in such a death there should haue beene no apparance of satisfaction. But when he was brought to be arraigned before the iudgement seate, when he was accused and pressed with witnesses against him, and was by the mouth of the iudge condemned to die: by these tokens we vnderstand, that he did beare the person of a guiltie man and of an euill doer. And here are two things to be noted, which both were aforespoken by the prophecies of the Prophets, and doe bring a singular comfort and confirmation of Faith. For when we heare that Christ was sent from the iudges seate to death, and was hanged among theeues, we haue the fulfilling of that Prophecie, which is alleged by the Euangelist. He was accounted among the wicked. And why so? euen to take vpon him the steede of a sinner, not of a man righteous or innocent, because he suffred death not for cause of innocencie, but for sinne. On the other side when we heare that he was acquited by the same mouth whereby he was condemned; for *Pilate* was compelled openly more than once to beare witnesse of his innocencie: let that come in our minde which is in the other Prophet: that he repayed that which he had not taken away. And so we shall behold the person of a sinner and euill doer represented in Christ: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffred therefore vnder *Ponce Pilate*, and so by the solemne sentence of the President, was reckoned in the number of wicked dooers: but yet not so, but that he was by the same iudge at the same time pronounced righteous, when he affirmed that he found no cause of condemnation in him. This is our acquitall, that the guiltinesse which made vs subiect to punishment, is remooued vpon the head of the Sonne of God. For this setting of one against the other, we ought principally to hold fast, least we tremble and be carefull all our life long, as though the iust vengeance of God did hang ouer vs, which the sonne of God hath taken vpon himselfe.

Esay 53.21. Mar.15.18.

Psal.

Ioh n18.38.

6 Beside that, the very maner of his death is not without a singular mysterie. The Crosse was accursed, not onely, by opinion of men, but also by decree of the law of God. Therefore when Christ was lifted vp to the Crosse, he made himselfe subiect to the curse. And so it behoued to be done, that when the curse was remooued from vs to him, we might be deliuered from all curse that for our sinnes was prepared for vs, or rather did already rest vpon vs. Which thing was also by shadow expressed in the law. For the sacrifices and satisfactorie oblations that were offred for sinnes, were called *Asheuoth*. Which worde properly signifieth sinne it selfe. By which figuratiue change of name, the holy Ghost ment to shew, that they were like vnto clensing plaisters to draw out to themselues, and beare the curse due to sinne. But that same which was figuratiuely represented in the sacrifices of *Moses*, is indeed deliuered in Christ the originall patterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne soule to be an *Asham*, that is a satisfactorie oblation, as the Prophet calleth it, vpon the which our filth and punishment might be cast, and so cease to be imputed to vs. The Apostle testifieth the same thing more plainely, where he teacheth, that he which knew no sinne, was by his father made sinne for vs, that we might be made the righteousnesse of God in him. For the sonne of God being most cleane from all fault, did yet put vpon him the reproch & shame of our iniquities, and on the other side couered vs with his cleannesse. It seemeth that he ment the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remooued, and laid vpon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, we might cease to dread the wrath of God. Now it is plaine, what that saying of the Prophet meaneth, that the iniquities of vs all were laid vpon him, that is, that he entending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enterchanged imputation, couered with them. Of this, the Crosse whereunto he was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed vs from the curse of the law, when he was made a curse for vs. For it is written: Accursed is euery one that hangeth on a tree: that the blessing of *Abraham* might in Christ come to the *Gentiles*. And the same had *Peter* respect vnto, where he teacheth that Christ did beare our sinnes vpon the tree.

The mysteries of the crosse in the death of Christ.

Esa.53.5 &21.

2 Cor.5.21.

Rom.8.3.

Esa.53.6.

Gal 3.13. Deut.26.27.

1.Pet.2.24.

tree. Because by the very token of the curse we doe more plainely learne that the burden wherewith we were oppressed was laid vpon him. And yet it is not so to be vnderstanded, that he tooke vpon him such a curse, wherewith himselfe was ouerloden, but rather that in taking it vpon him, he did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquitall in the condemnation of Christ, and blessing in his being accursed. Wherefore *Paul* doth not without a cause honourablie report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had beene turned into a Chariot of triumph. For he saith, that the hand-writing which was against vs, was fastened to the crosse, and the princely powers were spoiled and led openly. And no maruell: because (as the other Apostle testifieth) Christ offered vp himselfe by the eternall spirit. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and be throughly setled in our hearts, let vs alway thinke vpon his sacrifice and washing. For we could not certainly beleeue that Christ was the ransome, redemption, and satisfaction, vnlesse he had beene a sacrificed hoste. And therefore there is so often mention made of bloud, where the Scripture sheweth the maner of our redeeming. Albeit the bloud of Christ, that was shed, serued not onely for sacrifice, but also in steede of washing, to clense away our filthinesse.

Col.2.19.
Heb.9.17.

Two benefits by Christes dying, our deliuerance from death and our mortification.

7 It followeth in the Creede, that he was dead and buried. Where againe it is to be seene, how he did euery where put himselfe in our steede, to pay the price of our redemption. Death held vs bound vnder his yoke. Christ in our steede did yeelde himselfe into the power of death, to deliuer vs from it. This the Apostle meaneth where he writeth that he tasted of death for all men. For he by dying brought to passe that we should not die, or (which is all one) by his death he did redeeme life for vs. But in this he differed from vs, that he gaue himselfe to death, as it were to be deuoured, nor that he should be swallowed vp with the gulfes of it, but rather that he should swallow vp it, of which we should haue beene presently swallowed: that he gaue himselfe to death to be subdued, not that he should be oppressed with the power thereof, but rather that he should ouerthrow death which approched neere vs, yea, and had already beaten vs downe and triumphed vpon vs. Finally, that by death he might destroy him that had the power of death, that is the Diuell, and might deliuer them that by feare of death were all their life long subiect to bondage. This is the first fruit that his death did bring vs. An other is, that by enterpartning of himselfe with vs, he mortifieth our earthly members, that they should no more hereafter vse their owne workes: and killeth our old man, that it should no more liue and beare fruit. And to the same purpose perteineth his buriall, that we being made partakers thereof, should also be buried to sinne. For when the Apostle teacheth that we are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his crosse the world was crucified to vs, and we to the world, that we are dead together with him, he doth not onely exhort vs to expresse the example of Christs death, but he declareth that there is such effectualnesse in it, as ought to appeare in all Christians, vnlesse they will make his death vnprofitable and fruitlesse. Therefore in the death and buriall of Christ, there is offered vs a double benefit to be enioyed, that is deliuerance from death, whereunto we were become bond, and the mortifying of our flesh.

Heb.2.15.

Gal 2.19.& 6.14.

Col.3.3.

Christes descending into hell a necessarie article of our faith, whereby to vnderstand his lying in the graue were an idle fancie.

8 But it is not meete to ouerpasse his going downe to the hells, wherein is no small importance to the effect of redemption. For although it appeareth by the writings of the old Fathers, that that part which is read in the Creede was not in old time so much vsed in the Churches: yet in entreating of the summe of our doctrine, it is necessarie that it haue a place allowed it, as a thing that containeth a very profitable and not to be despised mysterie of a right weightie matter. And there are also some of the olde writers that doe not leaue it out. Whereby we may gesse, that it was after a certaine time added, and did not presently but by litle and litle grow in vse in the Churches. But this certainly is out of question, that it proceeded of the common iudgement of all the godly: Forasmuch as there is none of the Fathers that doth not in his writings make mention of Christes going downe to the hels, although after diuers maner of exposition. But by whom, or at what time it was first added, maketh litle to the purpose. But rather

ther in the Creede this is to be taken heede vnto, that we therein certainely haue a full and in all points perfect ſumme of our faith, whereinto nothing may be thruſt, but that which is taken out of the moſt pure word of God. Now, if any wil not for preciſe curioſitie admit it into the Creede, yet ſhall it ſtraight way be made to appeare plainly, that it is of great importance to the ſum of our redemption, that if it be left out, there is loſt a great part of the fruit of the death of Chriſt. There are againe ſome that thinke, that there is no new thing ſpoken in this article, but that in other wordes the ſame thing is repeated which was ſpoken before of his buriall: for as much as the word *Infernum*, Hell, is in the Scripture often times vſed for the graue. I graunt that to be true, which they alleadge of the ſignification of the word, that Hell is oftentimes taken for the graue, but there are againſt their opinion two reaſons, by which I am eaſily perſwaded to diſſent from them. For what an idleneſſe were it, when a thing not hard to vnderſtand, hath once beene ſet out in plaine and eaſie wordes, afterward with darker implication of wordes, rather to point toward it than to declare it. For when two maners of ſpeaking that expreſſe one thing be ioyned together, it behooueth that the later be an expoſition of the former. But what an expoſition were this, if a man ſhould ſay thus: Whereas it is ſaid that Chriſt was buried, thereby is meant that he went downe to hell? Againe it is not likely that ſuch a ſuperfluous vaine reptition could haue crept into this abridgement, wherein the chiefe points of our faith are ſummarily noted in as few words as was poſſible. And I doubt not that ſo many as ſhall haue ſomewhat diligently weyed the matter it ſelfe will eaſily agree with me.

9 Some expound it otherwiſe, and ſay that Chriſt went downe to the ſoules of the fathers that died in the time of the law, to carry them tidings that the redemption was performed, and to deliuer them out of priſon wherein they were kept incloſed: and to the proofe hereof they doe wrongfully draw teſtimonies out of the Pſalme, that he brake the braſen gates and yron bars. Againe, out of *Zacharie*, that he redeemed them that were bound, out of the pit wherein was no water. But whereas the Pſalme ſpeaketh of their deliuerances that in farre countries are caſt captiue into bonds, and *Zacharie* compareth the Babyloniſh ouerthrow, wherein the people was oppreſſed, to a dry pit or bottomleſſe depth, and therewithal teacheth that the ſaluation of the whole Church is as it were a comming out of the deep hels: I wot not how it is come to paſſe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue faigned the name of *Limbus*. But this fable, although they were great authors, and at this day many doe earneſtly defend it for a truth: is yet nothing elſe but a fable. For, to incloſe the ſoules of dead men as in a priſon, is very childiſh. And what neede was it that Chriſts Soule ſhould goe downe thither to ſet them at libertie? I do in deede willingly confeſſe, that Chriſt ſhined to them by the power of his ſpirit, that they might know that the grace which they had onely taſted of by hope, was then deliuered to the world. And to this purpoſe may the place of *Peter* be probably applied, where he ſaith, that Chriſt came and preached to the ſpirits that were in a dungeon or priſon, as it is commonly tranſlated. For the very proceſſe of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the ſame grace that we were: becauſe he doth thereby amplifie the force of Chriſts death, for that it pearced euen to the dead, when the godly ſoules enioyed the preſent ſight of that viſitation which they had carefully looked for: on the other ſide it did more plainly appeare to the reprobate that they were excluded from all ſaluation. But whereas *Peter* in his ſaying maketh no diſtinction between them, that is not ſo to be taken, as though he mingled together the godly and vngodly without difference: but onely he meant to teach that generally they both had one common feeling of the death of Chriſt.

To take hell for a lake where the ſoules of the fathers were: which died before Chriſt, is a fabulous vanitie
Pſal. 10. 16.
Zach. 9. 11.

1 Pet. 3. 19.

10 But concerning Chriſts going downe to the hels, beſide the conſideration of the Creede, we muſt ſeeke for a more certaine expoſition, and we aſſuredly haue ſuch a one out of the word of God, as is not onely holy and godly, but alſo full of ſingular comfort. Chriſts death had beene to no effect, if he had ſuffered onely a corporall death: but it behooued alſo that he ſhould feele the rigour of Gods vengeance: that might both appeaſe his wrath and ſatisfie his iuſt iudgement. For which cauſe alſo it behooued that he ſhould as it were hand to hand wraſtle with the armies of the hels & the

By his deſcending into hell, his feeling the the rigor of Gods vengeance and his wraſtling in ſoule with infernall horror muſt be vnderſtood.

Esai.53.5. horror of eternall death. We haue euen now alleaged out of the Prophet that the chastisement of our peace was laid vpon him: that he was striken of his father for our sinnes, and bruised for our infirmities. Whereby is meant, that he was put in the steed of wicked doers as suretie and pledge, yea, and as the very guiltie person himselfe, to abide and suffer all the punishments that should haue beene laid vpon them: this one thing excepted, that he could not be holden still of the sorrowes of death. Therefore it Act.2.24. is no maruell if it be said that he went downe to the hels, sith he suffred that death wherewith God in his wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this exposition the order is peruerted, because it were an absurditie to set that after his buriall which went before it. For after the setting foorth of those things that Christ suffered in the sight of men, in very good order followeth that inuisible and incomprehensible iudgement which he suffered in the sight of God: that we should know that not only the body of Christ was giuen to be the price of our redemption, but that there was another greater & more excellent price paid in this, that in his soule he suffered the terrible torments of a damned and forsaken man.

Christ sorowed, feared, cryed, feeling the very torments which they doe whose enemie God is, although God were not his enemie. If he had not done thus, where were our comfort? Act.2.24. Heb.5.7.

11 According to this meaning doth *Peter* say, that Christ rose againe hauing loosed the sorowes of death, of which it was impossible that he should be holden, or ouercome. He doth not name it simply death: but he expresseth that the sonne of God was wrapped in the sorrowes of death, which proceeded from the curse and wrath of God, which is the originall of death. For how small a matter had it bin, carelesly and as it were, in sport to come forth to suffer death? But this was a true proofe of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrues, where he writeth: that Christ was heard of his owne Feare: some translate it Reuerence or pietie, but how vnfitly, both the matter it selfe, and the very maner of speaking proueth. Christ therefore praying with teares and mightie crie, is heard of his own Feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place he had put our person vpon him. And truly there can be imagined no more dreadfull bottomlesse depth than for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth vpon him, euen as if God himselfe had conspired to his destruction. Euen thither we see that Christ was throwen downe, so farre, that by enforcement of distresse he was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would haue it taken, that he so spake rather according to the opinion of other, than as he felt in himselfe: that is in no case probable, forasmuch as it is euident, that this saying proceeded out of the very anguish of the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enemie, or angrie with him. For how could he be angry with his beloued Sonne, vpon whom his minde rested? Or how could Christ by his intercession appease his Fathers wrath toward other, hauing him hatefully bent against himselfe? But this is our meaning: that he suffred the grieuousnesse of Gods rigor, for that he being striken and tormented with the hand of God, did feele all the tokens of God when he is angrie and punisheth. Whereupon *Hillarie* argueth thus, that by this going downe we haue obteined this, that death is slaine. And in other places he agreeth with our iudgement, as where he saith: The crosse, death, and hels are our life. Againe, in another place: The sonne of God is in the hels, but man is caried vp to heauen. But why doe I alleadge the testimonie of a priuate man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, that they were deliuered which were by feare of death all their life long subiect to bondage? It behooued therefore, that he should ouercome that feare, that naturally doth continually torment and oppresse all mortall men: which could not be done but by fighting with it. Moreouer, that his feare was no common feare, or conceiued vpon a slender cause, shall by and by more plainely appeare. So by fighting hand to hand with the power of the diuell, with the horror of death, with the paines of the hels, it came to passe, that he both had the victorie of them, and triumphed ouer them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

Psal.22.8. Mat.27.46.

Vide Cyril. lib.2. de rect. fide ad Regi.

Their reasons friuolous who cannot brooke

12 Heere some lewd men, although vnlearned, yet rather moued by malice than by ignorance, crie out that I doe a hainous wrong to Christ, because it was against conueni-

conueniencie of reaſon, that he ſhould be fearefull for the ſaluation of his ſoule. And then they more hardly enforce this cauillation, with ſaying, that I aſcribe to the ſonne of God deſperation, which is contrarie to faith. Firſt, they doe but malitiouſly moue controuerſie of Chriſts feare and trembling, which the Euangeliſts doe ſo plainely report. For a little before that the time of his death approched, he was troubled in ſpirit, and paſſionate with heauineſſe, and at his very meeting with it, he began more vehemently to tremble for feare. If they ſay that he did but counterfait, that is too foule a ſhift. We muſt therefore as *Ambroſe* truely teacheth, boldly confeſſe the ſorowfulneſſe of Chriſt, vnleſſe we be aſhamed of his croſſe. And truely, if his ſoule had not beene partaker of paine, he had beene onely a redeemer for bodies. But it behooued that he ſhould wraſtle, to raiſe vp them that lay throwen downe. And his heauenly glorie is ſo nothing impaired thereby, that euen herein glorioufly ſhineth his goodneſſe which is neuer ſufficiently praiſed, that he refuſed not to take our weakeneſſe vpon him. From whence is alſo that comfort of our anguiſhes and ſorrowes, which the Apoſtle ſetteth before vs: that this Mediator did feele our infirmities, that he might be the more earneſtly bent to ſuccour vs in miſerie. They ſay: that that thing which is euill of it ſelfe, is vnworthily aſcribed vnto Chriſt. As though they were wiſer than the ſpirit of God, which ioineth theſe two things together, that Chriſt was in all things tempted as we are, and yet that he was without ſinne. Therefore there is no cauſe that the weakeneſſe of Chriſt ſhould make vs afraid, whereunto he was not by violence or neceſſitie compelled, but by meere loue of vs, and by mercie was led to ſubmit himſelfe. And whatſoeuer he of his owne will ſuffered for vs, diminiſheth nothing of his power. But in this one point are theſe backbiters deceiued, that they doe not perceiue in Chriſt an infirmitie cleane and free from all fault and ſpot, becauſe he kept himſelfe within the bounds of obedience. For whereas there can be found no moderation in our corrupt nature, where all our affections doe with troubleſome violence exceede all meaſure, they doe wrong to meaſure the forme of God by that ſtandard. But when man was in his vncorrupted ſtate, then there was a moderation hauing force in all his affections, to reſtraine exceſſe. Whereby it might well be that he was like vnto vs in ſorrow, dread, and feareſulneſſe, and yet that by this marke he differed from vs. Being ſo confuted, they leape to another cauillation, that though Chriſt feared death, yet he feared not the curſe and wrath of God, from which he knew himſelfe to be ſafe. But let the godly readers wey how honorable this is for Chriſt, that he was more tender and more fearefull than the moſt part of the very raſcall ſort of men. Theeues and other euill doers doe obſtinately haſte to death, many doe with hautie courage deſpiſe it: ſome other doe mildly ſuffer it. But what conſtancie or ſtout courage were it for the ſonne of God to be aſtoniſhed and in a maner ſtriken dead with feare of it? For euen that which among the common ſort might be accounted miraculous, is reported of him, that for vehemencie of griefe, very drops of bloud did fall from his face. Neither did he this to make a ſhew to the eies of other, but when in a ſecret corner whither he was gone out of companie, he groned vnto his Father. And this putteth it out of all doubt, that it was needfull that he ſhould haue Angels to come downe from heauen to relieue him with an vnwonted maner of comforting. How ſhamefull a tenderneſſe, as I ſaid, ſhould this haue been, to be ſo far tormented for feare of common death, as to melt in bloudie ſweate, and not to be able to be comforted, but by ſight of Angels? What? doth not that praier thrice repeated, (Father if it be poſſible, let this cup depart from me) proceeding from an incredible bitterneſſe of heart, ſhew that Chriſt had a more cruell and harder battell than with common death? Whereby appeareth that thoſe triflers againſt whom I now diſpute, doe boldly babble vpon things that they know not, becauſe they neuer earneſtly conſidered what it is, or of how great importance it is that we be redeemed from the iudgement of God. But this is our wiſedome, well to vnderſtand how deere our ſaluation did coſt the Sonne of God. Now if a man ſhould aske me, if Chriſt went then downe to hell, when he praied to eſcape that death: I anſwere, that then was the beginning of it: whereby may be gathered, how grieuous and terrible torments he ſuffered, when he knew himſelfe to ſtand to be arraigned for our cauſe before the iudgement ſeate of God. But although for a moment of time, the diuine power of the ſpirit did hide it ſelfe to giue place

this interpretation of Chriſts deſcending into hell, as if it were a diſgrace vnto him to be made ſubiect vnto ſuch paſſions.

Heb. 4. 15.

Mat. 26. 39.

to the weakeneſſe of the fleſh: yet muſt we know, that the tentation by feeling of ſorrow and feare was ſuch as was not againſt faith. And ſo was that fulfilled which is in the ſermon of *Peter*, that he could not be holden of the ſorrowes of death, becauſe when he felt himſelfe as it were forſaken of God, yet he did nothing at all ſwarue from the truſt of his goodneſſe. Which is prooued by that his notable calling vpon God, when for extremitie of paine he cried out, My God, my God, why haſt thou forſaken me? For though he was aboue meaſure grieued, yet he ceaſeth not to call him his God, of whom he crieth out that he was forſaken. Moreouer hereby is confuted as well the error of *Apollinaris*, as theirs that were called *Monothelites*. *Apolinaris* faigned that Chriſt had an eternall ſpirit in ſtead of a ſoule, ſo that he was onely but halfe a man. As though he could cleanſe our ſinnes any other way, but by obeying his father. But where is that affection or will of obedience but in the ſoule? which ſoule of his we know was troubled for this purpoſe, to driue away feare, and bring peace and quietnes to our ſoule. Againe, for confuſion of the *Monothelites*, we ſee how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to ſpeake how he did ſubdue the aforeſaid feare with a contrarie affection. For herein is a plaine ſhew of contrarietie. Father deliuer me from this houre. But euen herefore I came euen into this houre. Father glorifie thy name. In which perplexitie yet was there no ſuch outrage in him as is ſeene in vs, euen then when we moſt of all endeuour to ſubdue our ſelues.

Act. 2. 24.

Mat. 27. 47.

Iohn 12. 27.

The fruite of Chriſtes reſurrection.

13 Now followeth his reſurrection from the dead, without which all that we haue hitherto were but vnperfect. For ſith there appeareth in the croſſe, death, and buriall of Chriſt nothing but weakeneſſe: faith muſt paſſe beyond all thoſe things, that it may be furniſhed with full ſtrength. Therefore although we haue in his death a full accompliſhment of ſaluation, becauſe by it both we are reconciled to God, and his iuſt iudgement is ſatisfied, and the curſe taken away, and the penaltie fully paid: yet we are ſaid to be regenerate into a liuing hope, not by his death, but by his riſing againe. For as he in riſing againe roſe vp the vanquiſher of death, ſo the victorie of our faith conſiſteth in the very reſurrection: but how this is, is better expreſſed in the words of *Paul*. For he ſayeth, that Chriſt dyed for our ſinnes, and was raiſed vp againe for our iuſtification: as if he ſhould haue ſaid, that by his death ſinne was taken away, and by his riſing againe, righteouſneſſe was renewed and reſtored. For how could he by dying deliuer vs from death, if he himſelfe had lyen ſtill ouercome by death? How could he haue gotten victorie for vs, if himſelfe had been vanquiſhed in fight: wherefore we doe ſo part the matter of our ſaluation betweene the death and reſurrection of Chriſt, that by his death we ſay ſinne was taken away and death deſtroyed, and by his reſurrection righteouſneſſe was repaired, and life raiſed vp againe: but ſo that by meane of his reſurrection, his death doeth ſhew foorth her force and effect in vs. Therefore *Paul* affirmeth, that in his very reſurrection he was declared the Sonne of God, becauſe then at laſt he vttered his heauenly power, which is both a cleare glaſſe of his godhead, and a ſtedfaſt ſtay of our faith. As alſo in another place he teacheth, that Chriſt ſuffered after the weakeneſſe of the fleſh, and roſe againe by the power of the ſpirit. And in the ſame meaning in an other, where he intreateth of perfection, he ſaith: that I may know him and the power of his reſurrection. Yet by and by after he adioyneth the fellowſhip with death. Wherewith moſt aptly agreeth that ſaying of *Peter*: that God raiſed him vp from the dead and gaue him glorie, that our faith and hope might be in God: not that our faith being vpholden by his death ſhould wauer, but that the power of God which keepeth vs vnder faith, doth principally ſhewe it ſelfe in the reſurrection. Therefore let vs remember, that ſo oft as mention is made of his death onely, there is alſo comprehended that which properly belongeth to his reſurrection: and like figure of comprehenſion is there in the word Reſurrection, as oft as it is vſed ſeuerally without ſpeaking of his death, ſo that it draweth with it that which peculiarly pertaineth to his death. But foraſmuch as by riſing againe he obtaineth the crowne of conqueſt, ſo there ſhould be both reſurrection and life: therefore *Paul* doth for good cauſe affirme that faith is deſtroyed, and the Goſpell is become vaine & deceitfull, if the reſurrection of Chriſt be not faſtened in our hearts. Therefore in an other place, after he

Rom. 4. 25.

1. Cor. 13. 4. Phil. 3. 10.

1. Pet. 1. 21.

1. Cor. 15. 17.

he had gloried in the death of Christ against all the terrors of damnation, to amplifie the same, he saith further: Yea, the same, He which died, is risen vp againe, and now standeth a Mediator for vs in the presence of God. Furthermore, as we haue before declared, that vpon the partaking of his crosse hangeth the mortification of our flesh: so is it to be vnderstanded, that by his resurrection we obtaine another commoditie which answereth that mortification. For (saieth the Apostle) we are therefore grafted into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this that we are dead together with Christ, to proue that we ought to mortifie our members vpon earth: likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to seeke for those things that are aboue, and not those that are vpon the earth. By which words we are not onely exhorted to be raised vp after the example of Christ, to follow a newnesse of life: But we are taught that it is wrought by his power, that we are regenerate into righteousnesse. We obtaine also a third fruit of his resurrection, that we are, as by an earnest deliuered vs, assured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof he disputeth more at large in the fifteene Chapter of his Epistle to the Corinthians. But by the way this is to be noted, that it is said, that he rose againe from the dead: in which saying is expressed the truth both of his death and of his resurrection: as if it had beene said, that he did both die the same death that other men naturally doe die, and receiued immortalitie in the same flesh which he had put on mortall.

Rom. 8. 34.

Rom. 6. 4.

Col. 3. 5.

Col. 3. 1.

14 To his resurrection is not vnfitly adioyned his ascending into heauen. For although Christ began more fully to set foorth his glorie and power by rising againe, for that he had now laid away that base and vnnoble estate of mortall life, and the shame of the crosse: yet by his ascending vp into heauen onely, he truely began his kingdome. Which the Apostle sheweth where he teacheth, that Christ ascended to fulfill all things. Where in seeming of repugnancie he sheweth that there is a goodly agreement: because he so departed from vs, that yet his presence might be more profitable to vs, which had bin penned in a base lodging of the flesh, while he was conuersant in earth. And therfore *Iohn*, after that he had rehearsed that notable calling, If any thirst, let him come to me, &c. By and by saith, that the holy Ghost was not yet giuen to the faithfull, because Iesus was not yet glorified. Which the Lord himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not go away, the holy Ghost shall not come. But he giueth them a comfort for his corporall absence, that he will not leaue them as parentlesse, but will come againe to them after a certaine maner, in deed inuisible, but yet more to be desired, because they were then taught by more assured experience, that the authoritie which he enioineth, and the power which he vseth, is sufficient for the faithfull, not only to make thē liue blessedly, but also to die happily. And truly we see how much greater abundance of his spirit he then poured out, how much more royally he then aduanced his kingdome, how much greater power he then shewed, both in helping his, and in ouerthrowing his enemies. Being therefore taken vp into heauen, he tooke away the presence of his bodie out of our sight: not to cease to be present with the faithful that yet wādred in the earth, but with more present power to gouerne both heauen & earth. But rather the same that he had promised, that he would be with vs to the end of the world, he performed by this his ascending, by which as his body was lifted vp aboue all heauens, so his power and effectuall working was powred & spread abroad beyond all the bounds of heauen & earth. But this I had rather declare in *Augustines* words than mine own. Christ (saith he) was to goe by death to the right hand of the Father, from whence he is to come to iudge the quicke and the dead: and that likewise in bodily presence according to the sound doctrine and rule of faith. For in spirituall presence with them, he was to come after his ascension. And in another place more largely and plainely: According to an vnspeakeable and inuisible grace is that fulfilled which he had spoken: behold I am with you all the daies, euen to the end of the world. But according to the flesh which the word tooke vpō him, according to that that he was borne of the virgin, according to that that he was taken of the Iewes, that he was fastned on the tree, that he was taken down frō the crosse, that he was

His ascending into Heauen.

Ephe. 4. 10.

Iohn 7. 37.

Iohn 16. 7.

Tract. in Euan. Ioh. 109.

Mat. 28. 20.

wrapped in linnen clothes, that he was laid in the graue, that he was openly ſhewed in his riſing againe: this was fulfilled, Ye ſhall not alway haue me with you. Why ſo? becauſe he was conuerſant according to the preſence of his bodie fortie daies with his diſciples, and they being in his company, ſeeing him, not following him, he aſcended into heauen and is not heere, for he ſitteth there, at the right hand of his Father: and is heere, for he is not gone away in preſence of maieſtie. Therefore according to the preſence of his maieſtie, we alway haue Chriſt: according to the preſence of his fleſh, it was truely ſaid to his diſciples: but me ye ſhall not alway haue. For the Church had him a few daies according to the preſence of his fleſh, but now ſhe holdeth him by faith, but ſeeth him not with eies.

Act. 1. 3. & 9.

Mar. 16 19. Heb. 1. 3.

His ſitting at the right hand of his Father.

15 Wherefore, it by and by followeth, that he is ſitten downe at the right hand of his Father: which is ſpoken by way of ſimilitude, taken of Princes that haue their ſitters by, to whom they commit their office to rule and gouerne in their ſteede. So it is ſaid, that Chriſt, in whom the Father will be exalted and reigne by his hand: was receiued to ſit at his right hand: as if it had been ſaid, that he was inueſted in the dominion of heauen and earth, ſolemnly entred vpon the poſſeſſion of the gouerment committed vnto him, and that he not onely entred vpon it, but alſo continueth in it till he come downe to iudgement. For ſo doth the Apoſtle expound it, when he ſaith thus: The Father hath ſet him at his right hand, aboue all principalitie and power, and ſtrength and dominion, and euery name that is named not onely in this world, but in the world to come, &c. He hath put all things vnder his feete, and hath giuen him to be head of the Church aboue all things. Now you ſee to what purpoſe belongeth that ſitting, that is, that all creatures both heauenly and earthly may with admiration looke vpon his maieſtie, be gouerned with his hand, behold his countenance, and be ſubiect to his power. And the Apoſtles meane nothing elſe when they ſo oft rehearſe it, but to teach, that all things are left to his will. Therefore they thinke not rightly, which thinke that bleſſednes is onely meant by it. And it forceth not, that in the Actes *Stephen* teſtifieth that he ſaw him ſtanding, becauſe we ſpeake not heere of the geſture of his bodie, but of the maieſtie of his dominion: ſo that to ſit is nothing elſe, but to be chiefe iudge in the heauenly iudgement ſeate.

Ephe. 1. 20. Phil. 2. 9. 1. Cor. 15. 27. Eph 4. 15. Act. 2. 30. & 5. 21.

Heb. 1. 7.

Act. 7. 56.

Three collections of faith out of Chriſts aſcending and ſitting in heauen.

16 Hereupon doth faith gather manifold fruit. For it learneth, that the Lord by his aſcending into heauen, hath opened the entrie of the heauenly kingdome, which before had beene ſtopped vp by *Adam*. For when he entred into it in our fleſh as in our name, thereupon followeth that which the Apoſtle ſaith, that we do alreadie in him after a certaine maner ſit in heauen. For that we doe not with bare hope looke for heauen, but alreadie in our head we poſſeſſe it. Moreouer faith perceiueth that he ſitteth with his father to our great benefit. For he is entred into a ſanctuarie not made with hands, and there appeareth before the face of the father a continuall aduocate and interceſſour for vs: he ſo turneth the fathers eies to his righteouſneſſe, that he turneth them away from our ſinnes: He ſo reconcileth his minde vnto vs, that by his interceſſion he prepareth vs a way and paſſage to his throne, filling it with grace and mercifulneſſe, which otherwiſe would haue bin full of horror to wretched ſinners. Thirdly, faith conceiueth his power, wherein conſiſteth our ſtrength, might, wealth, and glorying againſt the hels. For aſcending into heauen he led captiuitie captiue, and ſpoiling his enemies he enriched his people, and daily filleth them with heapes of ſpirituall riches. He ſitteth therefore on high, that from thence pouring out his power vnto vs, he may quicken vs to a ſpirituall life, ſanctifie with his ſpirit, and garniſh his Church with the diuers gifts of his grace, preſerue it ſafe againſt all hurts by his protection, reſtraine with the ſtrength of his hand the raging enemies of his croſſe and of our ſaluation: finally, hold all power both in heauen and in earth, till he haue ouerthrowen all his enemies, which are alſo our enemies, and made perfect the building vp of his Church. And this is the true ſtate of his kingdome: this is the power that his Father hath giuen him, till he make an end of the laſt act, when he commeth to iudge the quicke and the dead.

Eph. 2. 6.

Heb. 7. 25. & 9. 11.

Rom. 8. 34.

Eph. 4. 6.

Pſal. 110. 1.

His comming to iudge quick and dead at the laſt day.

17 Chriſt doth in deede heere ſhew to them that be his, plaine prooues of his power preſent among them: but becauſe vnder the baſeneſſe of fleſh his kingdome doth in a maner lie hidden in earth, therefore for good cauſe is faith called to thinke

vpon

vpon that visible presence, which he wil openly shew at the last day. For he shal in visible forme come down from heauen, euen such as he was seene to go vp: and he shal appeare to all men with vnspeakable maiestie of his kingdome, with bright glistering of immortalitie, with infinite power of Godhead, with a guard of Angels. From thence therefore we are bidden to looke for him to come our Redeemer at that day, when he shall seuer the lambes from the goats, the chosen from the forsaken: and there shall be none of all either the quicke or the dead, that shall escape his iudgement. For from the furthest corners of the world shall be heard the sound of the trumpet, wherewith all shall be called to his iudgement seate, both they that shall be found aliue at that day, and they whom death hath before taken out of the companie of the quicke. Some there be that in this place expound the wordes of the quicke and the dead otherwise: and we see that some of the olde writers did sticke in doubt vpon the construction of this article. But as the aforesaid meaning is plaine and easie to perceiue: so doth it better agree with the Creede which is euident that it was written according to the capacitie of the common people. And herewith nothing disagreeth that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which shall remaine in mortall life at the last iudgement shall not die after a naturall maner and order: yet that chaunge which they shall suffer, because it shal be like a death, is not vnproperly called death. It is indeed certaine, that not all shall sleepe, but all shall be changed. What meaneth that? In one moment their mortall life shall perish and be swallowed vp and be vtterly transformed into a new nature. This perishing of the flesh no man can denie to be a death: and yet in the meane time it remaineth true, that the quicke and the dead shall be summoned to the iudgement: because the dead that are in Christ shal first rise, & then they that shall remaine and be liuing, shall with them be sodenly taken vp into the aire to meete the Lord. And truely it is likely that this article was taken out of the sermon of *Peter*, which *Luke* reciteth, and out of the solemne protestation of *Paul* to *Timothie*.

Act 1.11. Mat.24.30. Mat.24.31. 1.Thes.4.16. Heb 9.27. 1.Cor.15.51. 1.Thes.4.16. Act 10.42. 2.Tim.4.1.

18 Herevpon ariseth a singular comfort, when we heare that he is iudge, which hath alreadie appointed vs partners with him in iudging: so far is it off, that he will goe vp into the iudgement seate to condemne vs. For how should the most mercifull prince destroy his owne people? how should the head scatter abroad his owne members? how should the patron condemne his owne clients? For if the Apostle dare cry out, that while Christ is intercessour for vs, there can none come foorth that can condemne vs: it is much true, that Christ himselfe being our intercessour, will not condemne them whom he hath receiued into his charge and tuition. It is truely no small assuredness, that we shall be brought before no other iudgement seate, but of our owne Redeemer, from whom our saluation is to be looked for: moreouer that he which now by the Gospell promiseth eternall blessedness, shall then by sitting in iudgement performe his promise. Therefore to this end the Father hath honoured the Sonne, in giuing him all iudgement, that so he hath prouided for the consciences of them that be his, trembling for feare of the iudgement. Hitherto I haue followed the order of the Apostles Creede, because whereas it shortly in few words conteineth the chiefe articles of our redemption, it may serue vs for a Table, wherein we doe distinctly and seuerally see those things that are in Christ worthy to be taken heede vnto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truely by great consent of the olde writers ascribed to the Apostles, either because they thought that it was by common trauel written and set out by the Apostles, or for that they iudged that this abridgement being faithfully gathered out of the doctrine, deliuered by the hands of the Apostles, was worthy to be confirmed with such a title. And I take it for no doubt, that whencesoeuer it proceeded at the first, it hath euen from the first beginning of the Church, and from the very time of the Apostles, beene vsed as a publike confession, and receiued by consent of all men. And it is likely that it was not priuately written by any one man, forasmuch as it is euident that euen from the farthest age it hath alway continued of sacred authoritie and credit among all the godly. But that thing which is onely to be cared for, we haue wholy out of controuersie, that the whole historie of our faith is shortly and well in distinct order rehearsed in it, and that there is nothing conteined in it that is not sealed with sound testimonies of Scripture. Which being vnderstanded, it is to no purpose

A comfort so to vs to know that our Sauiour shall be our iudge.

Rom.8.33. Ioh.5.22.

pose either curiously to doubt, or to striue with any man who were the author of it: vnlesse perhap it be not enough for some man to be assured of the trueth of the holy Ghost, but if he doe also vnderstand either by whose mouth it was spoken, or by whose hand it was written.

All good things to be sought and found in Christ alone.
Act.4.12.
1.Cor.1.30.
Heb.12.17.
Gal.5.13.

19 But forasmuch as we doe see, that the whole summe of our saluation, and all the parts thereof, are comprehended in Christ, we must beware, that we doe not draw away from him any part thereof be it neuer so litle. If we seeke for saluation, we are taught by the very name of Iesus, that it is in him, if we seeke for any other gifts of the Spirit, they are to be found in his annointing, if we seeke for strength, it is in his dominion: if we seeke for cleanesse, it is in his conception: if we seeke for tender kindnesse, it sheweth it selfe in his birth, whereby he was made in all things like vnto vs, that he might learne to sorrow with vs: if we seeke for redemption, it is in his passion: if we seeke for absolution, it is in his condemnation: if we seeke for release of the curse, it is in his crosse: if we seeke for satisfaction, it is in his sacrifice: if we seeke for clensing, it is in his bloud: if we seeke for reconciliation, it is in his going downe to the hels: if we seeke for mortification of the flesh, it is in his buriall: if we seeke for newnesse of life, it is in his resurrection: if we seeke for immortalitie, it is in the same: if we seeke for the inheritance of the kingdome of heauen, it is in his entrance into heauen: if we seeke for defence, for assurednes, for plentie and store of all good things, it is in his kingdome: if we seek for a dreadlesse looking for the iudgement, it is in the power giuen to him to iudge. Finally, sith the treasures of all sorts of good things are in him, let vs draw thence and from no where else, euen till we be full withal. For they which being not content with him alone, are carried hither and thither into diuerse hopes, although they haue principall regard to him, yet euen in this they are out of the right way, that they turne any part of their knowledge to any other where. Albeit such distrust cannot creepe in, where the abundance of his good gifts hath once beene well knowen.

THE SEVENTENTH CHAPTER.

That it is truely and properly said, that Christ hath deserued Gods fauour and saluation for vs.

Christs meritting our saluation is not opposite to Gods free bestowing it, but both are repugnant vnto our deseruing.
Act 3.10.
Lib 1.de præ. sanctorum.

THis question is also to be assoiled for an addition. For there are some subtle men after a wrong maner, which although they confesse that we obtaine saluation by Christ, yet cannot abide to heare the name of deseruing, by which they thinke the grace of God to be obscured: and so they will haue Christ to be onely the instrument, or minister, not the Author, guide, or Prince of life, as *Peter* calleth him. Indeed I confesse, that if a man will set Christ simply and by himselfe against the iudgment of God, then there shall be no roome for deseruing: because there cannot be found in man any worthinesse that may deserue the fauour of God. But, as *Augustine* most truely writeth, the most cleare light of predestination and grace is our Sauiour himselfe, the man Christ Iesus, which hath obtained so to be, by the nature of man, which is in him, without any deseruings of works or of faith going before. I beseech you let me be answered, whereby that same Man deserued to be taken vp by the Word that is coeternall with the father into one person, and so to be the onely begotten Sonne of God. Let therefore appeare in our head the very fountaine of grace, from whom according to the measure of euery one, it floweth abroad into all his members. By that grace euery one from the beginning of his faith is made a Christian, by which that same man from his beginning was made Christ. Againe in another place: there is no plainer example of predestination than the Mediator himselfe. For he that made of the seede of *Dauid* a man righteous that neuer should be vnrighteous, without any deseruing of his will going before, euen the same he doth of vnrighteous make them righteous that are the members of that head: and so foorth as there followeth. Therefore when we speake of Christes deseruing, we doe not say that in him is the beginning of deseruing, but we climbe vp to the ordinance of God, which is the first cause thereof: because God of his owne meere good will appointed him Mediator, to purchase saluation for vs. And so is the deseruing of Christ vnfitly set against the mercy of God. For it is a common rule, that things orderly

De bono perseuera. ca. vlt.

derly one vnder another doe not disagree. And therefore it may well stand together, that mans iustification is free by the meere mercy of God, and that there also the deseruing of Christ come betweene which is contained vnder the mercy of God. But against our works are aptly set, as directly contrarie, both the free fauour of God, and the obedience of Christ, either of them in their degree. For Christ could not deserue any thing but by the good pleasure of God, and but because he was appointed to this purpose, with his sacrifice to appease the wrath of God, and with his obedience to put away our offences. Finally in a summe: because the deseruing of Christ hangeth vpon the onely grace of God, which appointed vs this meane of saluation, therefore as well the same deseruing, as that grace, is fitly set against all the works of men.

2 This distinction is gathered out of many places of the Scripture. God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him shal not perish. We see how the loue of God holdeth the first place, as the soueraigne cause or originall, and then followeth faith in Christ, as the second or neerer cause. If any man take exception and say, that Christ is but the formall cause, he doth more diminish his power than the words may beare. For if we obtaine righteousnesse by faith that resteth vpon him, then is the matter of our saluation to be sought in him, which is in many places plainely prooued. Not that we first loued him, but he first loued vs, and sent his Sonne to be the appeasing for our sinnes. In these words is cleerely shewed, that God to the end that nothing should withstand his loue toward vs, appointed vs a meane to be reconciled in Christ. And this word Appeasing, is of great weight: because God after a certaine vnspekable maner, euen the same time that he loued vs, was also angry with vs, vntill he was reconciled in Christ. And to this purpose serue all those sayings: He is the satisfaction for our sinnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the bloud of the Crosse by him, &c. Againe, God was in Christ, reconciling the world to himselfe, not imputing to men their sinnes. Againe, he accepted vs in his beloued Sonne. Againe, That he might reconcile them both to God into one man by the Crosse. The reason of this mysterie is to be fetched out of the first Chapter to the Ephesians, where *Paul*, after that he had taught that we were chosen in Christ, addeth therwithall, that we haue obtained fauour in him. How did God begin to embrace with his fauour them whom he loued before the making of the world, but because he vttered his loue when he was reconciled by the bloud of Christ? For sith God is the fountaine of all righteousnesse, it must needs be, that man so long as he is a sinner, haue God his enemy and his Iudge. Wherefore the beginning of his loue is righteousnesse, such as is described by *Paul*: He made him that had done no sinne, to be sinne for vs, that we might be the righteousnesse of God in him. For he meaneth, that we haue obtained free righteousnesse by that sacrifice of Christ, that we should please God, which by nature are the children of wrath and by sinne estranged from him. But this distinction is also ment so oft as the grace of Christ is ioyned to the loue of God. Whereupon followeth, that he giueth vs of his owne that which he hath purchased: for otherwise it would not agree with him, that this praise is giuen him seuerally from his Father, that it is his grace and proceedeth from him.

The grace of God hath appointed the worthines of his son for a meane to make vs sonnes, who in our selues are by nature enemies.
Iohn 3.16.
Iohn 4.

1.Ioh.2.2.

Col.1.20.
2 Cor.5.19.
Eph.2.16.
Eph.1.6.

2.Cor.5.21.

3 But it is truely and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased vs fauour with his Father. For this I take as a thing confessed, that if Christ hath satisfied for our sinnes, if he hath suffred the punishment due vnto vs, if by his obedience he hath appeased God, finally, if he being righteous, hath suffred for the vnrighteous, then is saluation purchased for vs by his righteousnesse: which is as much in effect as to deserue it. But, as *Paul* witnesseth, we are reconciled and haue receiued reconciliation by his death. But, reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hatefull by reason of sinne, is by the death of his sonne appeased, so that he might be fauourable vnto vs. And the comparison of contraries that followeth a little after, is diligently to be noted. As by the transgression of one man, many were made sinners: so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of *Adam* we were estranged from God and ordained to destruction, so by the obedience of Christ we are receiued into fauour as righteous.

Christ by his obedience, righteousnes and death hath purchased and merited our saluation.
Rom.5.11.

Rom.5.19.

And

And the future time of the Verbe doth not exclude preſent righteouſneſſe, as appeareth by the proceſſe of the text: For he had ſaid before, that the free gift was of many ſins vnto iuſtification.

What is ment by ſaying that Chriſtes deſeruing purchaſed grace.

4 But when we ſay, that grace is purchaſed vs by the deſeruing of Chriſt, we meane this, that we are clenſed by his bloud, and that his death was a ſatisfaction for our ſinnes. His bloud clenſeth vs from ſinne. This bloud is it that is ſhed for remiſſion of ſinne. If this be the effect of his bloudſhed, that ſinnes be not imputed vnto vs: it followeth, that with that price the iudgement of God is ſatisfied. To which purpoſe ſerueth that ſaying of *Iohn* the Baptiſt: Behold the Lambe of God that taketh away the ſinne of the world. For he ſetteth in compariſon Chriſt againſt all the ſacrifices of the Law, to teach that in him onely was fulfilled that which thoſe figures ſhewed. And we know, what *Moſes* each where ſaith: Iniquitie ſhall be clenſed, ſinne ſhall be put away & forgiuen. Finally we are very well taught in the old figures, what is the force & effect of the death of Chriſt: And this point the Apoſtle ſetteth out in the Epiſtle to the Hebrewes, very fitly taking this principle, that remiſſion is not wrought without ſhedding of bloud. Whereupon he gathereth, that Chriſt for the aboliſhing of ſinne, appeared once for all by his ſacrifice. Againe: that he was offered vp to take away the ſinnes of many. And he had ſaid before, that not by the bloud of goates or of calues, but by his owne bloud he once entred into the holy place, finding eternall redemption. Now when he thus reaſoneth: If the bloud of a calfe doe ſanctifie according to the cleanneſſe of the fleſh, that much more conſciences are cleanſed by the bloud of Chriſt from dead workes: it eaſily appeareth that the grace of Chriſt is too much diminiſhed, vnleſſe we graunt vnto his ſacrifice the power of cleanſing, appeaſing and ſatisfying. As a litle after he addeth: This is the Mediator of the new Teſtament, that they which are called, may receiue the promiſe of eternall inheritance by meane of death for the redemption of ſinnes going before, which remained vnder the law. But ſpecially it is conuenient to wey the relation which *Paul* deſcribeth, that he became a curſe for vs. &c. For it were ſuperfluous, yea and an abſurditie, that Chriſt ſhould be charged with curſe, but for this intent that he paying that which other did owe, ſhould purchaſe righteouſnes for them. Alſo the teſtimonie of *Eſay* is plaine, that the chaſtiſement of our peace was laid vpon Chriſt, and that we obtained health by his ſtripes. For if Chriſt had not ſatisfied for our ſinnes, it could not haue beene ſaid, that he appeaſed God by taking vpon him the paine wherunto we were ſubiect. Wherewith agreeth that which followeth in the ſame place: For the ſinne of my people I haue ſtricken him. Let vs alſo recite the expoſition of *Peter*, which ſhall leaue nothing doubtfull: that he did beare our ſinne vpon the tree. For he ſaith, that the burthen of damnation from which we were deliuered, was laid vpon Chriſt.

Heb.9.22.

Gal.3.13.

Eſa.53.5.

1.Pet.2.24.

That which Chriſt hath paid for, we may look for as if we our ſelues had paid.

5 And the Apoſtles doe plainely pronounce, that he paid the price of ranſome to redeeme vs from the guiltineſſe of death. Being iuſtified by his grace, through the redemption which is in Chriſt, whom God hath ſet to be the propitiatory by faith which is in his bloud. *Paul* commendeth the grace of God in this point, becauſe he hath giuen the price of redemption in the death of Chriſt: and then he biddeth vs to flee vnto his bloud, that hauing obteined righteouſneſſe, we may ſtand boldly before the iudgement of God. And to the ſame effect is that ſaying of *Peter*: that we art redeemed not by golde and ſiluer, but by the precious bloud of the vnſpotted Lambe. For the compariſon alſo would not agree, vnleſſe with that price ſatisfaction had beene made for ſins: for which reaſon *Paul* ſaith that we are preciouſly bought. Alſo that other ſaying of his would not ſtand together. There is one Mediator that gaue himſelfe to be a redemption, vnleſſe the paine had beene caſt vpon him which we had deſerued: Therefore the ſame Apoſtle defineth, that the redemption in the bloud of Chriſt is the forgiueneſſe of ſinnes: as if he ſhould haue ſaid, that we are iuſtified or acquited before God, becauſe that bloud anſwereth for ſatisfaction for vs. Wherewith alſo agreeth the other place, that the hand-writing which was againſt vs, was cancelled vpon the Croſſe. For therein is ment the paiment or recompence that acquiteth vs from guiltineſſe. There is alſo great weight in theſe wordes of *Paul*: If we be iuſtified by the workes of the law, then Chriſt died for nothing. For hereby we gather, that we muſt fetch from Chriſt

1.Pet.1.18.

1.Cor.6.20.
Col.1.14.
Col.2.14.

Gal.2.22.

Rom.3.24.

Christ that which the law would giue, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christ that, which God promised to our works in the law when he said: He that doth these things, shall liue in them. Which he no lesse plainely confirmeth in his sermon made at *Antioch*, affirming that by beleuing in Christ we are iustified from all those things, from which we could not be iustified in the law of *Moses*. For if the keeping of the law be righteousnesse, who can deny that Christ deserued fauor for vs, when taking that burdē vpon him, he so reconciled vs to God, as if we our selues had kept the law? To the same purpose serueth that which he afterward writeth to the Galathians: God sent his sonne subiect to the law, that he might redeeme those that were vnder the law. For to what end serued that submission of his, but that he purchased to vs righteousnesse, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation of righteousnesse without works, whereof *Paul* speaketh, because the righteousnesse is reckoned to vs which was found in Christ onely. And truely for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousnesse. As *Paul* saith, that he gaue himselfe a sacrifice of sweet sauour. And in another place: He died for our sinnes, he rose againe for our iustification. Hereupon is gathered, that not onely saluation is giuen vs by Christ, but also that for his sake his Father is now fauourable vnto vs. For there is no doubt but that is perfectly fulfilled in him, which God vnder a figure pronounceth by *Esay* saying: I will doe it for mine owne sake, and for *Dauid* my seruants sake. Whereof the Apostle is a right good witnesse, where he saith: Your sinnes are forgiuen you for his names sake. For though the name of Christ be not expressed, yet *Iohn* after his accustomed maner signifieth him by this pronoune He. In which sense also the Lord pronounceth. As I liue because of my Father, so shall ye also liue because of me. Wherewith agreeth that which *Paul* saith, It is giuen you because of Christ, not onely to beleeue in him, but also to suffer for him.

Leu. 18. 5. Act. 13. 38.

Gal. 4. 4.

Rom. 4.

Iohn 6. 55.

Eph. 5. 2. Rom. 4. 25.

Esa. 37. 35.

1. Iohn 2. 12. Iohn. 6. 57.

Phil. 1. 29.

6 But to demaund, whether Christ deserued for himselfe, (as *Lombard*, and the other Schoolemen doe) is no lesse foolish curiositie, than it is a rash determination when they affirme it. For what needed the Sonne of God to come downe to purchase any new thing for himselfe? And the Lord declaring his owne counsell, doth put it wholy out of doubt. For it is not said, that the Father prouided for the commoditie of his Sonne in his deseruings, but that he deliuered him to death, and spared him not because he loued the world. And the Prophets maners of speaking are to be noted, as, A Child is borne to vs. Againe: Reioyce thou daughter of *Sion*: behold thy King commeth to thee. Also that confirmation of loue should be very cold, which *Paul* setteth out, that Christ suffred death for his enemies. For thereupon we gather, that he had no respect of himselfe: and that same he plainely affirmeth in saying, I sanctifie my selfe for them. For he that giueth away the fruit of his holines vnto other, doth thereby testifie that he purchaseth nothing for himselfe. And truely this is most worthily to be noted, that Christ, to giue himselfe wholy to saue vs, did after a certaine maner forget himselfe. But to this purpose they doe wrongfully draw this testimonie of *Paul*: Therefore the Father hath exalted him, & giuen him a name, &c. For by what deseruings could man obtaine to be Iudge of the world, and the head of the Angels, and to enioy the soueraigne dominion of God, and that in him should rest that same maiestie, the thousand part whereof all the powers of men and Angels can not reach vnto? But the solution thereof is easie and plaine, that *Paul* doth not there intreat of the cause of exalting of Christ, but only to shew the effect ensuing therof, that it might be for an example to vs. And no other thing is meant by that which is spoken in another place, that it behooued that Christ should suffer, and so enter into the glory of his Father.

Whether Christ did merit for himselfe, is both curiositie to demand and rashnesse to answere. Sentent. li. 3. dist. 18. Rom. 8. Esa. 9. 6. Rom. 5. 10. Ioh. 17.

Phil. 2. 9.

Luc. 24. 26.

The end of the second Booke.

THE

THE THIRD BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth *of the maner how to receiue the grace* of Christ, and what profits do grow vnto vs, *and what effects ensue thereof.*

THE FIRST CHAPTER.

That those things which are spoken of Christ, doe profit vs by secret working of the holy Ghost.

No benefit commeth by Christ to vs, till the bond of the spirit haue vnited vs vnto him.

NOw it is to be seene how those good things do come vnto vs, which the Father hath giuen to his onely begotten Sonne, not for his owne priuate vse, but to enrich them that were without them and needed them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankinde, is vnprofitable, and nothing auaileth for vs. Therefore that he may enterparten with vs those things that he hath receiued of his Father, it behooueth that he become ours, and dwell in vs. And for that cause he is called our head, and the first begotten among many brethren: and on the other side it is said, that we are grafted into him, and did put on him. For (as I haue before said) all that euer he possesseth belongeth nothing to vs, vntill we grow together into one with him. But although it be true that we obtaine this by faith: yet forasmuch as we see that not all without difference doe embrace this enterpartening of Christ, which is offered by the Gospell, therefore very reason teacheth vs to climbe vp higher, and to enquire of the secret effectuall working of the Spirit, by which is brought to passe, that we enioy Christ and all his good things. I haue before intreated of the eternall godhead and essence of the spirit, at this present let vs be content with this one speciall article, that Christ so came in water and bloud, that the spirit should testifie of him, least the saluation that he hath purchased, should slip away from vs. For as there are alleaged three witnesses in heauen, the Father, the Word, and the Spirit, so are there also three in the earth, Water, Blood, and the Spirit. And not without cause is the testimonie of the Spirit twise repeated, which we feele to be engrauen in our hearts in steed of a seale: whereby commeth to passe, that it sealeth the washing and sacrifice of Christ. After which meaning *Peter* also saieth, that the faithfull are chosen in sanctification of the Spirit vnto obedience and sprinkling of the blood of Christ. By which words he telleth vs, that to the intent the shedding of that holy blood should not become void, our soules are cleansed with it by the secret watering of the holy

Eph. 4. 15. Rom. 8. 29. Rom. 11. 17. Gal. 3. 16.

1. Iohn 5. 7.

1. Pet. 1. 2.

holy Spirit. According whereunto *Paul* alſo ſpeaking of cleanſing and iuſtification, ſaith, that we are made partakers of them both in the name of Ieſus Chriſt and the Spirit of our God. Finally, this is the ſumme, that the holy ſpirit is the bond wherewith Chriſt effectually bindeth vs vnto him. For proofe whereof alſo doe ſerue all that we haue taught in the laſt booke before this, concerning his annointing.

2 But that this, being a matter eſpecially worthie to be knowen, may be made more certainly euident, we muſt hold this in mind, that Chriſt came furniſhed with the holy Spirit after a certaine peculiar maner, to the end that he might ſeuer vs from the world, and gather vs together into the hope of an eternall inheritance. For this cauſe he is called the Spirit of ſanctification, becauſe he doth not onely quicken and nouriſh vs with that generall power which appeareth as well in mankind as in all other liuing creatures, but alſo is in vs the roote and ſeed of heauenly life. Therfore the Prophets doe principally commend the kingdome of Chriſt by this title of prerogatiue, that then ſhould flouriſh more plentifull aboundance of the ſpirit. And notable aboue all the reſt is that place of *Ioel*: In that day I will powre of my Spirit vpō all fleſh. For though the Prophet there ſeeme to reſtraine the gifts of the Spirit to the office of a prophecying, yet vnder a figure he meaneth, that God by the inlightening of his ſpirit will make thoſe his ſchollers which before were vnskilfull & void of all heauenly doctrine. Now foraſmuch as God the Father doth for his Sonnes ſake giue vs his holy Spirit, and yet hath left with him the whole fulneſſe thereof, to the end that he ſhould be a miniſter and diſtributer of his liberalitie: he is ſometime called the Spirit of the Father, and ſometime the Spirit of the Sonne. Yeare not (ſaith *Paul*) in the fleſh, but in the Spirit, for the Spirit of God dwelleth in you. But if any haue not the Spirit of Chriſt, he is not his. And hereupon he putteth vs in hope of full renuing, for that he which raiſed vp Chriſt from the dead, ſhall quicken our mortall bodies, becauſe of his Spirit dwelling in vs. For it is no abſurditie, that to the Father he aſcribed the praiſe of his owne gifts, wherof he is the authour: and yet that the ſame be aſcribed to Chriſt, with whom the gifts of the ſpirit are left, that he may giue them to thoſe that be his. Therefore he calleth all them that thirſt, to come to him to drinke. And *Paul* teacheth that the Spirit is diſtributed to euery one, according to the meaſure of the gift of Chriſt. And it is to be knowen, that he is called the Spirit of Chriſt, not onely in reſpect that the eternall Word of God is with the ſame Spirit ioyned with the Father, but alſo according to his perſon of Mediator, becauſe if he had not had that power, he had come to vs in vaine. After which meaning he is called the ſecond *Adam* giuen from heauen to be a quickning Spirit: wherby *Paul* compareth the ſingular life that the Sonne of God breatheth into them that be his that they may be all one with him, with the naturall life that is alſo common to the reprobate. Likewiſe where he wiſheth to the faithfull the fauour of Chriſt and the loue of God, he ioyned withall the common partaking of the Spirit, without which no man can taſte neither of the fatherly fauour of God, nor of the bountifulneſſe of Chriſt. As alſo he ſaith in another place: The loue of God is powred out into our harts by the holy Spirit that is giuen vs.

The ſpirit being Chriſtes after a peculiar maner both to haue and to beſtowe, is by proprietie his in fulneſſe, and in meaſure ours by gift.

Ioel 2.28.

Rom.8.9.

Rom.8.11.

Iohn.7.37.
Eph.4.7.

1.Cor.15.45.

Rom.5.5.

3 And heere it ſhall be profitable to note, with what titles the Scripture ſetteth out the holy Spirit, where it intreateth of beginning and whole reſtoring of our ſaluation. Firſt, he is called the Spirit of adoption, becauſe he is a witneſſe vnto vs of the free good will of God, wherewith God the Father hath embraced vs in his beloued onely begotten Sonne, that he might be a Father vnto vs, and doth encourage vs to pray boldly, yea and doth miniſter vs words to cry without feare, *Abba*, Father: by the ſame reaſon he is called the earneſt pledge, and ſeale of our inheritance, becauſe he ſo giueth life from heauen to vs wandring in the world, and being like to dead men, that we may be aſſured that our ſoule is in ſafegard vnder the faithfull keeping of God, for which cauſe he is alſo called life, by reaſon of righteouſneſſe. And foraſmuch as by his ſecret watering he maketh vs fruitefull to bring forth the buds of righteouſneſſe, he is oftentimes called water as in *Eſay*: All ye that thirſt come to the waters. Againe: I will poure out my Spirit vpon the thirſtie, and floods vpon the dry land: wherewith agreeth that ſaying of Chriſt, which I did euen now alleage: If any thirſt let him come to me. Albeit ſometime he is ſo called, by reaſon of his power to purge & clenſe, as in *Ezechiel*, where the Lord promiſeth cleane waters wherewith he will waſh his people from filthineſſe. And foraſ-

The titles which Scripture giueth the Spirit, teach that without it Chriſt is altogether dead & vnprofitable vnto vs.

Gal.4.6.
2.Cor.1.21.

Rom.8.10.

Eſa.55.1.
Eſa.44.3.
Iohn 7.17.

Ezec.36.25.

much as he restoreth and nourisheth into liuely quicknes, them vpon whom he hath powred the liquor of his grace, he is therfore called by the name of oyle & anointment.
1.Iohn 2.20. Luk.3.16. Iohn 4.14. Act.1.21. Againe, because in cõtinually seething out & burning vp the vices of our lust, he setteth our harts on fire with the loue of God & zeale of godlines, he is also for this effect worthily called fire. Finally, he is described vnto vs as a fountaine, frõ whence do flow vnto vs all heauẽly riches, or the hand of God, wherewith he vseth his power: because by the breath of his power he so breatheth diuine life into vs, that we are not now stirred by our selues, but ruled by his stirring & mooving: so that if there be any good things in vs, they be the fruits of his grace: but our own gifts without him, be darknes of minde, and peruersenes of hart. This point is set out plainly enough, that till our minds be bent vpõ the holy Ghost, Christ lieth in a maner idle, because we coldly espie him without vs, yea and farre away frõ vs. But we know that he profiteth none other but them whose
Ephe.4.15. Rom 8.29. Gal.3.27. Ephe.5.30. head he is, & the first begotten among brethren, & thẽ which haue put on Him. This conioyning onely maketh that, as concerning vs, he is come not vnprofitably with the name of Sauiour. And for proofe hereof serueth that holie mariage, whereby we are made flesh of his flesh and bones of his bones, yea & all one with him. But by the Spirit onely he maketh himselfe one with vs: by the grace and power of the same spirit we are made his members, so that he conteineth vs vnder him, and we againe possesse him.

It is the spirit which worketh faith in our hearts. Iohn 1.13. 4 But forasmuch as faith is his principall worke, to it are for the most part referred all those things that we commonly finde spoken to expresse his force and working: because he bringeth vs into the gospell by nothing but by faith: as *Iohn Baptist* teacheth, that this prerogatiue is giuen to them that beleeue in Christ, that they be the children of God which are borne not of flesh and bloud, but of God: where setting God against flesh and bloud, he affirmeth it to be a supernaturall gift that they receiue Christ by faith, who otherwise should remaine subiect to their owne infidelitie. Like whereunto
Mat.16.17. is that answere of Christ: Flesh and bloud hath not reuealed it to thee, but my Father which is in heauen. These things I do now but shortly touch, because I haue alreadie intreated of them at large. And like also is that saying of *Paul*, that the *Ephesians* were sealed vp with the holy spirit of promise. For *Paul* sheweth that he is an inward teacher,
Ephe.1.13. by whose working the promise of saluation pearceth into our minds, which otherwise should but beate the aire or our eares. Likewise, when he saith, that the *Thessalonians*
2.Thes.2.13. were chosen of God in the sanctification of the Spirit and beleeuing of the truth: by which ioining of them together, he briefely admonisheth that faith it selfe proceedeth
1.Iohn 13.24. & 4. Iohn 14.17. from nothing else but from the holie Spirit: which thing *Iohn* setteth out more plainely, saying: We know that there abideth in vs of the spirit which he hath giuen vs. Againe, by this we know that we dwell in him, and he in vs, because he hath giuen vs of his spirit. Therefore Christ promised to his Disciples the spirit of truth which the world cannot receiue, that they might be able to receiue the heauenly wisedome. And he assigneth to the same spirit this proper office, to put them in minde of those things that he had taught them by mouth. Because in vaine should the light shew it selfe to the blinde, vnlesse the same spirit of vnderstanding should open the eies of their minde: so as a man may rightly call the holy spirit the key by which the treasures of the heauenly kingdome are opened vnto vs: and may call his enlightening the eyesight of our minde to
2.Cor.3.6. see. Therefore doth S. *Paul* so much commend the ministerie of the spirit: because teachers should crie without profiting, vnlesse Christ himselfe the inward master should
Luk.3.16. draw them with his spirit that are giuen him by his Father. Therefore as we haue said, that perfect saluation is found in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holy spirit and fire, lightning vs into the faith of his Gospell, and so new begetting vs, that we may be new creatures: and purging vs from vnholie filthinesse, doth dedicate vs to be holy temples to God.

THE SECOND CHAPTER.

Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.

The obiect of faith is not barely God, as the schoole-

BVt all these things shal be easie to vnderstand, when there is shewed a plaine definition of faith, that the Readers may know the force and nature thereof. But first it is conuenient to call to minde againe these things that haue been alreadie spoken, that sith God

God doth appoint vs by his law what we ought to doe, if we fall in any point thereof, the ſame terrible iudgement of eternall death that he pronounceth doth reſt vpon vs. Againe, that foraſmuch as it is not onely hard but altogether aboue our ſtrength and beyond all our power to fulfill the law if we only behold our ſelues, and weigh what eſtate is worthie for our deſeruings, there is no good hope left, but we lie caſt away from God vnder eternall deſtruction. Thirdly, this hath been declared, that there is but one meane of deliuerance to draw vs out of ſo wretched calamitie: wherein appeareth Chriſt the Redeemer, by whoſe hand it pleaſed the heauenly Father, hauing mercy vpon vs of his infinite goodneſſe and clemencie, to ſuccour vs, ſo that we with ſound faith embrace this mercie, and with conſtant hope reſt vpon it. But now it is conuenient for vs to weigh this, what maner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter vpon the poſſeſſion of the heauenly kingdome, foraſmuch as it is certaine that not euery opinion nor yet euery perſwaſion is ſufficient to bring to paſſe ſo great a thing. And with ſo much the more care and ſtudy muſt we looke about for, and ſearch out the naturall propertie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, conceiueth no higher thing, but a certaine common aſſent to the hiſtorie of the Goſpell. Yea, when they diſpute of Faith in the Schooles, in barely calling God the obiect of faith, they doe nothing but (as we haue ſaid in another place) by vaine ſpeculation rather draw wretched ſoules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can attaine to, it behoooueth of neceſſitie that Chriſt become meane betweene vs and it. For which cauſe he calleth himſelfe the light of the world: and in another place, The way, the truth, and the life, becauſe no man commeth to the Father (which is the fountaine of life) but by him: becauſe he onely knoweth the Father, and by him the faithfull to whom it pleaſeth him to diſcloſe him. According to this reaſon *Paul* affirmeth, that he accounteth nothing excellent to be knowen, but Chriſt: and in the xx. Chapter of the *Acts* he ſaith, that he preached faith in Chriſt, &c. And in another place he bringeth in Chriſt ſpeaking after this maner, I will ſend thee among the *Gentiles* that they may receiue forgiueneſſe of ſinnes, and portion among holy ones, by the faith which is in me. And *Paul* teſtifieth, that the glory of God is in his perſon viſible vnto vs: or (which is all one in effect) that the enlightening of the knowledge of Gods glory ſhineth in his face. It is true indeede that faith hath reſpect onely to the one God, but this alſo is to be added, that it acknowledge him whō he hath ſent, euen Ieſus Chriſt. Becauſe God himſelfe ſhould haue lien ſecret & hidden far from vs, vnleſſe the brightneſſe of Chriſt did caſt his beames vpon vs. For this entent the Father left all that he had with his onely begotten ſonne, euen by the communicating of good things with him to expreſſe the true image of his glory. For as it is ſaid, that we muſt be drawen to the ſpirit that we may be ſtirred to ſeeke Chriſt, ſo againe we ought to be admoniſhed, that the inuiſible Father is nowhere elſe to be ſought but in this image. Of which matter *Auguſtine* ſpeaketh excellently well, which entreating of the marke that faith ſhould ſhoote at, ſaith that we muſt know whether we muſt goe and which way: and then by and by after he gathereth that the ſafeſt way againſt all errors is that he is both God and man. For it is God to whom we goe, and man by whom we goe: and both theſe are found no where but in Chriſt. Neither doth *Paul* when he ſpeaketh of faith in God, meane to ouerthrow that which he ſo oft repeateth of faith that hath her whole ſtay vpon Chriſt. And *Peter* doth moſt fitly ioyne them both together, ſaying that by him we beleeue in God.

men coldly diſpute, but God diſplaying himſelfe in Chriſt.

1. Tim. 6. 16.

Iohn 8. 12.
Iohn 14. 6.
Luk. 10. 12.

1. Cor. 2.
Act. 20. 17.
2. Cor. 4. 6.

Lib. 11. de ciuit. Dei cap. 2.

1. Pet. 1. 21.

2 Therefore this euill, euen as innumerable other, is to be imputed to the Schoolemen, which haue hidden Chriſt as it were with a veile drawen before him, to the beholding of whom vnleſſe we be directly bent, we ſhall alway wander in many vncertaine mazes. But beſide this that with their darke definition they doe deface and in a maner bring to naught the whole force of faith, they haue forged a deuiſe of vnexpreſſed Faith, with which name they garniſhing their moſt groſſe ignorance doe with great hurt deceiue the ſilly people, yea (to ſay truely and plainly as the thing is in deede) this deuiſe doth not onely bury but vtterly deſtroy the true Faith. Is this to beleeue, to vnderſtand nothing, ſo that thou obediently ſubmit the ſenſe to the Church?

Faith is no infolded or vnexpreſſed knowledge.

Faith ſtandeth not in ignorance but in knowledge, and that not onely of God, but of the will of God. For neither doe we obtaine ſaluation by this that we either are readie to embrace for true whatſoeuer the Church appointeth, or that we doe commit to it all the office of ſearching and knowing: but when we acknowledge God merciful be a to father to vs by the reconciliation made by Chriſt, and that Chriſt is giuen vs vnto righteouſneſſe, ſanctification, and life. By this knowledge, I ſay, not by ſubmitting of our ſenſe, we attaine an entry into the kingdome of heauen. For when the Apoſtle ſaith, that with the hart we beleeue to righteouſneſſe, and with the mouth confeſſion is made to ſaluation, hee ſheweth that it is not enough, if a man vnexpreſſedly beleeue that which hee vnderſtandeth not, nor ſeeketh to learne: but he requireth an expreſſed acknowledging of Gods goodneſſe, in which conſiſteth our righteouſneſſe.

Rom. 10. 10.

3 In deede I denie not (ſuch is the ignorance wherewith we are compaſſed) that there now be and hereafter ſhall be many things wrapped and hidden from vs, till hauing put off the burden of our fleſh we come neerer to the preſence of God: in which very things that be hidden from vs, nothing is more profitable than to ſuſpend our iudgement, but to ſtay our minde in determined purpoſe to keepe vnitie with the Church. But vnder this colour to intitle ignorance tempered with humilitie by the name of faith, is a great abſurditie. For faith lieth in the knowledge of God and of Chriſt, not in reuerence of the Church. And we ſee what a maze they haue framed with this their hidden implication, that any thing whatſoeuer it be without any choiſe, ſo that it be thruſt in vnder title of the Church, is greedily receiued of the ignorant as it were an oracle, yea ſometime alſo moſt monſtrous errors. Which vnaduiſed lightneſſe of beliefe, whereas it is a moſt certaine downefall to ruine, is yet excuſed by them, for that it beleeueth nothing determinately, but with this condition adioyned, If the faith of the Church be ſuch. So doe they faigne, that trueth is holden in error, light in blindneſſe, true knowledge in ignorance. But becauſe we will not tary long in confuting them, we doe onely warne the Readers to compare their doctrine with ours. For the very plainneſſe of the trueth it ſelfe will of it ſelfe miniſter a confutation ready enough. For this is not the queſtion among them, whether faith be yet wrapped with many remnants of ignorance, but they definitiuely ſay that they beleeue aright, which ſtand amazed in their ignorance, yea and doe flatter themſelues therein, ſo that they do agree to the authoritie and iudgement of the Church, concerning things vnknowen. As though the Scripture did not euery where teach, that with faith is ioyned knowledge.

Simple men abuſed when they are made beleeue it is faith indeterminately to hold what the Church holdeth, without further ſeking what we haue by Chriſt at the hands of God and how.
Iohn 17. 3.

4 But we doe grant, that ſo long as we wander from home in this world, our faith is not fully expreſſed, not onely becauſe many things are yet hidden from vs, but becauſe being compaſſed with many miſts of errors, we attaine not all things. For the higheſt wiſedome of the moſt perfect is this, to profit more and proceed on further forward with gentle willingneſſe to learne. Therefore *Paul* exhorteth the faithfull, if vpon any thing they differ one from another, to abide for reuelation. And truely experience teacheth, that till we be vnclothed of our fleſh, we attaine to know leſſe than were to be wiſhed, and daily in reading we light vpon many darke places which doe conuince vs of ignorance. And with this bridle God holdeth vs in modeſtie, aſſigning to euery one a meaſure of faith, that euen the very beſt teacher may be ready to learne. And notable examples of this vnexpreſſed faith, we may marke in the Diſciples of Chriſt, before that they had obtained to be fully enlightned. We ſee, how they hardly taſted the very firſt introductions, how they did ſticke euen in the ſmalleſt points, how they hanging at the mouth of their maſter did not yet much proceede, yea when at the womens information they ran to the graue, the reſurrection of their maſter was like a dreame vnto them. Sith Chriſt did before beare witneſſe of their faith, we may not ſay that they were vtterly without faith: but rather if they had not beene perſwaded that Chriſt ſhould riſe againe, all care of him would haue periſhed in them. For it was not ſuperſtition that did draw the women to embalme with ſpices the corpes of a dead man of whom there was no hope of life: but although they beleeued his words whom they knew to be a ſpeaker of trueth, yet the groſneſſe of that ſtill poſſeſſed their mindes ſo wrapped their faith in darkneſſe, that they were in a maner amaſed at it. Whereupon it is ſaid, that they then at the laſt beleued when they had by triall of the thing

Our Faith as long as we liue is vnexpreſſed, if vnexpreſſed faith be taken for faith mingled with ignorance, of that which ſhould expreſly be knowen and beleeued.
Phil. 3. 15.

thing it selfe prooued the truth of the words of Christ, not that they then began to beleeue, but because the seede of hidden faith which was as it were dead in their heartes, then receiuing liuelinesse, did spring vp. There was therefore a true Faith in them, but an vnexpressed faith, because they reuerently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the Author of their saluation: Finally, they beleeued that he came from heauen, by the grace of his Father to gather his Disciples to heauen. And we neede not to seeke any more familiar proofe hereof than this, that in all things alway vnbeleefe is mingled with Faith.

5 We may also call it an vnexpressed Faith, which yet indeed is nothing but a preparation of Faith. The Euangelists doe rehearse that many beleeued, which onely being rauished to admiration with miracles, proceeded no further but that Christ was the *Messias* which had beene promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiection willingly to submit themselues to Christ, bearing the name of Faith where it was in deede but the beginning of Faith. So the courtier that beleeued Christs promise, concerning the healing of his sonne when he came home, as the Euangelist testifieth beleeued againe: because he receiued as an oracle that which he heard of the mouth of Christ, and then submitted himself to his authoritie to receiue his doctrine. Albeit it is to be knowen, that he was so tractable and ready to learne, that yet in the first place the word of the beleeuing signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professed to be the schollers of Christ. A like example doth *Iohn* set forth in the *Samaritans*, which so beleeued the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleeue not because of thy report but we haue heard him, and we know that he is the Sauiour of the world. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithful, in deede not properly, but in this respect, that God of his tender kindnesse vouchsafeth to graunt so great honour to that godly affection. But this willingnesse to learne, with a desire to proceede further, differeth far from that grosse ignorance, wherein they lie dull that are content with the vnexpressed faith, such as the Papists haue imagined. For if *Paul* seuerely condemneth them which alway learning, yet neuer come to the knowledge of truth, how much more grieuous reproch doe they deserue that of purpose studie to know nothing?

When we begin by Faith to know somewhat, & haue a desire to learne more, this may be termed an vnexpressed Faith.

Iohn 4.3.

Iohn 4.

2. Tim. 3.7.

6 This therefore is the true knowledge of Christ, if we receiue him such as he is offered of his father, that is to say, clothed with his Gospell. For as he is appointed to be the marke of our faith, so we cannot goe the right way to him, but by the Gospell, going before to guide vs. And truly there are opened to vs the treasures of grace, which being shut vp, Christ should litle profit vs. So *Paul* ioyneth faith an vnseparable companion to doctrine, where he saith: Ye haue not so learned Christ, for ye haue beene taught what is the trueth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath beene so much taught by *Moses* and the Prophets, as sufficed to the edification of faith, but because there hath beene deliuered in the Gospell a fuller opening of faith, therefore it is worthily called of *Paul*, the doctrine of faith. For which cause also he saith in another place, that by the comming of faith the law is taken away, meaning by this word faith, the new and vnaccustomed maner of teaching, whereby Christ since he appeared our Schoolemaster, hath more plainely set foorth the mercie of his Father, and more certeinly testified of our saluation. Albeit it shall be the more easie and more conuenient order, if we descend by degrees from the generalitie to the specialtie. First we must be put in mind that there is a generall relation of faith to the Worde, and that faith can no more be seuered from the Worde, than the Sunne beames from the Sunne from whome they proceede. Therefore in *Esay* God crieth out: Heare me and your soule shall liue. And that the same is the fountaine of Faith, *Iohn* sheweth in these wordes: These things are written that ye may beleeue: And the Prophet meaning to exhort the people to beliefe, saith: This day if ye shall heare his voice. And to heare is commonly taken for to Beliue. Moreouer God doth not without cause in *Esay* set this marke of difference betweene the children of the Church and strangers, that he will instruct them all, that they may be taught of him.

Faith beholdeth Christ but in no other glasse than the Gospell.

Ephe. 4.20.

Rom. 10.4.

Esay 55.3.

Iohn 10.13.

Psal. 95.8.

For it it were a benefite vniuerſall to all, why ſhould he direct his words to a fewe? Wherewith agreeth this that the Euangeliſts doe commonly vſe the wordes Faithfull and Diſciples, as ſeuerall words expreſſing one thing, and ſpecially *Luke* very oft in the Actes of the Apoſtles. Yea and he ſtretcheth that name euen to a woman in the ninth Chapter of the Actes. Wherefore if faith doe ſwarue neuer ſo little from this marke, to which it ought to be directly leuelled, it keepeth not her owne nature, but becommeth an vncertaine lightneſſe of beleefe and wandring errour of minde. The ſame Word is the foundation wherewith faith is vpholden and ſuſtained, from which if it ſwarue, it falleth downe. Therefore take away the Word, and then there ſhall remaine no faith. We doe not here diſpute whether the miniſtery of man be neceſſarie to ſowe the Word of God that faith may be conceiued thereby, which queſtion we will elſewhere intreat of: but we ſay that the Word it ſelfe, howſoeuer it be conueyed to vs, is like a mirrour when faith may behold God. Whether God doth therin vſe the ſeruice of man, or work it by his own only power, yet he doth alway ſhew himſelfe by his Word to thoſe, whō his will is to draw vnto him: Whereupon *Paul* defineth faith to be an obedience that is giuen to the Goſpell *Rom.* 1. And in another place he praiſeth the obedience of faith in the *Philippians*. For this is not the onely purpoſe in the vnderſtanding of faith, that we know that there is a God, but this alſo, yea this chiefly, that we vnderſtand what will he beareth vs. For it not ſo much behoueth vs to know what he is in himſelfe, but what a one he will be to vs. Now therefore we are come to this point, that faith is a knowledge of the will of God, perceiued by the Word. And the foundation hereof is a fore-conceiued perſwaſion of the truth of God. Of the aſſuredneſſe whereof ſo long as thy minde ſhall diſpute with it ſelfe, the Word ſhall be but of doubtfull and weake credite, yea rather no credite at all. But alſo it ſufficeth not to beleeue that God is a true ſpeaker, which can neither deceiue nor lie, vnleſſe thou further hold this for vndoubtedly determined, that whatſoeuer proceedeth from him, is the ſacred and inuiolable truth.

Act. 6. 1. & 9. & 26. & 11. 26. & 13. & 14.

Rom. 1. 5. Phil. 2. 17.

The true and full definition of Faith.

7 But becauſe not at euery word of God mans heart is raiſed vp to faith, we muſt yet further ſearch what this faith in the word hath properly reſpect vnto. It was the ſaying of God to *Adam*: Thou ſhalt die the death. It was the ſaying of God to *Cain*: The blood of thy brother crieth to me out of the earth. Yet theſe are ſuch ſayings as of them ſelues can doe nothing but ſhake faith, ſo much leſſe are they able to ſtabliſh faith. We denie not in the meane ſeaſon that it is the office of faith to agree to the truth of God, how oft ſoeuer, whatſoeuer, and in what ſort ſoeuer it ſpeaketh: but now our queſtion is onely, what faith findeth in the word of the Lord to leane and reſt vpon. When our conſcience beholdeth onely indignation and vengeance, how can it but tremble and quake for feare? And how ſhould it but flee God, of whom it is afraide? But faith ought to ſeeke God, and not to flee from him. It is plaine therefore, that we haue not yet a full definition of faith, becauſe it is not to be accounted for faith to know the will of God, of what ſort ſoeuer it be: But what if in the place of will, whereof many times the meſſage is ſorrowfull and the declaration dreadfull, we put kindneſſe or mercie? Truely ſo we ſhall come neerer to the nature of faith. For we are then allured to ſeeke God, after that we haue learned that ſaluation is laid vp in ſtore with him for vs: Which thing is confirmed vnto vs, when he declareth that he hath care and loue of vs. Therefore there needeth a promiſe of grace, whereby he may teſtifie that he is our mercifull Father, for that otherwiſe we cannot approch vnto him, and vpon that alone the heart of man may ſafely reſt. For this reaſon commonly in the Pſalmes theſe two things Mercie and Truth doe cleaue together, becauſe neither ſhould it any thing profit vs to know that God is true, vnleſſe he did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnleſſe he did with his owne mouth offer it. I haue reported thy truth and thy ſaluation, I haue not hidden thy goodneſſe and thy truth. Thy goodneſſe and thy truth keepe me. In another place: Thy mercie to the heauens, thy truth euen to the cloudes. Againe: All the waies of the Lord are mercie and truth, to them that keepe his couenant. Againe, His mercie is multiplied vpon vs, and the truth of the Lord abideth for euer. Againe: I will ſing to thy name vpon thy mercie and truth. I omit that which is in the Prophets to the ſame

Gen. 2. 17. & 4. 10.

Pſal. 40. 11. Pſal. 25. 10. Pſal. 36. 6. Pſal. 107. Pſal. 138.

same meaning, that God is mercifull and faithfull in his promises. For we shall rashly determine that God is mercifull vnto vs, vnlesse himselfe doe testifie of himselfe, and preuent vs with his calling, least his will should be doubtfull and vnknowen. But we haue alreadie seene, that Christ is the onely pledge of his loue, without whom on euery side appeare the tokens of hatred and wrath. Now for asmuch as the knowledge of Gods goodnesse shall not much preuaile, vnlesse he make vs to rest in it, therefore such an vnderstanding is to be banished as is mingled with doubting, and doth not soundly agree in it selfe, but as it were, disputeth with it selfe. But mans wit, as it is blind and darkned, is farre from atteining and climbing vp to perceiue the very will of God: and also the hart of man, as it wauereth with perpetuall doubting, is far from resting assured in that perswasion. Therefore it behoooueth both that our wit be lightned, and our heart strengthened by some other meane, that the word of God may be of full credite with vs. Now we shall haue a perfect definition of faith, if we say, that it is a stedfast and assured knowledge of Gods kindnes toward vs, which being grounded vpon the truth of the free promise in Christ, is both reuealed to our minds, and sealed in our hearts by the holy Ghost.

Against the distinction of Faith vnformed, & Faith formed by accesse of a godly affection added vnto assent.

8 But before I proceede any further, it shall be necessarie that I make some preambles to dissolue certaine doubts that otherwise might make some stop to the Readers. And first I must confute that distinction that flyeth about in the Schooles, betweene faith formed and vnformed. For they imagine that such as are touched with no feare of God, with no feeling of godlinesse, doe beleeue all that is necessary to saluation. As though the holy Ghost in lightning our harts vnto faith, were not a witnesse to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they giue the name of faith to such perswasion voide of the feare of God. We neede to striue no further with their definition, but simply to rehearse the nature of faith, such as it is declared by the word of God. Whereby shall plainly appeare how vnskilfully and foolishly they rather make a noise than speake of it. I haue already touched part, the rest I will adde hereafter as place shall serue. At this present I say that there cannot be imagined a greater absurditie, than this inuention of theirs. They will haue faith to be an assent, whereby euery despiser of God may receiue that which is vttered out of the Scripture. But first they should haue seene whether euery man of his own power doe bring faith to himselfe, or whether the holy Ghost be by it a witnesse of adoption. Therefore they doe childishly play the fooles, in demaunding whether faith which a qualitie added doth forme, be the same faith or an other and a new faith. Whereby appeareth certainely, that in so babbling they neuer thought of the singular gift of the holy Ghost. For the beginning of beleeuing doth alreadie containe in it the reconciliation, whereby man approcheth to God. But if they did weigh that saying of *Paul*. With the hart is beleeued to righteousnesse, they would cease to faigne that same cold qualitie. If we had but this one reason, it should be sufficient to ende this contention: that the very same assent (as I haue alreadie touched, and will againe more largely repeate) is rather of the hart than of the braine, rather of affection than of vnderstanding. For which cause it is called the obedience of Faith, which is such as the Lord preferreth no kind of obedience aboue it: and that woorthily, for as much as nothing is more precious to him than his truth, which as *Iohn* the Baptist witnesseth, the beleeuers doe as it were subscribe and seale vnto. Sith the matter is not doubtfull we doe in one word determinately say, that they speake fondly when they say that Faith is formed by adding of godly affection vnto assent: whereas assent it selfe, at least such assent as is declared in the Scriptures, consisteth of godly affection. But yet there is another plainer argument that offereth it selfe to be alleaged. For whereas Faith imbraceth Christ as he is offered vs of the Father: and Christ is offered not onely for righteousnesse, forgiuenesse of sinnes and peace, but also for sanctification, and a fountaine of liuing water: without doubt no man can euer truely know him, vnlesse he doe therewithall receiue the sanctification of the Spirit. Or, if any man desire to haue it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ cannot be knowen but with sanctification of his Spirit: therefore it followeth, that faith can by no meane be seuered from godly affection.

Rom 10.10.

Rom. 1.5.

Iohn. 3.33.

9 Whereas

S. Paules words abused for the maintenance of vnformed faith. 1. Cor. 12. 10.

9 Whereas they are woont to lay this against vs, that *Paul* saith: If a man haue all Faith, so that he remooue mountaines, if he haue not charitie, he is nothing: whereby they would deforme Faith, in spoyling it of Charitie: they consider not what the Apostle in that place meaneth by Faith. For when in the Chapter next before, it he had spoken of the diuers gifts of the holy Ghost, among the which he had reckoned the diuers kindes of languages, power and prophecie, and had exhorted the *Corinthians* to follow the best of these gifts, that is to say, such gifts whereby more profite and commoditie might come to the whole body of the Church: he straightway said further, that he would shew them yet a more excellent way. That all such giftes, how excellent soeuer they be of themselues, yet are they nothing to be esteemed, vnlesse they serue Charitie. For they were giuen to the edifying of the Church, and vnlesse they be applied thereunto, they loose their grace. For proofe of this he particularly rehearseth them repeating the selfe same gifts that he had spoken of before, but in other names. And he vseth the words Powers and Faith, for all one thing, that is for the power to doe miracles. Sith therefore this, whether yee call it Power or faith, is a particular gift of God, which euery vngodly man may both haue and abuse, as the gift of tongues, as prophecie and other gifts of grace: it is no maruell if it be seuered from Charitie. But all the errour of these men standeth in this, that where this word Faith, hath diuers significations, they not considering the diuersitie of the thing signified, dispute as though it were taken for one thing in all places alike. The place of *Iames* which they alleage for maintenance of the same errour, shall be elsewhere discussed. But although for teachings sake, when we meane to shew what maner of knowledge of God there is in the wicked, we grant that there are diuers sorts of Faith: yet we acknowledge and speake of but one Faith of the godly, as the Scripture teacheth. Many in deede doe beleeue that there is a God, they thinke that the historie of the Gospell and other parts of the Scripture are true (as commonly we are woont to iudge of such things, as either are reported being done long agoe, or such as we our selues haue beene present at and seene.) There be also some that goe further, for both they beleeue the word of God to be a most assured oracle, and they doe not altogither despise his Commandements, and they somewhat after a sort are mooued with his threatnings and promises. It is indeede testified that such haue Faith: but that is spoken out by abuse, because they doe not with open vngodlinesse fight against the word of God, or refuse or despise it: but rather pretend a certaine shew of obedience.

A kind of faith said to be in the who notwithstanding are no true beleeuers. Act. 8. 13. & 18.

10 But this image or shadow of Faith, as it is of no value, so it is not worthie of the name of faith. From the sound truth whereof how farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is said, that *Simon Magus* beleeued, which yet within a little after bewrayed his owne vnbeliefe. And whereas it is said that he beleeued, we doe not vnderstand it as some doe, that he faigned a beleefe when he had none in his heart: but we rather thinke that being ouercome with the maiestie of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the Author of life and saluation, that he willingly professed himselfe to be one of his. After the same maner it is said in the Gospell of *Luke*, that they beleeue for a time, in whom the seede of the word is choaked vp before it bring foorth fruite, or before it take any roote at all, it by and by withereth away and perisheth: we doubt not that such delited with a certaine taste of the word doe greedily receiue it, and begin to feele the diuine force of it: so farre that with deceitfull counterfaiting of faith, they beguile not only other mens eies, but also their own minds. For they perswade themselues, that that reuerence which they shew to the word of God, is most true godlinesse, because they thinke that there is no vngodlinesse but manifest and confessed reproch or contempt of his word. But what maner of assent soeuer that be, it pearceth no to the very heart to remaine there stablished: and though sometime it seemeth to haue taken rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanitie, is full of so many hiding holes of lying, is couered with so guilefull hypocrisie, that it oft deceiueth himselfe. But let them that glory in such shadowes of faith vnderstand, that therein they are no better than the Diuell. But that first sort of men are farre woorse than the Diuell, which

Luk. 8. 7. & 13.

which doe ſenſeleſly heare and vnderſtand thoſe things, for knowledge whereof the Diuels do tremble. And the other are in this point equall with the diuel that the feeling ſuch as it is wherewith they are touched, turneth onely to terrour and diſcouragement. Iac.2.19.

11 I know that ſome thinke it hard, that we aſſigne faith to the reprobate, whereas *Paul* affirmeth faith to be the fruit of election. Which doubt yet is eaſily diſſolued: for though none receiue the light of faith, nor doe truely feele the effectuall working of the Goſpell, but they that are foreordained to ſaluation: yet experience ſheweth that the reprobate are ſometime mooued with the ſame feeling that the elect are, ſo that in their owne iudgement they nothing differ from the elect. Wherefore it is no abſurditie, that the Apoſtle aſcribeth to them the taſte of the heauenly gifts, that Chriſt aſcribeth to them a faith for a time: not that they ſoundly perceiue the ſpirituall force of grace and aſſured light of faith: but becauſe the Lord, the more to condemne them and make them inexcuſable, conueyeth himſelfe into their mindes ſo farre foorth, as his goodneſſe may be taſted without the ſpirit of adoption. If any obiect, that then there remaineth nothing more to the faithfull whereby to proue certainely their adoption: I anſwere that though there be a great likeneſſe and affinitie betweene the elect of God and them that are endued with a falling faith for a time, yet there liueth in the elect onely that affiance which *Paul* ſpeaketh of, that they cry with full mouth, *Abba*, Father. Therefore as God doth regenerate onely the elect with incorruptible ſeede for euer, ſo that the ſeede of life planted in their hearts neuer periſheth: ſo ſoundly doth he ſeale in them the grace of his adoption, that it may be ſtable and ſure. But this withſtandeth not but that that other inferiour working of the Spirit may haue his courſe, euen in the reprobate. In the meane ſeaſon the faithfull are taught, carefully and humbly to examine themſelues, leaſt in ſteede of aſſuredneſſe of faith, doe creepe in careleſſe confidence of the fleſh. Beſide that, the reprobate doe neuer conceiue but a confuſed feeling of grace, ſo that they rather take hold of the ſhadow than of the ſound bodie, becauſe the holy ſpirit doth properly ſeale the remiſſion of ſinnes in the elect onely, ſo that they apply it by ſpeciall faith to their vſe. But yet it is truely ſaid, that the reprobate beleeue God to be merciſull vnto them, becauſe they receiue the gift of reconciliation, although confuſedly & not plainely enough: not that they are partakers of the ſelfe ſame faith or regeneration with the children of God, but becauſe they ſeeme to haue as well as they, the ſame beginning of Faith, vnder a cloke of hypocriſie. And I deny not, that God doth ſo farre giue light vnto their mindes, that they acknowledge his grace, but he maketh that ſame feeling ſo different from the peculiar teſtimonie which he giueth to his elect, that they neuer come to the ſound effect and fruition thereof. For he doth not therefore ſhew himſelfe merciſull vnto them, for that he hauing truely deliuered them from death, doth receiue them to his ſafegard, but onely he diſcloſeth to them a preſent mercy. But he vouchſafeth to graunt to the onely elect the liuely roote of Faith, ſo that they continue to the ende. So is that obiection anſwered, if God doe truely ſhew his grace, that the ſame remaineth perpetually ſtabliſhed, for that there is no cauſe to the contrary, but that God may enlighten ſome with a preſent feeling of his grace, which afterward vaniſheth away.

The difference betweene the faith of Gods elect and reprobates.
2.Theſſ.1.4.
Heb.6.

12 Alſo though Faith be a knowledge of Gods kindneſſe toward vs, and an aſſured perſwaſion of the truth thereof: yet it is no maruell that the feeling of Gods loue in temporall things doth vaniſh away: which although it haue an affinitie with faith, yet doth it much differ from Faith. I graunt, the will of God is vnchangeable, and the truth thereof doth alway ſtedfaſtly agree with it ſelfe, but I deny that the reprobate doe proceede ſo farre as to attaine vnto that ſecret reuelation, which the Scripture ſaith to belong to the elect onely. Therefore I deny that they doe either conceiue the will of GOD as it is vnchaungeable, or doe ſtedfaſtly embrace the truth thereof, becauſe they abide in a feeling that vaniſheth away: Like as a tree that is not planted deepe ynough to take liuely rootes, in proceſſe of time waxeth drie, although for a fewe yeeres it bringeth foorth not onely bloſſomes and leaues but alſo fruite. Finally, as by the fall of the firſt man, the image of God might haue beene blotted out of his minde, and ſoule, ſo it is no maruell, if God doe ſhine vpon the reprobate with certaine beames of his grace, which afterward he ſuffereth to be quenched. And there

Wicked men who by reaſon of a vaniſhing ſweetenes which they feele in the grace of God towards them for a time, are ſaid to beleeue, yet indeede doe neither embrace what they ſhould nor as they ſhould.

is

is no cause to the contrarie, but that he may lightly ouerwash some, and throughly soke other some with the knowledge of his Gospell. This is in the meane time to be holden for truth, that how small and weake soeuer faith be in the elect, yet becausse it is to them a sure pledge of the spirit of God, and a seale of their adoption, the print thereof can neuer be blotted out of their hearts: as for the reprobate, that they are ouerspred with such a light as afterward commeth to nought, and yet the spirit is not deceitfull, because he giueth not life to the seede that he casteth in their hearts, to make it abide alwaies incorruptible, as he doth in the elect. I goe yet further, for whereas it is euident by the teaching of the Scripture and by daily experience, that the reprobate are sometime touched with the feeling of Gods grace, it must needes be that there is raised in their harts a certaine desire of mutuall loue. So for a time there liued in *Saul* a godly affection to loue God, by whom he knew himselfe to be fatherly handled, and therefore was delighted with a certaine sweetenesse of his goodnesse. But as the perswasion of the fatherly loue of God is not fast rooted in the reprobate, so do they not soundly loue him againe as his children, but are led with a certaine affection like hired seruants. For to Christ onely was the spirit of loue giuen, to this end, that he should poure it into his members.

Rom.5.5. And truely that saying of *Paul* extendeth no further, but to the elect onely. The loue of God is powred abroad into our hearts by the holy Spirit that is giuen vs, euen the same loue that engendreth the same confidence of calling vpon him, which I haue before touched. As on the contrarie side we see God to be maruelously angry with his children, whom yet he ceaseth not to loue: not that in himselfe he hateth them, but because his will is to make them afraid with the feeling of his wrath, to the intent to abate their pride of flesh, to shake off their drowsinesse, and to moue them to repentance. And therefore all at one time they conceiue him to be both angry with them or with their sinnes, and also mercifull vnto them: because they not faignedly doe pray to appease his wrath, to whom yet they flee with quiet assured trust. Hereby it appeareth that it is not true that some doe counterfeit a shew of faith, which yet doe lacke the true faith, but while they are carried with a sodaine violent motion of Zeale, they deceiue themselues with false opinion. And it is no doubt that sluggishnesse so possesseth them, that they doe not well examine their heart as they ought to haue done. It is likely that

Iohn 2.24. they were such to whom (as *Iohn* witnesseth) Christ did not commit himselfe when yet they beleeued in him, because he knew them all, and knew what was in man. If many did not fall from the common faith (I call it common, because the faith that lasteth but a time hath a great likenesse and affinitie with the liuely aud continuing

Ioh.8.31. faith) Christ would not haue said to his Disciples: If ye abide in my worde, then are ye truely my Disciples, and ye shall know the trueth, and the trueth shall make you free. For he speaketh to them that had embraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishnesse quench the light that is giuen them. Therefore doth *Paul* affirme, that faith peculiarly be-

Tit 1.1. longeth to the elect, declaring that many vanish away, because they haue not taken

Mat.15.13. liuely roote. Like as Christ also saith in *Mathew*: euery tree that my father hath not planted, shall be rooted vp. In other there is a grosser kinde of lying, that are not ashamed to mocke both God and men. *Iames* inueyeth against that kinde of men, that

Iac.2. with deceitfull pretence doe wickedly abuse faith. Neither would *Paul* require of the

1.Tim.1.5. children of God a faith vnfaigned, but in respect that many doe presumptuously challenge vnto themselues that which they haue not, and with vaine coloured deceit do beguile other or sometime themselues. Therefore he compareth a good conscience to a

1.Tim.1.19. chest wherein faith is kept, because many in falling from good conscience, haue suffered shipwrack of their faith.

The name of faith diuersly taken. 1.Tim.3.9. 1.Tim.4.1.& 6. 2.Tim.2.16.& 3.8. 13 We must also remember the doubtfull signification of the worde faith. For oftentimes faith signifieth the sound doctrine of religion, as in the place that we now alleadge, and in the same Epistle where *Paul* will haue Deacons to hold fast the mysterie of faith in a pure conscience. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he saith that *Timothie* was nourished vp with the words of faith. Againe where he saith that prophane vanities and oppositions, falsely named sciences, are the cause that many depart from the faith: whom in another place he

he calleth reprobate touching Faith. As againe he chargeth *Titus*, ſaying, Warne them that they be ſound in the Faith. By ſoundneſſe he meaneth nothing elſe but pureneſſe of doctrine, which is eaſily corrupted and brought out of kinde by the lightneſſe of men. Euen becauſe in Chriſt, whom Faith poſſeſſeth, are hidden all the treaſures of wiſedome and knowledge: therefore Faith is worthily extended to ſignifie the whole ſumme of heauenly doctrine, from which it cannot be ſeuered. Contrariwiſe ſometime it is reſtrained to ſignifie ſome particular obiect, as when *Mathew* ſaith, that Chriſt ſaw the Faith of them that did let downe the Man ſicke of the Palſie through the Tiles: and Chriſt himſelfe crieth out that he found not in *Iſrael* ſo great Faith as the *Centurion* brought. But it is likely that the *Centurion* was earneſtly bent to the healing of his daughter, the care whereof occupied all his minde: yet becauſe being contented with the onely aſſent and anſwere of Chriſt, he required not Chriſts bodily preſence, therefore in reſpect of this circumſtance his Faith was ſo much commended. And a little here before we haue ſhewed, that *Paul* taketh Faith for the gift of working miracles, which gift they haue that neither are regenerate by the Spirit of God, nor doe hartily worſhip him. Alſo in an other place he ſetteth Faith for the doctrine whereby we are inſtructed in Faith. For where he writeth that faith ſhall be aboliſhed, it is out of queſtion that that is meant by the miniſterie of the Church, which at this time is profitable for our weakeneſſe. In theſe formes of ſpeech ſtandeth a proportional relation. But when the name of Faith is vnproperly remooued, to ſignifie a falſe profeſſion, or a lying title of faith, that ſhould ſeeme to be as hard a figuratiue abuſe, as when the feare of God is ſet for a corrupt & wrongfull maner of worſhipping, as whē it is oftentimes ſaid in the holy Hiſtory, that the forrain nations which had been tranſplanted into *Samaria* & the places bordering thereabout, feared the fained Gods & the God of *Iſrael*, which is as much, as to mingle heauen & earth together. But now our queſtion is, What is that Faith which maketh the children of God differente from the vnbeleeuers, by which we call vpon God by the name of our Father, by which we paſſe from death to life, and by which Chriſt the eternall ſaluation and life dwelleth in vs. The force and nature thereof I thinke I haue ſhortly & plainly declared.

Tit. 1. 13. & 2. 2.

Col. 2. 3.

Mat. 9. 2. Mat. 8. 10.

1. Cor. 13. 10.

14 Now let vs againe goe through all the parts of it, euen from the beginning, which being diligently examined, (as I thinke) there ſhall remaine nothing doubtfull. When in defining Faith we call it a knowledge, we meane not thereby a comprehending, ſuch as men vſe to haue of thoſe things that are ſubiect to mans vnderſtanding. For it is ſo farre aboue it, that mans wit muſt goe beyond and ſurmount it ſelfe to come vnto it, yea, and when it is come vnto it, yet doth it not attaine that which it feeleth, but while it is perſwaded of that which it conceiueth not, it vnderſtandeth more by the very aſſuredneſſe of perſwaſion, than if it did with mans owne capacitie throughly perceiue any thing familiar to man. Therefore *Paul* ſaith very well, where he calleth it to comprehend what is the length, bredth, depth, and height, and to know the loue of Chriſt that farre ſurmounteth knowledge. For his meaning was to ſignifie, that the thing which our minde conceiueth by Faith, is euery way infinite, and that this kinde of knowledge is farre higher than all vnderſtanding. But yet becauſe the Lord hath diſcloſed to his Saintes the ſecret of his will which was hidden from ages and generations, therefore by good reaſon Faith is in Scripture ſometime called an acknowledging: and *Iohn* calleth it a certaine knowledge, where he teſtifieth, that the Faithfull do certainly know that they are the children of God. And vndoubtedly they know it aſſuredly, but rather by being conformed by perſwaſiō of Gods truth, than by being informed by naturall demonſtration. And this alſo the words of *Paul* doe declare ſaying, that while we dwell in the bodie, we are wandering abroad from the Lord, becauſe we walke by Faith and not by ſight: whereby he ſheweth that thoſe things which we vnderſtand by Faith, are yet abſent from vs and are hidden from our ſight. And hereupon we determine, that the knowledge of Faith ſtandeth rather in certaintie than in comprehending.

Faith a knowledge.

Ephe. 3. 18. Col. 1. 28.

1. Ioh. 3. 2.

2. Cor. 5. 6

15 We further call it a ſure and ſtedfaſt knowledge, to expreſſe thereby a more ſound conſtancie of perſwaſion. For as Faith is not contented with a doubtfull and rowling opinion, ſo is it alſo not contented with a darke and entangled vnderſtanding: but

Faith aſure and ſtedfaſt knowledge.

but requireth a full and fixed aſſuredne, ſuch as men are wont to haue of things found by experience and prooued. For vnbeleefe ſticketh ſo faſt and is ſo deepe rooted in our harts, and we are ſo bent vnto it, that this which all men confeſſe with their mouth to be true, that God is Faithfull, no man is without great contention perſwaded in his hart. Specially when he commeth to the proofe, then the wauering of all men diſcloſeth the fault that before was hidden. And not without cauſe the Scripture with ſo notable titles of commendation maintaineth the authoritie of the word of God, but endeuoreth to giue remedie for the aforeſaid diſeaſe, that God may obtaine to be fully beleeued of vs in his promiſes: The words of the Lord (ſaith *Dauid*) are pure words, as the Siluer tried in a fornace of earth, fined ſeuen times. Againe, The word of the Lord fined is a ſhield to all that truſt in him. And *Salomon* confirming the ſame, and in a maner in the ſame words, ſaith: Euery word of God is pure. But ſith the whole 119. Pſalme entreateth onely in a maner vpon the ſame, it were ſuperfluous to alleadge any moe places. Truely ſo oft as God doth ſo commend his word vnto vs, he doth therein by the way reproch vs with our vnbeleeuingneſſe: becauſe that commendation tendeth to no other end, but to roote vp all peruerſe doubtings out of our harts. There be alſo many which ſo conceiue the mercie of God, that they take little comfort thereof. For they be euen therewithall pinched with a miſerable carefulneſſe, while they doubt whether he will be mercifull to them or no, becauſe they encloſe within too narrow boundes the very ſame mercifulneſſe, of which they thinke themſelues moſt aſſuredly perſwaded. For thus they thinke with themſelues, that his mercie is in deede great and plentifull poured out vpon many, offering it ſelfe and ready for all men: but that it is not certaine whether it will extend vnto them or no, or rather whether they ſhall attaine vnto it or no. This thought when it ſtayeth in the mid race, is but an halfe. Therefore it doth not ſo confirme the Spirit with aſſured quietneſſe, as it doth trouble it with vnquiet doubtfulneſſe. But there is a farre other feeling of full aſſuredneſſe, which in the Scriptures is alway aſſigned to Faith, euen ſuch a one as plainly ſetting before vs the goodneſſe of God, doth clearely put it out of doubt. And that cannot be, but that we muſt needs truely feele and prooue in our ſelues the ſweeteneſſe thereof. And therefore the Apoſtle out of Faith deriueth aſſured confidence, and out of it againe boldneſſe. For thus he ſaith, that by Chriſt we haue boldneſſe, and an entrance with confidence, which is through Faith in him. By which words truely he ſheweth, that it is no right Faith, but when we are bolde with quiet mindes to ſhew our ſelues in the preſence of God. Which boldneſſe proceedeth not but of aſſured confidence of Gods good will and our ſaluation. Which is ſo true, that many times this word Faith, is vſed for Confidence.

Pſal. 19. 31.

Pro. 30. 5.

Ephe. 3. 12.

Faith ſuch an aſſurance as maketh the promiſes of mercy our owne.

16 But hereupon hangeth the chiefe ſtay of our Faith, that we doe not thinke the promiſes of mercy which the Lord offereth to be true onely in other beſide vs, and not at all in our ſelues: but rather that in inwardly embracing them, we make them our owne. From hence proceedeth that Confidence which the ſame *Paul* in another place calleth peace, vnleſſe ſome had rather ſay, that Peace is deriued of it. It is an aſſuredneſſe that maketh the Conſcience quiet and chearefull before God, without which the Conſcience muſt of neceſſitie be vexed, and in a maner torne in pieces with troubleſome trembling, vnleſſe perhaps it doe forget God and it ſelfe, and ſo ſlumber a little while. And I may truely ſay, For a little while, for it doth not long enioy that miſerable forgetfulneſſe, but is with often recourſe of the remembrance of Gods iudgement ſharply tormented. Briefely, there is none truely faithfull, but he that being perſwaded with a ſound aſſuredneſſe that God is his mercifull and louing Father, doth promiſe him ſelfe all things vpon truſt of Gods goodneſſe: and none but he that truſting vpon the promiſes of Gods good will toward him, conceiueth an vndoubted looking for of ſaluation: as the Apoſtle ſheweth in theſe words: if we keepe ſure to the end our Confidence and glorying of hope. For hereby he meaneth that none hopeth well in the Lord, but he that with Confidence glorieth that he is heire of the kingdome of heauen. There is none (I ſay) faithfull, but he that leaning vpon the aſſuredneſſe of his owne ſaluation, doth confidently triumph vpon the Deuill & death, as we are taught by that notable concluding ſentence of *Paul*: I am perſwaded (ſaith he) that neither death, nor life,

Heb. 3. 13.

Rom 8. 38.

life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate vs from the loue of God, wherewith he embraceth vs in Christ Iesu. And in like maner, the same Apostle thinketh, that the eies of our minde are by no other meane well lightened, vnlesse we see what is the hope of the eternall inheritance to which we are called. And each where his common maner of teaching is such, that he declareth that no otherwise we doe not well comprehend the goodnesse of God, vnlesse we gather of it the fruit of great assuredenesse. Ephe.1.18.

17 But (some man will say) the faithfull doe find by experience a farre other thing within themselues, which in recording the grace of God toward them, are not onely tempted with vnquietnes, which oftentimes chanceth vnto them, but also are sometime shaken with most grieuous terrors: so great is the vehemencie of temptations to throw downe their mindes: which thing seemeth not sufficiently well to agree with that assuredenesse of faith. Therefore this doubt must be answered, if we will haue our aforesaid doctrine to stand. But truly, when we teach that faith ought to be certaine and assured, we doe not imagine such a certaintie as is touched with no doubting, nor such an assuredenesse as is assailed with no carefulnesse: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfulnesse. So farre be we from setling their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soeuer they be afflicted, they doe neuer fall and depart from that assured confidence which they haue conceiued of the mercie of God. The Scripture setteth foorth no example of faith more plaine, or more notable than in *Dauid*, especially if a man behold the whole continuall course of his life. But yet how he was not alway of quiet minde himselfe declareth by innumerable complaints, of which at this time it shall be sufficient to choose out a few. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angrie with his owne vnbeleeuingnesse? Why trembleſt thou my soule (saith he) and why art thou disquieted within me? trust in God. And truely that same discouragement was a plaine token of destruction, euen as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession thereof, where he saith: I said in my ouerthrow, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in carefull and miserable perplexitie yea and quarelleth of the very nature of God, saying: Hath God forgotten to haue mercie? will he cast off for euer? And yet harder is that which followeth: But I haue said, To die is mine: charges are of the right hand of the highest. For, as in despaire he condemneth himselfe to destruction, and not onely confesseth himselfe to be tossed with doubting, but as if he were vanquished in battell, he leaueth nothing to himselfe, because God hath forsaken him, and hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his Soule to returne to her quietnesse, because he had found by experience, that he was tossed among troublesome waues. And yet (which is marueilous) in all these assaultes, Faith vpholdeth the harts of the godly, and is truely like vnto a Date tree to endeuor and rise vpward against all burdens, how great soeuer they be: as *Dauid* when he might seeme to be vtterly ouerwhelmed, yet in rebuking himselfe, ceaseth not to rise vp to God. And truely he that striuing with his owne weaknes, resorteth to Faith in his troubles, is alreadie in a maner conqueror. Which may be gathered by this sentence and other like: Waite for the Lord, be strong, he shall strengthen thy hart: waite for the Lord. He reprocheth himselfe of fearefulnesse, and in repeating that same twise, confesseth himselfe to be sometimes subiect to many troublesome motions. And in the meane time he doth not onely become displeased with himselfe in these faultes, but earnestly endeuoureth to amendment. Truly if we will more neerely by good examination compare him with *Achaz*, there shall be found great difference, *Esay* was sent to bring remedie to the carefull griefe of the wicked king and hypocrite, and spake vnto him in these words: Be in safegard and be quiet: feare not &c. But what did *Achaz*? As it was before said, that his hart was mooued as the trees of the wood are shaken with wind, though he heard the promise, yet he ceased not to quake for feare. This therefore is the proper reward and punishment of vnbeleefe, so to tremble for feare, that in temptation he turneth himselfe away from God, that doth not

We haue no such certaintie of Faith as is free from being shaken with feares and terrors.

Pſal.42.64. 43.5.

Pſal.31.22.

Pſal.77.10.

Pſal.116.7.

Pſal.27.14.

Eſay 7.3.

open to himselfe the gate by Faith. Contrariwise the faithfull whom the weighty burden of temptations maketh to stoupe, and in a maner oppresseth, do constantly rise vp, although not without trouble and hardnes. And because they know their owne weakenesse, they pray with the Prophet: Take not the word of trueth away from my mouth continually. By which words we are taught, that sometime they become dumme as though their Faith were vtterly ouerthrowen, yet they faint not, nor turne their backes, but proceede in their battell, and with prayer doe encourage their slouthfulnesse, least by fauouring themselues they should grow to vnsensible dulnesse.

Psal. 119.43.

Faith wrastling with distrustfulnesse doth alwaies conquer.

18 For the vnderstanding thereof, it is needfull to returne to that diuision of the flesh and the spirit, whereof we made mention in another place, which doth in this behalfe most clearely appeare. The godly heart therefore feeleth a deuision in it selfe, which is partly delighted with sweetnesse by acknowledging the goodnesse of God, and partly grieued with bitternesse by feeling of his owne miserie, partly resteth vpon the promise of the Gospel, and partly trembleth by reason of the testimonie of his owne wickednesse: partly reioyceth with conceiuing of life, and partly quaketh for feare of death. Which variation commeth by imperfection of Faith, forasmuch as we neuer be in so good case in the course of this present life, as being healed from all disease of distrustfulnesse to be altogether filled and possessed with faith. Hereupon proceede those battels, when the distrustfulnesse that abideth in the remnants of the flesh, riseth vp to assaile the faith that is inwardly conceiued. But if in a faithfull minde assuredneſse be mixed with doubtfulueſse, come we not alway to this point, that Faith standeth not in a certaine and cleare knowledge, but in a darke and doubtfully entangled knowledge of Gods will toward vs? No, not so. For though we be diuersly drawne with sundry thoughts, yet are we not therfore by & by seuered frō faith, though we be vexed with tossing vp & down of distrustfulnes, yet are we not therefore drowned in the bottomles depth therof: & though we be shaken, yet be we not thrust down out of our place. For this is alway the end of this battell, that faith doth at length with wrastling ouercome those hard troubles wherwith when she is so besieged, she seemeth to be in danger.

The imbecilitie of our knowledge excludeth not the certainetie of that we know by Faith.

19 Let this be the summe of all. So soone as any drop of Faith, be it neuer so small, is poured into our hearts, we by and by begin to behold the face of God milde and pleasant, and louing toward vs: yet the same we see from a far off, and far distant from vs, but with so sure sight, that we know we are not deceiued. From thence forward, how much we profit (as we ought continually to profit) as it were by proceeding further, we come vnto so much the neerer, and therefore certainer beholding of him, and by very continuance he is made more familiar vnto vs. So we see, that the minde enlightned with the knowledge of God, is first holden wrapped in much ignorance, which by litle and litle is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkly seeing that which she seeth, but that she enioyeth a cleare knowledge of Gods will toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shining in sideloog at a narrow window, or as it were but halfe glimmering, he wanteth indeed the free beholding of the sunne, yet he seeth with his eies an vndoubted brightnesse thereof, and receiueth the vse of it: so we being bound with the fetters of an earthly bodie, howsoeuer we be on each side shadowed with much darknesse, yet are we sufficiently enlightned vnto perfect assuredneſse, by the light of God, extending his beames of light vpon vs, though it be but a litle, to shew forth his mercy.

Our faith vnperfect but stedfast, though our hearts be both naturally inclined, and also partly by outward tentatiōs, partly by inward guiltines of conscience prouoked to distrustfulnesse. 1.Cor.13.9. 1.Cor.3.18.

20 Both these points the Apostle very well teacheth in diuerse places. For when he saith, that we know vnperfectly, & prophecie vnperfectly, and see by a darke speaking as by a glasse, he sheweth how slender a little portion of the true godly wisedome is giuen vs in this present life. For though those wordes do not expressly shew that our faith is vnperfect so long as we grone vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection that we haue neede to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, cannot be comprehended by our small capacitie, and narrow compasse. And this *Paul* reporteth of the whole church, but vnto euery one of vs, his owne dulnes is an hinderance and stay that he cannot come so neere as were to be wished. But how sure and vndeceiuable a taste

of

of it ſelfe, euen a ſmall drop of faith doth make vs feele, the ſame Apoſtle ſheweth in another place, where he affirmeth, that by the Goſpel we behold the glory of God with vncouered face, hauing no veile betweene vs and it, ſo effectually that we be transformed into the ſame image. In ſuch entanglements of ignorance there muſt needs be wrapped together both much doubting and fearefull trembling, ſpecially foraſmuch as our heart, by a certaine naturall inſtinct of it ſelfe, is enclined to vnbeleeuingneſſe. Beſide that, there be tentations both infinite in number, and diuers in kinde, doe oftentimes with great ſodaine violence aſſaile vs. But ſpecially our owne conſcience oppreſſed with heauie burden of ſinnes lying vpon it, doth ſometime lament and grone with it ſelfe, and ſometime accuſeth it ſelfe: ſometime ſecretly murmureth, and ſometime is openly troubled. Whether therefore aduerſities doe ſhew an apparance of the wrath of God, or the conſcience doth finde in it ſelfe any proofe or matter of his wrath, from thence vnbeliefe doth take weapons and engines to vanquiſh faith withall: which are alway directed to this end, that we thinking God to be our aduerſarie and hatefully bent againſt vs, ſhould both not hope for any helpe at his hand, and alſo be afraid of him as of our deadly enemie.

21 To beare theſe aſſaults, faith doth arme and fortifie her ſelfe with the word of God. And when ſuch a tentation aſſaileth, that God is our enemie, becauſe he is ſharpe againſt vs: faith on the other ſide anſwereth, that euen when he puniſheth he is alſo mercifull, becauſe his chaſtiſement commeth rather of loue than of wrath. When faith is ſtricken with this thought, that God is a reuenger of iniquities, againſt that ſtroke he ſetteth his pardon ready for all offences, ſo oft as the ſinner reſorteth to the mercifulneſſe of the Lord. So a godly minde howſoeuer it be in maruellous wiſe toſſed and vexed, yet at length riſeth vp aboue all dangers, and neuer ſuffereth the confidence of Gods mercy to be plucked away from it: But rather whatſoeuer contentions doe trouble & weary it, in the end they turne to the aſſuredneſs of this confidence. And hereof this is a proofe: that the holy ones, when they thinke themſelues moſt of all preſſed with the vengeance of God, yet euen then do make their complaints to the ſame God: & when it ſeemeth that they ſhal not be heard at al, euen then neuertheles they cal vpon him. For to what purpoſe were it, to make their mone to him from whom they hoped for no comfort? truely they would neuer finde in their hearts to call vpon him, vnleſſe they beleeued that there were ſome helpe at his hand prepared for them. So the Diſciples, in whom Chriſt blameth their ſmalneſſe of faith, complained indeede that they periſhed, but yet they called to him for help. And when he rebuked them for their ſmall faith, yet he doth not reiect them from the number of his, nor maketh them of the number of the vnbeleeuers, but ſtirreth them to ſhake off that fault. Therefore we affirme againe that which we haue aboue ſpoken, that the roote of faith is neuer plucked out of a godly heart, but ſticketh ſo faſt in the bottome, that howſoeuer it be ſhaken and ſeeme to bend this way or that way, the light therof is ſo neuer quenched or choked vp, but that it lieth at leaſt hidden vnder ſome embers: and by this token is plainly ſhewed that the word which is an vncorruptible ſeede, bringeth foorth fruite like to it ſelfe, the ſpring wherof doth neuer wither and vtterly periſh. For whereas this is the extremeſt matter of deſpaire to the holy ones, to feele according to the conſideration of preſent things, the hand of God bent to their diſtruction: yet *Iob* affirmeth that his hope ſhall proceed ſo far, that though God doe kill him, yet he will not therefore ceaſe to truſt in him. This is the truth therefore. Vnbeleefe reigneth not within the hearts of the godly, but outwardly aſſaileth them: neither doth ſhe deadly wound them with her weapons, but onely troubleth them, or ſo hurteth them, that yet the wound is curable. For faith, as *Paul* teacheth, ſerueth vs for a ſhield that being holden vp againſt weapons, doth ſo receiue the force of them, that it either vtterly driueth them backe, or at leaſt ſo breaketh their violence, that they cannot pearce them to danger of life. Therefore when faith is ſhaken, it is like as if a ſtrong ſouldier with the violent ſtroake of a dart be compelled to remooue his foot, and giue ground a little: and when faith it ſelfe is wounded, that is like as if his buckler by ſome ſtroake be in ſome part broken, but yet ſo that it is not ſtrucken through. For alway the godly minde will attaine to riſe thus hie as to ſay with *Dauid*, if I walke in the middeſt of the ſhadow of death. I will

How faith being aſſaulted getteth the victorie, and remaineth ſtill vnconquerable.

Mat. 8. 25.

Iob 13. 15.

Eph. 6. 16.

Pſal. 23. 4.

feare none euill, becauſe thou art with me. It is indeed terrible to walke in the darkneſſe of death, and it cannot be but that the faithfull how much ſtrength ſoeuer they haue, muſt be afraid of it. Yet becauſe this thought ſurmounteth it, that they haue God preſent with them, & prouiding for their ſafety, that feare is ouercome with aſſurednes. For (as *Auguſtine* ſaith) how great engines ſoeuer the deuill raiſeth vp againſt vs, ſo long as he poſſeſſeth not the place of the hart, where faith dwelleth, he is caſt out of the dores. And ſo if we may iudge by the ſucceſſe, the faithfull not onely eſcape ſafe from euery battle, ſo that by and by receiuing freſh courage they are ready to come againe into the field: but alſo that is fulfilled which *Iohn* ſaith in his canonical Epiſtle: This is the victory that ouercommeth the world, euen your faith. For he affirmeth that it ſhall not onely winne the victorie in one or few battels, or againſt ſome one aſſault, but alſo that it ſhall get the ouer hand of the whole world, although it be a thouſand times aſſailed.

1.Iohn 5.4.

All feare is not repugnant vnto faith.

22 There is another kind of feare and trembling, but ſuch a one as by it the aſſuredneſſe of faith is ſo nothing at all diminiſhed, that thereby it is the more ſoundly ſtabliſhed. That is, when the faithfull either in thinking that the examples of Gods vengeance againſt the wicked are ſhewed for leſſons for them to learne by, do carefully beware that they happen not to prouoke Gods wrath againſt themſelues with the ſame offences: or recording with themſelues their owne miſerie, doe learne to hang altogether vpon the Lord without whom they ſee themſelues to be more fickle and ſooner vaniſhing than any blaſt of winde. For when the Apoſtle, in ſetting foorth the ſcourges wherewith the Lord in old time had puniſhed the people of Iſraell, putteth the Corinthians in feare that they intangle not themſelues with like euils: he doth not thereby abate their affiance, but onely ſhaketh away the dulneſſe of the fleſh by which faith is wont more to be oppreſſed than ſtrengthened. And when he taketh occaſion of the Iewes fall to exhort him that ſtandeth, to take heed that he fall not, he doth not thereby bid vs to wauer, as though we were not fully aſſured of our ſtedfaſtneſſe, but onely he taketh away arrogant preſumption and raſh truſting too much in our owne ſtrength, that after the thruſting out of the Iewes, the Gentiles being receiued into their place, ſhould not too much outragiouſly triumph againſt them. Albeit he ſpeaketh there not onely to the faithfull, but alſo in the ſame ſaying comprehendeth the hypocrites that gloried onely in outward ſhew. For neither doth he admoniſh euery man particularly, but making a compariſon betweene the Iewes & the Gentiles, after that he had ſhewed that the Iewes in this that they were reiected, did ſuffer iuſt iudgement for their vnbeleefe and vnthankfulneſſe, he alſo exhorted the Gentiles that they ſhould not, by being proud and extolling themſelues, looſe the grace of adoption lately conueied into them. But as in that generall reiecting of the Iewes, there remained yet ſome that were not fallen from the couenant of adoption, ſo out of the Gentiles there might ariſe ſome, which without true faith, ſhould be puffed vp onely with fooliſh confidence of the fleſh, and ſo abuſe Gods louing kindneſſe to their owne deſtruction. But although you take this as ſpoken to the elect and faithfull, yet thereupon ſhall follow no inconuenience. For it is one thing to hold downe the raſh preſumption which out of the remnants of the fleſh creepeth ſometime euen into the holy ones, that with vaine confidence it waxe not outragiouſly wanton: and another thing to ſtrike the conſcience with feare, that it reſt not with full aſſuredneſſe in the mercy of God.

1.Cor.10.11.

Rom.11.22.

We may feare at the conſideration of our owne frailtie & corruption, and yet in his mercy reſt with ſure and certaine confidence.

23 Then, when he teacheth, that with feare & trembling we ſhould worke our own ſaluation, he requireth nothing elſe, but that we ſhould accuſtome vs with much abaſing of our ſelues, reuerently to looke vp into the mightineſſe of God. For truely nothing doth ſo much awake vs to caſt all our confidence and aſſurance of mind vpon the Lord as doth the diſtruſt of our ſelues and carefulneſſe conceiued by knowledge in conſcience of our owne wretchednesſe. And according to this meaning is that ſaying in the Prophet to be taken: In the multitude of thy goodnes I will enter into thy temple: I will worſhip in feare. Where he comely conioyneth the boldneſſe of Faith that leaneth vpon Gods mercy with a reuerent feare, which we muſt needs feele ſo oft as comming into the ſight of Gods maieſtie, we perceiue by the glorious brightneſſe thereof, how great is our own filthines. And *Salomon* ſaith truely, where he pronounceth the man bleſſed, that continually maketh his owne hart afraid, for by hardning thereof

Phil.2.12.

Pſal.5.8.

Prou.28.14.

men

men fall headlong into euill. But ſuch feare he meaneth as may make vs more heedfull, not ſuch whereby we ſhould be troubled and vtterly fall: euen ſuch a feare as when the minde confounded in it ſelfe, doth recouer it ſelfe againe in God: when deſpairing it ſelfe, it reuiueth by truſt in him. Therefore there is no cauſe to the contrarie, but that the faithfull may at one time both be in feare, & alſo enioy moſt aſſured comfort, in reſpect that ſometime they turne their eies to behold their owne vanitie, and ſometime they caſt the thought of their minde vpon the trueth of God. But how (will ſome man ſay) ſhall feare and faith dwell both in one minde? Euen thus, as contrarily vnſenſible dulneſſe, and careſulneſſe. For whreas the wicked trauaile to procure to themſelues a want of griefe, that no feare of God might trouble them, yet, the iudgement of God ſo preſſeth them, that they cannot attaine that which they deſire. So there is nothing to withſtand, but that God may exerciſe them that be his to humilitie, that in fighting valiantly, they may reſtraine themſelues vnder the bridle of modeſtie. And by the proceſſe of of the text it appeareth, that this was the entent of the Apoſtle, where he aſſigneth the cauſe of feare, and trembling to be the good pleaſure of God, whereby he giueth to them that be his both to will well, and valiantly to goe through with it. According to this meaning ought we to take that ſaying of the Prophet: The children of Iſraell ſhal feare God and his goodneſſe: becauſe not onely godlineſſe engendreth the reuerence of God, but the very ſweetneſſe and pleaſant taſte of grace, filleth man being diſcouraged in himſelfe with feare and admiration, to make him hang vpon God, and humbly yeeld himſelfe ſubiect to his power. Oſe. 3. 5.

24 Yet we doe not hereby make roome to that moſt peſtilent Philoſophie, which many halfe Papiſts at this day begin to coine in corners. For, becauſe they cannot defend that groſſe doubtfulneſſe which hath bene taught in Schooles, they flie to another deuiſe, to make a confidence mingled with diſtruſtfulneſſe. They confeſſe, that ſo oft as we looke vnto Chriſt, we finde in him full matter to hope well: but becauſe we are alwaies vnworthy of thoſe good things that are offered vs in Chriſt, they would haue vs to wauer and ſtagger in beholding our owne vnworthineſſe. Briefly, they place conſcience ſo betweene hope and feare, that it altreth from the one to the other, by enterchangeable times and courſes: and they ſo compare faith and hope together, that when the one ſpringeth vp, the other is preſſed downe, when the one ariſeth, the other againe falleth. So when Sathan ſeeth that thoſe open engines wherewith before time he was wont to deſtroy the aſſuredneſſe of faith, do now nothing preuaile, he endeuoureth by crooked vnderminings to ouerthrow it. But what maner of confidence ſhall that be, which ſhall now and then yeelde to deſperation? If (ſay they) thou conſider Chriſt, there is aſſured ſaluation: but if thou returne to thy ſelfe, there is aſſured damnation. Therefore of neceſſitie diſtruſt and good hope muſt by enterchangeable courſes raigne in thy minde: As though we ought to imagine Chriſt ſtanding a far off, and not rather dwelling within vs. For therefore we looke for ſaluation at his hande, not becauſe he appeareth a far off vnto vs, but becauſe he hath graffed vs into his bodie, and ſo maketh vs partakers not onely of all his good things, but alſo of himſelfe. Therefore I turne this their argument againſt themſelues: if thou conſider thy ſelfe, there is certaine damnation. But becauſe Chriſt with all his good things is by way of communicating ſo giuen vnto thee that all his things are made thine, and thou art made a member of him, yea and all one with him: his righteouſneſſe drowneth thy ſinnes, his ſaluation taketh away thy damnation: he by his worthineſſe commeth betweene thee and God, that thy vnworthineſſe come not in the ſight of God. Briefly, this is the trueth: we ought neither to ſeperate Chriſt from vs, nor vs from him, but with both hands to hold faſt that fellowſhip whereby he hath coupled himſelfe vnto vs. So the Apoſtle teacheth vs: The bodie indeed (ſaith he) is dead by reaſon of ſinne: but the ſpirit of Chriſt that dwelleth in you, is life for righteouſneſſe. According to theſe mens triſling deuiſe he ſhould haue ſaid, Chriſt indeed hath life with himſelfe: but you, as you be ſinners, remaine ſubiect to death and damnation. But he ſaith far otherwiſe. For he teacheth that that damnation which we deſerue of our ſelues, is ſwallowed vp by the ſaluation of Chriſt: & to proue it, he vſeth the ſame reaſon that I haue alleged, becauſe Chriſt is not without vs, but dwelleth within vs, & cleueth vnto vs not only with an vndiuidable

By faith we looke for aſſured ſaluation in Chriſt notwithſtanding the weakenes and vnworthines which we finde to be in our ſelues.

Rom. 8. 10.

knot of fellowship, but with a certaine maruellous communion daily more and more groweth with vs into one bodie, till he be made altogether one with vs. And yet I deny not, as I haue said a litle before, that sometime there happen certaine interruptions of faith, as the weakenesse thereof is among violent sodaine motions bowed hither or thither. So in the thicke mist of tentation the light thereof is choaked, but whatsoeuer happeneth, it ceaseth not from endeuour to seeke God.

How wretched soeuer we be in our selues, by faith we know that by Gods most gratious acceptatiõ we are blessed.

25 And no otherwise doth *Bernard* argue, when he purposely intreateth of this question in his fifth Homilie in the dedication of the temple. Oftentimes (I say) by the benefit of God studying vpon the soule, me thinke I finde in it two things as it were contrarie. If I behold the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is vtterly brought to naught. What neede I now to reckon vp particularly all the miseries of the soule, how it is loaden with sinnes, couered with darknesse, entangled with deceitfull entisements, itching with lustes, subiect to passions, filled with illusions, alway enclined to euill, bent to all kinds of vice, finally full of shame and confusion? Now if all the very righteousnesses of it being looked vpon by the light of trueth be found like a cloth stained with flowers, then what shall the vnrighteousnesses thereof be accounted? If the light that is in vs be darknesse, how great shall the very darknesse be? What then? without doubt man is made like vnto vanitie: man is brought to naught: man is nothing. But how then? is he vtterly nothing whom God doth magnifie? How then is he nothing, toward whom Gods heart is set? Brethren, let vs take heart againe. Though we be nothing in our owne hearts, peraduenture there may somewhat of vs lie hidden in the heart of God. O father of mercies? O father of the miserable, how doest thou set thy heart toward vs? For thy heart is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Euen before thee, not within thee: so in the iudgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not, as though they were. Therefore both they are not, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of themselues, yet with thee they are, according to that saying of *Paul*, not of the workes of righteousnesse, but of him that calleth. And then he saith, that this coupling together of both considerations is maruellous. Truely those things that are knit together, doe not the one destroy the other. Which also in the conclusion he more plainly declareth in these words. Now if with both these considerations we diligently looke vpon our selues what we be, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peraduenture it is more encreased. Truely it is perfectly stablished, that we glory not in our selues but in the Lord. If we thinke thus: If he hath determined to saue vs we shall by and by be deliuered: now in this we may take courage. But let vs climbe vp into a higher watch tower, and seeke for the City of God, seeke for the Temple, seeke for the house, seeke for the spouse. I haue not forgetten, but I say it with feare and reuerence, we I say be but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

Esay 64.6.

Mat.6.13

Rom.9 12

A feare which we ought to nourish in our selues

Pro.1.7.
Psal.100.11.
Pro.15.14.
Mal.1.7.
Iob 8.28.

26 Now, the feare of the Lord, whereof commonly in euery place witnesse is borne to all the holy ones, and which is in some places called the beginning of wisedome, and in some places wisedome it selfe, although it be but one, yet it proceedeth from a double vnderstanding. For God hath in himselfe the reuerence both of a father and of a Lord. Therefore he that will truely worship him, will endeuour to shew himselfe both an obedient sonne and a seruiceable seruant vnto him. The obedience that is giuen to him as to a father, the Lord by the Prophet calleth honour: the seruice that is done to him as to a Lord, he calleth feare. The sonne (saith he) honoreth the father, and the seruant the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoeuer he putteth difference betweene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lord be vnto vs a reuerence mingled with that same honour and feare. Neither is it any maruell if one minde receiue both those affections. For he that considereth with himselfe what a father God is vnto vs, he hath cause enough, although there were no hels at all, why he should

ſhould dread his diſpleaſure more greeuouſly than any death. But alſo (ſuch is the wantonneſſe of our fleſh to run to licentiouſneſſe of ſinning) to reſtraine the ſame by all meanes, we ought therewithall to take hold of this thought, that the Lord vnder whoſe power we liue, abhorreth all iniquitie, whoſe vengeance they ſhall not eſcape, that in liuing wickedly doe prouoke his wrath againſt themſelues.

27 But that which *Iohn* ſaith, that feare is not in charitie, but perfect charity caſteth out feare, becauſe feare containeth puniſhment, diſagreeth not with this that we ſay. For the wicked feare not God in this reſpect that they dread to incurre his diſpleaſure, if they might doe it without puniſhment: but becauſe they know him to be armed with power to reuenge: therefore they ſhake for feare at the hearing of his wrath. And alſo they ſo feare his wrath, becauſe they thinke that it hangeth ouer them, for that they looke euery moment when it ſhall fall vpon their heads. As for the faithfull: they (as is aboue ſaid) both feare his diſpleaſure more than puniſhment, and are not troubled with feare of puniſhment as if it did hang ouer their neckes, but they are made the more warie not to procure it. So ſaith the Apoſtle when he ſpeaketh to the faithfull: Be ye not deceiued: for this commeth the wrath of God vpon the children of vnbeleefe. He threatneth not that Gods wrath will come vpon them, but putteth them in minde to thinke vpon this, that the wrath of God is prepared for ſuch wicked doings as he had recited, that they themſelues ſhould not be willing alſo to prooue it. Albeit it ſeldome happeneth, that the reprobate be awaked with onely and bare threatnings, but rather being alreadie groſſe and vnſenſibly dull with their owne hardneſſe, ſo oft as God thundreth from heauen they harden themſelues to obſtinacie, but when they are once ſtriken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a ſeruile feare: and in compariſon ſet it for contrary to free-natured and willing feare which becommeth children. Some other doe ſubtlely thruſt in a middle kind, becauſe that ſame ſeruile and conſtrained affection ſometime ſo ſubdueth mens mindes that they come willingly to the feare of God.

What feare it is which perfect charitie caſteth out.
1. Ioh. 4. 18.

Ephe. 5. 16.
Col. 3. 6.

28 Now we vnderſtand, that in the good will of God, whereunto faith is ſaid to haue reſpect, the poſſeſſion of ſaluation and eternall life is obtained. For if we can want no good thing, while God is fauourable vnto vs, it aboundantly ſufficeth vs to the aſſuredneſſe of ſaluation, when he himſelfe doth aſſure vs of his loue. Let him ſhew his face (ſaith the Prophet) and we ſhall be ſafe. Whereupon the Scriptures determine this to be the ſumme of our ſaluation, that God putting away all enmities, hath receiued vs into fauour. Whereby they ſhew, that when God is reconciled vnto vs, there remaineth no perill, but that all things ſhall proſper well with vs. Therefore faith hauing taken hold of the loue of God, hath promiſes of the preſent life, and of the life to come, and perfect aſſuredneſſe of all good things: but that ſame ſuch as may be gathered out of the word of God. For faith doth not certainely promiſe to it ſelfe either the length or honor or wealth of this life, foraſmuch as God willed none of theſe things to be appointed vnto vs, but is contented with this aſſuredneſſe, that God will neuer faile how ſoeuer many things faile vs that pertaine to the maintenance of this preſent life. But the cheefe aſſuredneſſe of faith reſteth in expectation of the life to come, which is ſet out of doubt by the word of God. But whatſoeuer miſeries and calamities betide vnto them whom God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expreſſe the ſumme of bleſſednes, we named the fauour of God, out of which ſpring doe flow vnto vs all kinds of good things. And this we may commonly note throughout the Scriptures, that whenſoeuer mention is made not onely of eternall ſaluation, but alſo of any good thing in vs, we be alway called backe to the loue of God. For which cauſe *Dauid* ſaith, that the goodneſſe of God when it is felt in a godly heart, is ſweeter and more to be deſired than life it ſelfe. Finally, if all things elſe doe flow vnto vs according to our owne wiſhing, and we be vncertaine of Gods loue or hatred, our felicitie ſhall be accurſed, and therefore miſerable: But if the fauourable face of God doe ſhine vnto vs, euen our very miſeries ſhall be bleſſed, becauſe they are turned to helpes of our ſaluation. As *Paul*, when he heapeth vp a rehearſall of all aduerſities, yet he glorieth that he was not by them ſeuered from the loue of God: and in his prayers he alway beginneth at the fauour of God, from

Faith being perſwaded of the good will of God, cannot but perſwade it ſelfe of all good things, eſpecially eternall life & ſaluation at the hands of God.
Pſal. 80. 4.
Ephe. 2. 14.

Pſal. 63. 4.

Rom. 8. 35.

from whence floweth all prosperity. Likewise *Dauid* setteth the onely fauour of God against all the terrours that trouble vs. If (saith he) I shall walke in the middest of the shadow of death, I will feare no euils, because thou art with me. And we alway feele that our mindes doe wauer, vnlesse being contented with the fauour of God, they seeke their peace in it, and haue this inwardly fixed in them that is said in the Psalme, Blessed is the people whose God is the Lord, and the nation whom he hath chosen to him for his inheritance.

Psal. 23. 4.

Psal. 33. 12.

Though faith doe beleeue whatsoeuer God speaketh, yet it principally respecteth the promise of saluation freely offered in the Gospell.

29 We make the foundation of faith to be the free promise of God, because faith properly staieth vpon it. For though faith doe beleeue God to be true in all things, whether he command or forbid, whether he promise or threaten, and also obediently receiueth his commandements, and bewareth of things that he prohibiteth, and hath regard to his threatnings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not found in commandements or declarations of penalties, but in promise of mercy, and in no other promise, but such as is freely giuen. For the conditionall promise, by which we are sent to our owne workes, doth no otherwise promise life, but if we perceiue it to stand in our selues. Therefore if we will not haue our faith to tremble and wauer, we must stay it with that promise of saluation, which is willingly and liberally offered vs of the Lord, rather in respect of our misery, than of our owne worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith, which name he taketh both from the commandements and also from the promises of the law, because there is nothing that can stablish faith, but that liberall embassage, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when he teacheth that the ministery of the Gospell was committed to him vnto the obedience of faith, that the same is the power of God, to saluation to euery one that beleeueth: that in it is reuealed the righteousnesse of God from faith to faith. And no maruell. For sith the Gospell is the ministery of reconciliation, there is no other testimony sure enough of Gods good will toward vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, we doe not deny but that the faithfull doe euery way imbrace and receiue the word of God, but we appoint the promise of mercy to be the proper marke of faith. Euen as the faithfull ought indeed to acknowledge God to be the iudge and punisher of wicked doings, and yet they properly haue regard vnto his mercifull kindnesse: for as much as he is discribed to them to be considered such a one as is louing and mercifull, far from wrath, of much goodnesse, gentle vnto all, powring foorth his mercy vpon all his workes.

Rom. 10. 8.

Rom. 1. 6. & 16. 17.

2. Cor. 5. 18.

Psal. 86. 5. & 103. 81. 5.

The reasons why the promise of mercy in Christ is put not for the only, yet for the principall obiect of faith.

Heb. 11.

30 Neither yet doe I regard the barkings of *Pighius*, or such other dogs, when they finde fault with this restraint, as though in diuiding faith it did take hold but of one peece thereof. I grant (as I haue already said) that the generall obiect of faith (as they tearme it) is the truth of God, whether he threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that *Noe* feared the distruction of the world, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatnings to be excluded out of the definition of faith. This is indeed true. But the cauillers doe vniustly accuse vs, as though we denied that faith hath respect to all the parts of the word of God. For our meaning is onely to shew those two things, first, that faith neuer steadfastly standeth vntill it come to free promise: and then that we are no otherwise by it to be reconciled to God, but because it coupleth vs to Christ. Both those points are worthy to be noted. We seeke such a faith, which may make difference betweene the children of God and the reprobate, betweene the faithfull and the vnbeleeuing. If a man doe beleeue that God both iustly commandeth all that he commandeth, and truely threatneth, shall he be therefore called faithfull? Nothing lesse. Therefore there can be no steadfast stay of faith, vnlesse it be grounded vpon the mercy of God. But now to what end doe we dispuite of faith? Is it not that we may learne the way of saluation? But how doth faith bring saluation but in respect that it graffeth vs into the body of Christ? Therefore there is no inconuenience, if in the definition we doe enforce the principall effect thereof.

of, and doe ioine vnto the general name, instead of a difference that marke that seuereth the faithfull from the vnbeleeuing. Finally, the malicious haue nothing to finde fault withall in this doctrine, but they must wrap vp *Paul* with vs in the same blame, which calleth the Gospell properly the word of faith. Rom. 10. 8.

31 But heereupon againe we gather that which we haue before declared, that faith doth no lesse neede the word than the fruite doth neede the liuely roote of the tree, because no other (as *Dauid* testifieth) can trust in the Lord, but they that know his name. But this knowledge is not according to euery mans imagination, but so far as God himselfe is witnesse of his owne goodnesse. Which the same Prophet confirmeth in another place, saying: Thy saluation is according to thy word. Againe, I haue trusted in thy word, saue me. Where is to be noted the relation of faith to the word, and then how saluation followeth. And yet in the meane time we doe not exclude the power of God, with beholding whereof, vnlesse faith sustaine it selfe, it can neuer giue vnto God his due honour. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that he beleeued that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I haue beleeued, and I am sure that he is able to keepe that which I haue left with him vntill that day. But if a man waigh with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall well perceiue that they which do highly esteeme it as it is worthy, haue not a little profited in faith. We all will confesse that God is able to doe whatsoeuer he will, but when euen the least tentation throweth vs downe with feare, and amazeth vs with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer aboue it those things, that Sathan threatneth against Gods promises. This is the reason why *Esay*, meaning to print into the hearts of the people the assuredness of saluation, doth so honorably intreat of the infinite power of God. It seemeth oft that so soone as he hath begun to speak of the hope of pardon and reconciliation, he by and by turneth to another thing, and wandreth about in long and superfluous circumstances, rehearsing how marueilously the Lord gouerneth the frame of Heauen and earth and the whole order of nature, yet is here nothing that serueth not fitly for the circumstance of the matter that he speaketh of. For vnlesse the power of God whereby he is able to doe all things be presently set before our eyes, our eares will hardly heare the worde, or will not esteeme it so much as it is worth. Beside that, here is declared his effectuall power, because godlinesse (as we haue already shewed in another place) doth alway apply the power of God to vse and worke, specially it serueth before it selfe those workes of God, whereby he hath testified himselfe to be a father. Hereupon commeth that in the scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was once the author of saluation, will be an euerlasting preseruer thereof. And *Dauid* putteth vs in minde by his owne example, that those benefits which God hath particularly bestowed vpon euery man, doe afterward auaile to the confirmation of his faith. Yea when God seemeth to haue forsaken vs, it behoueth vs to stretch our wits further, that his auncient benefits may recomfort vs, as it is said in another Psalme, I haue bene mindfull of olde daies. I haue studied vpon all thy works, &c. Againe, I will remember the workes of the Lord, and his maruels from the beginning. But because without the worde all quickly vanisheth away that we conceiue of the power of God and of his workes, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimonie of his grace. But here a question might be mooued, what is to be thought of *Sara* and *Rebecca*, both which being moued as it seemeth with zeale of faith, passed beyond the bounds of the word. *Sara*, when she feruently desired the promised issue, gaue her bondmaide to her husband. It cannot be denied but that she many waies sinned: but now I touch onely this fault, that being carried away with her zeale, she did not restraine her selfe within the boundes of Gods worde, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God of the election of her sonne *Iacob*, procured his blessing by euill crafty meanes: she deceiued her husband the witnesse and minister of the grace of God: she compelled her sonne to lie: she by diuers guiles and deceites corrupted

The consideration of the power of God and of the workes which he hath done confirmeth vs in faith: yet all vanisheth except we rely vpon his word.
Psal. 9. 11.
Psal. 109. 43.
Rom. 4. 21.
2. Tim. 1. 18.

Psal. 100. 43.
Psal. 77. 11.

Gen. 15.

Gen. 26.

corrupted the truth of God: Finally, in making a ſcorne of his promiſe, ſhe did as much as in her lay, deſtroy it. And yet this act, how much ſoeuer it was euill, and woorthie of blame, was not without faith, for it was neceſſarie that ſhe ſhould ouercome many offences, that ſhe might ſo earneſtly endeuour to attaine that which without hope of earthly profite was full of great troubles and dangers. As we may not ſay that the holy Patriarch *Iſaac* was altogether without faith, becauſe he being by the ſame oracle of God admoniſhed of the honour transferred to the yoonger ſonne, yet ceaſed not to be more fauourably bent to his firſt begotten ſonne *Eſau*. Truely theſe examples do teach, that oftentimes errors are mingled with faith, but yet ſo that faith if it be a true faith, hath alway the vpper hand. For as the particular errour of *Rebecca* did not make voide the effect of the bleſſing, ſo neither did it make voide her faith which generally raigned in her minde, and was the beginning and cauſe of that doing. Neuertheleſſe therein *Rebecca* vttered how readie mans minde is to fall ſo ſoone as he giueth himſelfe, neuer ſo little libertie. But though mans default and weakeneſſe doth darken faith, yet it doth not quench it: in the meane time it putteth vs in minde, how carefully we ought to hang vpon the mouth of God, and alſo confirmeth that which we haue taught, that Faith vaniſheth away, vnleſſe it be vpholden by the Word: as the minds both of *Sara*, and *Iſaac* and *Rebecca* had become vaine in their crooked wanderings out of the way, vnleſſe they had beene by Gods ſecret bridle holden in obedience of the word.

Faith embraceth no promiſe but in Chriſt by whom the thing promiſed is deriued from God to vs.

Rom. 1. 3.
2. Cor. 1. 20.

32 Againe, not without cauſe we include all the promiſes in Chriſt, for as much as in the knowledge of him the Apoſtle includeth all the Goſpell: and in another place he teacheth, that all the promiſes of God are in him, yea and Amen. The reaſon whereof is readie to be ſhewed. For if God promiſe any thing, he therin ſheweth his good will: ſo that there is no promiſe of his, that is not a teſtimonie of his loue. Neither maketh it any matter that the wicked when they haue great and continuall benefits of Gods liberalitie heaped vpon them, doe thereby wrap themſelues in ſo much the more greeuous iudgement. For ſith they doe neither thinke nor acknowledge that thoſe things come vnto them from the hand of God, for if they acknowledge it, they doe not with themſelues conſider his goodnes, therefore they cannot thereby be better taught of his mercie than bruit beaſtes, which according to the meaſure of their eſtate, doe receiue the ſame fruit of Gods liberalitie, and yet they perceiue it not. Neither doth it any more make againſt vs, that many times in refuſing the promiſes appointed for them, they doe by that occaſion procure to themſelues the greater vengeance. For although the effectuall working of the promiſes doe then onely appeare, when they haue found faith with vs, yet the force and naturall propertie of them is neuer extinguiſhed by our vnbeleefe or vnthankfulneſſe. Therefore when the Lord by his promiſes doth prouoke man not onely to receiue, but alſo to thinke vpon the fruites of his bountifulneſſe, he doth therewithall declare vnto him his loue. Whereupon we muſt returne to this point, that euery promiſe is a teſtifying of Gods loue toward vs. But it is out of queſtion, that no man is loued of God but in Chriſt, he is the beloued ſonne, in whom the loue of the Father abideth and reſteth, and then from him powreth it ſelfe abroad vnto vs: as *Paul* teacheth, that we haue obtained fauor in the beloued one. Therefore it muſt needs be deriued and come vnto vs by meane of him. For this cauſe the Apoſtle in another place calleth him our peace: in another place he ſetteth him out as a bond, whereby God is with fatherly naturall kindneſſe bound vnto vs. It followeth then that we muſt caſt our eies vpon him, ſo oft as any promiſe is offered vs. And that *Paul* teacheth no abſurditie, that all Gods promiſes whatſoeuer they be, are confirmed and fulfilled in him. There be certaine examples that make for the contrarie. For it is not likely that *Naaman* the Syrian, when he required of the Prophet the maner how to worſhip God aright, was inſtructed concerning the Mediator: yet his godlineſſe is praiſed. *Cornelius* a Gentile and a Romane, could ſcarcely vnderſtand that which was knowen not to all the Iewes, yea and that very darkely: yet his almes and prayers were acceptable to God, and the ſacrifice of *Naaman*, by the Prophets anſwere allowed. Which thing neither of thē could obtaine but by faith. Likewiſe it may be ſaid of the Eunuche to whom *Philip* was carried, which if he had not had ſome faith, would not haue taken vpon him the trauell and expenſes of ſo long a iourney, to worſhip. Yet we ſee, when

Mat. 3. 17.

Ephe. 1. 6.
Ephe. 2, 14.

Rom. 8. 3. & 15. 8.

Act 10. 31.
Act 8. 26.
2. Kings 5. 17.

2. Reg. 5. 17.
Act. 8. 31.

Philip

Philip examined him, how he bewraied his ignorance of the Mediatour. And truly I grant that their faith was partly vnexpreſſed, not onely concerning Chriſts perſon, but alſo concerning his power and the office committed vnto him of the father. Yet in the meanetime it is certaine, that they were inſtructed in ſuch principles, as gaue them ſome taſte of Chriſt, although but very ſmall. Neither ought this to ſeeme ſtrange. For neither would the Eunuch haue come in haſt to Ieruſalem from a far country to worſhip an vnknowen God, neither did *Cornelius* when he had once embraced the Iewiſh religion ſpend ſo much time, without being acquainted with the firſt grounds of true doctrine. As for *Naaman*, it had been too fond an abſurdity for *Elizeus* when he taught him of ſmall things, to haue ſaid nothing of the principall point. Therefore although there were among them a darke knowledge of Chriſt, yet it is not likely that there was no knowledge becauſe they did vſe themſelues in the ſacrifices of the law, which muſt haue beene diſcerned by the very end of them, that is Chriſt, from the falſe ſacrifices of the Gentiles.

33 But this bare and outward declaration of the word of God, ought to haue largely ſufficed to make it to be beleeued, if our owne blindneſſe and ſtubbornneſſe did not withſtand it. But our minde hath ſuch an inclination to vanity, that it can neuer cleaue faſt vnto the truth of God, and hath ſuch a dulneſſe, that it is alway blinde and cannot ſee the light thereof. Therefore there is nothing auailably done by the word without the inlightning of the holy Ghoſt. Whereby alſo appeareth, that faith is far aboue mans vnderſtanding. Neither ſhall it be ſufficient that the minde be lightened with the ſpirit of God, vnleſſe the heart be alſo ſtrengthened and ſtabliſhed with his power. Wherein the ſchoolemen doe altogether erre, which in conſidering of faith do onely take hold of a bare and ſimple aſſent by knowledge, leauing out the confidence and aſſuredneſſe of the heart. Therefore faith is both waies a ſingular gift of God, both that the minde of man is cleanſed to taſte the truth of God, and that his heart is ſtabliſhed therein. For the holy Ghoſt not onely is the beginner of faith, but alſo by degrees increaſeth it, vntill by it he bring vs to the heauenly kingdome. That good thing (ſaith *Paul*) which was committed to thy keeping, keepe in the holy Ghoſt which dwelleth in vs. But how *Paul* ſaith that the holy Ghoſt is giuen by the hearing of faith, we may eaſily diſſolue it. If there had beene but one onely gift of the holy Ghoſt, then it had beene an abſurdity for him to call the holy Ghoſt the effect of faith, which is the author and cauſe of faith. But when he maketh report of the gifts wherewith God garniſheth his Church, and by encreaſings of faith bringeth it to perfection, it is no marueil if he aſcribe thoſe things to faith which maketh vs fit to receiue them. This is reckoned a moſt ſtrange concluſion, when it is ſaid, that no man but he to whom it is giuen can beleeue in Chriſt. But that is partly becauſe they doe not conſider either how ſecret and high the heauenly wiſdome is, or how great mans dulneſſe is in conceiuing the myſteries of God: and partly becauſe they looke not vnto that aſſured and ſtedfaſt conſtantneſſe of heart, that is to ſay, the chiefe part of faith.

The outward declaratiõ of the word without an inward enlightening by the ſpirit doth not ſuffice either to breed or increaſe faith in vs.

2. Tim. 1. 14. Gal. 3. 2.

34 But if (as *Paul* preached) no man is witneſſe of the will of man, but the ſpirite of man that is within him, then how ſhould man be ſure of the will of God? And if the truth of God be vncertaine among vs, in thoſe things that we preſently behold with our eie, how ſhould it be aſſured and ſteadfaſt among vs there where the Lord promiſeth ſuch things as neither eie ſeeth, nor wit comprehendeth? But heerein mans ſharpneſſe of vnderſtanding is ſo ouerthrowen and faileth, that the firſt degree of profiting in Gods ſchoole, is to forſake his owne wit. For by it as by a veile caſt before vs, we are hindered that we cannot attaine the myſteries of God, which are not diſcloſed but to little ones. For neither doth fleſh and bloud diſcloſe nor naturall man perceiue thoſe things that are of the ſpirit, but rather to him the learning of God is fooliſhneſſe, becauſe it is ſpiritually to be iudged. Therfore heerein the helpe of the holy Ghoſt is neceſſary, or rather heerein his force onely raigneth. There is no man that knoweth the minde of God, or hath beene his counſeller: but the holy ſpirit ſearcheth out all things, euen the deepe ſecrets of God, by whom it is brought to paſſe, that we know the minde of Chriſt. No man (ſaith he) can come to me: vnleſſe my father that ſent mee, draw him. Euery one therefore that hath heard and learned of my father, commeth. Not that

1. Cor. 2. 11.

Our blindneſſe before the ſpirit open our eies & the clearneſſe of our mindes after.

Matth. 11. 25. Luk 10. 21. Matth. 16. 17. 1. Cor. 2. 14. Rom. 11. 34. 1. Cor. 2. 10. Iohn 6. 44.

that any man hath seene the father, but he that is sent of God. Euen as therefore we cannot come vnto Christ, but being drawen by the spirit of God: so when we be drawen, we are lifted vp in wit and minde aboue our vnderstanding. For the soule enlightned by him, taketh as it were a new sharpnesse of vnderstanding, wherewith it may behold heauenly mysteries, with brightnesse whereof it was before dazled in it selfe. And so mans vnderstanding receiuing brightnesse by the light of the holy Ghost, doth neuer till then truly begin to tast of those things that belong to the kingdome of God, being before altogether vnsauory and without iudgement of tast to take assay of them. Therefore when Christ did notably set out vnto two of his disciples the mysteries of his kingdome, yet he nothing preuailed, vntill he opened their senses that they might vnderstand the Scriptures. When the Apostles were so taught by his godly mouth, yet the Spirit of Truth must be sent vnto them, to powre into their mindes the same doctrine which they had heard with their eares. The word of God is like vnto the Sunne that shineth vnto all them to whom it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it cannot pearce into our minde but by the inward master the holy Ghost, making by his enlightning an entry for it.

Luke 24. 27. & 45. Iohn 16. 13.

35 In another place, when we had to entreat of the corruption of nature, we haue more largely shewed how vnfit men are to beleeue. Therefore I will not weary the readers with repeating the same againe. Let this be sufficient that the spirit of faith is called of *Paul* faith it selfe, which the spirit giueth vs, but not which we haue naturally. Therefore he praieth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giuing it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denieth that it is of mans owne motion: and not contented therewith he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he saith, that faith hangeth not vpon the wisdome of men, but is grounded vpon the power of the holy Ghost. He speaketh indeed of outward myracles: but because the reprobates are blinde at the beholding of them, hee comprehendeth also that inward seale, whereof he maketh mention in another place. And God the more gloriously to set foorth his liberality in so noble a gift, vouchsafeth not to grant it to all vniuersally without difference, but by singular priuiledge giueth it to whom he will. For proofe whereof we haue alleaged testimonies before. Of which *Augustine* being a faithfull expositour, crieth out that it would please the Sauiour to teach him, and that the very beleeuing it selfe, is of gift and not of deseruing. No man (saith he) commeth to me, vnlesse my father draw him, and to whom it is giuen of my father. It is maruellous that two doe heare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it to himselfe: let him that ascendeth, not arrogantly assigne it to himselfe. In another place. Why is it giuen to one and not to another? It grieueth me not to say it, this is the depth of the crosse. Out of I wot not what depth of the iudgements of God which we may not search proceedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus far, that it is of God. But why him, and not him? That is much to me. It is a bottomlesse depth, it is the depth of the crosse. I may cry out with wondering, but not shew it in disputing. Finally, the summe commeth to this, that Christ when he enlightneth vs vnto faith by the power of his spirit, doth therewithall graffe vs into his body, that we may be made partakers of all good things.

The light of faith is the gift of God not bestowed indifferently vpon all men.

2. Cor. 4. 13. 2. Thess. 1. 11.

36 Now it remaineth that that which the minde hath receiued, may be further conueied into the heart. For the word of God is not throughly receiued by faith, if it swim in the top of the braine, but when it hath taken roote in the bottome of the heart that it may be an inuincible defence to beare and repulse all the engines of tentations. Now if it be true, that the true vnderstanding of the minde is the enlightning thereof, then in such confirmation of the heart, his power much more euidently appeereth, euen by so much as the distrustfulnesse of the heart is greater than the blindnesse of the wit: and as it is harder to haue the minde furnished with assuredenesse, than the wit to be instructed with thinking. Therefore the Spirit performeth the office of a seale,

We haue not faith as soone as the truth is conceiued in our mindes, except the spirit seale it also to our hearts.

to

to ſeale vp in our harts thoſe ſame promiſes, the aſſurance whereof it firſt imprinted in our wits, and ſerueth for an earneſt to confirme and ſtabliſh them. Sith yee beleeued (ſaith the Apoſtle) yee are ſealed vp with the holy Spirit of promiſe, which is the earneſt of our inheritance. See you not how he teacheth that by the Spirit the harts of the faithfull are grauen as with ſeale? and how for the ſame reaſon he calleth him the Spirit of promiſe, becauſe he ratifieth the Goſpell vnto vs? Likewiſe to the *Corinthians* he ſaith: God which annointed vs, which hath alſo ſealed vs, and giuen the earneſt of his Spirit in our hart. And in another place when he ſpeaketh of confidence and boldneſſe of hoping well, he maketh the pledge of the Spirit the foundation thereof. Ephe.1. 2.Cor.1.21.& 5.5.

37 Neither yet haue I forgotten that which I ſaid before, the remembraunce whereof experience continually renueth, that is, that Faith is toſſed with diuerſe doubtings, ſo that the mindes of the godly are ſeldome quiet, or at leaſt doe not alway enioy a peaceable eſtate: but with whatſoeuer engine they be ſhaken, either they riſe vp of the very gulfe of temptations, or doe abide faſt in their ſtanding. Truely this aſſuredneſſe onely nouriſheth and defendeth Faith, when we hold faſt that which is ſaid in the Pſalme. The Lord is our protection, our helpe in trouble, therefore we will not feare, when the earth ſhall tremble, and the mountaines ſhall leape into the hart of the Sea. Alſo this moſt ſweete quietneſſe is ſpoken of in an other place: I lay downe and ſlept, and roſe againe, becauſe the Lord hath ſuſtained me: it is not meant thereby that *Dauid* was alway with one vndiſturbed courſe framed to a merry cheerfulneſſe: but in reſpect that he taſted the grace of God according to his proportion of Faith, therefore he glorieth that he without feare deſpiſeth all that euer might diſquiet the peace of his minde. Therefore the Scripture meaning to exhort vs to Faith, biddeth vs to be quiet. In *Eſay* it is ſaid: In hope and ſilence ſhall be your ſtrength. In the Pſalme: Hold thee ſtill in the Lord, and waite for him. Wherewith agreeth that ſaying of the Apoſtle to the *Hebrues*: Patience is needefull, &c. *The aſſurednes of our faith is not extinguiſhed when it is diſquieted.* Pſal.46.3. Pſal.36. Eſay 30.15. Pſal.37.7. Heb.10.36.

38 Hereby we may iudge how peſtilent is that doctrine of the Schoolemen, that we can no otherwiſe determine of the grace of God toward vs, than by morall coniecture as euery man thinketh himſelfe woorthy of it. Truely if we ſhall weigh by our workes how God is minded toward vs, I graunt that we can attaine it with any coniecture, be it neuer ſo ſlender: but ſith Faith ought to haue relation to a ſimple and free promiſe, there is left no cauſe of doubting. For with what confidence (I beſeech you) ſhall we be armed, if we ſay that God is fauourable vnto vs vpon this condition, ſo that the pureneſſe of our life doe deſerue it? But becauſe I haue appointed one place properly for the diſcuſſing hereof, therefore I will ſpeake no more of them at this preſent, ſpecially foraſmuch as it is plaine enough, that there is nothing more contrarie to faith, than either coniecture or any thing neere vnto doubting. And they doe very ill writhe to this purpoſe that teſtimonie of the Preacher which they haue oft in their mouthes: No man knoweth whether he be worthie of hatred or loue. For (to ſpeake nothing how this place is in the common tranſlation corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by ſuch words: that is, that if any man will iudge by the preſent ſtate of things, whom God hateth, or whom God loueth, he laboureth in vaine, and troubleth himſelfe to no profit for his paines: ſith all thinges happen alike, both to the righteous and the wicked, to him that offereth ſacrifices and him that offereth none. Whereupon followeth, that God doth not alway witneſſe his loue to them to whom he maketh all things happen proſperouſly, nor doth alwaies vtter the hatred to them whom he puniſheth. And that he doth to condemne the vanitie of mans wit, ſith it is ſo dull in things moſt needefull to be knowen: as he had writen a little before, that it cannot be diſcerned what the Soule of man differeth from the ſoule of a beaſt, becauſe it ſeemeth to die in like maner. If any man will gather thereof, that the opinion that we hold of the immortalitie of Soules ſtandeth vpon coniecture: may he not worthily be counted a mad man? Are they then in their right wits which gather that there is no certainetie of Gods grace, becauſe we can conceiue none by the carnall beholding of preſent things? *The certaintie of grace which we haue by Faith is more than morall or coniecturall.* Eccle.9.1. Eccle.3.9.

39 But they alleadge that it is a point of raſh preſumption, to take vpon vs an vndoubted knowledge of Gods will. I would indeede grant it vnto them, if we did take *It is no preſumption to know the*

loue of God towards vs and his Spirit which is in vs

so much vpon vs, that we would make the incomprehensible secret purpose of God subiect to the slendernes of our wit: But when we simply say with *Paul*, that we haue receiued not the spirit of this world, but the Spirit that is of God, by whose teaching we may know those thinges that are giuen vs of God, what can they barke against it, but they must slaunderously speake against the Spirit of God? But if it be a horrible robberie of God to accuse the reuelation that commeth from him, either to be lying, or vnassured or vndoubtfull, what doe we offend in affirming that it is assured? But they say, that this also is not without great presumptuousnesse that we dare so glory of the Spirit of Christ. Who would thinke that their dulnesse were so great that would be counted masters of the world, that they so fowlly stumble in the first principles of Religion? Surely I would not thinke it credible, vnlesse their owne writings that are abroad did testifie it. *Paul* pronounceth that they onely are the children of God, that are mooued with his Spirit: and these men would haue them that be the children of God, to be mooued with their own spirit, and to be without the Spirit of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministreth that word vnto vs, which onely can beare witnesse to our Spirit that we are the children of God: These men, although they forbid vs not to call vpon God, yet doe take away his spirit, by whose guiding he should haue beene rightly called vpon. *Paul* denieth that they are the seruants of Christ, that are not mooued with the Spirit of Christ: these men faigne a Christianitie that needeth not the Spirit of Christ. *Paul* maketh no hope of the blessed resurrection, vnlesse we feele the holy Ghost abiding in vs: they forge a hope without any such feeling. But peraduenture they will answer, that they doe not denie that we ought to be endued with it, but that it is a point of modestie and humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the Faith, to prooue themselues whether they haue Christ, whom vnlesse a man doe acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath giuen vs (saith *Iohn*) we know that he abideth in vs. And what doe we else but call the promises of Christ in doubt, when we will be counted the seruants of God without his Spirit, which he hath openly declared, that he would poure out vpon all his? Beside that, we doe wrong to the holy Ghost, which doe separate from him Faith that is his peculiar worke. Sith these are the first lessons of godly religion, it is a token of miserable blindnesse, to haue Christians noted of arrogancie, that dare glory of the presence of the holy Ghost, without which glorying Christianitie it selfe doth not stand. But they declare by their example how truly Christ said, that his Spirit is vnknowen to the world, and is onely knowen of them with whom he abideth.

1.Cor.2.12.

Rom.8.14.

Rom.8.16.

Rom.8.11.

2.Cor.13.5.

1.Iohn.3.24. Esay 34.3.

Iohn 14.17.

Not onely our present but our future estate by faith certaine.

40 And because they will not goe about to ouerthrow the stedfastnes of Faith with digging onely of one mine, they assaile it also otherwise. For they say, that although according to our present state of righteousnesse, we may gather a iudgement of the grace of God, yet the knowledge of perseuerance to the ende abideth in suspence. A goodly confidence of saluation forsooth is left vnto vs, if we iudge by morall coniecture, that for a present moment we be in fauour, & what shall become of vs to morrow we cannot tell. The Apostle teacheth farre otherwise: I am surely perswaded (saith he) that neither Angels, nor powers, nor principalities, neither death nor life, neither present things nor things to come, shall seuer vs from the loue wherewith the Lord embraceth vs in Christ. They seeke to escape with a trifling solutiō, prating that the Apostle had that by special reuelation. But they are holden too hard to slip away so. For there he entreateth of those good things that commonly come by Faith to the Faithfull, not those that he himselfe specially feeleth. But the same *Paul* in another place putteth vs in feare with mention of our weakenesse and vnstedfastnesse: Let him that standeth (saith he) beware that he fall not. It is true, but not such a feare whereby we should be ouerthrowen, but whereby we may learne to humble our selues vnder the mightie hand of God, as *Peter* expoundeth it. Then how against order and truth is it to limit the assurednesse of Faith to a moment of time, whose propertie is to passe beyond the spaces of this life, and extend further to immortality to come? Sith therefore the Faithfull doe impute it to the grace of God, that being lightened with his Spirit they doe by Faith enioy the beholding of the heauenly life: so far is such glorying from presumptuousnes,

Rom.8.38.

1.Cor.10.12.

1.Pet.5.6.

that

that if any man be ashamed to confesse it, he doth therein more bewray his extreme vnthankfulnesse, in vnkindly hiding Gods goodnesse, than he doth declare his modestie or submission.

41 Because it seemed that the nature of Faith could not otherwise better or more plainely be declared than by the substance of the promise vpon which it resteth as vpon her proper foundation, so that if the promise be taken away, Faith by and by falleth downe or rather vanisheth away: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applyeth to his discourse, where he saith that Faith is a substance of things to be hoped for, and a certaintie of things that are not seene. For by this worde *Hypostasis* substance (for that terme he vseth) he meaneth as it were, an vpholding stay, whereupon the godly minde leaneth and resteth. As if he should say that faith is a certaine and assured possession of those things that are promised vs of God, vnlesse a man had rather to take *Hypostasis* for affiance, which I mislike not, albeit I follow that which is more commonly receiued. Againe, to signifie that euen to the last day when the bookes shalbe opened, they are higher than those things that may be perceiued with our senses, or seene with our eies, or handled with our hands, and that the same are no otherwise possessed by vs, but if we goe beyond the capacitie of our owne wit, and bend our vnderstanding aboue all things that are in the world, yea and climbe aboue our selues, he hath therefore added that this assuredness of possession, is of things that lie in hope, and therefore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those things that we see. And when he calleth it a certaintie or proofe (or as *Augustine* hath oft translated it) a coniunction of things not present: for in Greeke it is *Elenchos*, he saith as much as if he did say, that it is an euident shewing of things not appearing, a seeing of things not seene, a plainnesse of darke things: a presence of things absent, an open shewing of hidden things. For the mysteries of God, such as they be that pertaine to our saluation, cannot be seene in themselues and in their owne nature as they call it: but we behold them onely in his word, of whose trueth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done and fulfilled. But how can the minde lift vp it selfe to receiue such a taste of Gods goodnesse, but that it must needs be therewith wholy kindled to loue God againe? For that flowing plenty of sweetnesse which God hath laid vp in store for them that feare him, cannot be truely knowen, but that it must therewithall vehemently moue affection: and whose affection it once moueth, it vtterly rauisheth and carieth him beyond himselfe. Therefore it is no maruell, if into a peruerse and crooked heart neuer entreth this affection, by which being conueyed vp into the very heauen, we are suffered to come to the most secretly hidden treasures of God, and the most sacred priuy places of his kingdome, which may not be defiled with the entrance of an vncleane heart. For that which the Schoolemen teach, that charitie is before faith and hope, is a meere madnesse. For it is faith onely that first engendreth charitie in vs. How much more rightly doth *Bernard* teach: I beleeue (saith he) that the testimonie of conscience which *Paul* calleth the glory of the godly, consisteth in three things. For first of all it is necessarie to beleeue that thou canst not haue forgiuenesse of sinnes, but by the pardon of God: then that thou canst haue no good worke at all, vnlesse he also giue it: last of all that thou canst by no workes deserue eternall life, vnlesse it also be giuen freely. A little after he addeth that these things suffice not, but that there is a certaine beginning of faith, because in beleeuing that sinnes cannot be forgiuen but of God, we ought also to beleeue that they are not forgiuen vs, till also we be perswaded by the testimonie of the holy Ghost, that saluation is laid vp in store for vs: because God forgiueth sinnes, he himselfe giueth merits, and he himselfe also giueth rewards, that we may not stay still in this beginning. But these and other things shalbe to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

The Apostles definition of Faith who termeth it a substance of things hoped for and a certainty of things vnseene. Heb. 11.1.

Dan. 7.10.

Rom 8.24. August. Hom. in Ioh. 79. 95 De peccat. merit. & remiss. li. 2. ca. 31

Lib. 3. Sen. dist. 25. & sæpius. Ser. 1. in Annuntiatione. 2. Cor. 1. 12.

42 Now whersoeuer this liuely faith shalbe, it cannot be possible but that it hath with it the hope of eternall saluation, as an vndiuidable companion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, & gloriously soeuer we talke of faith, yet we are conuicted to haue no faith at

Hope an vndiuidable companion of faith.

all. For if faith (as is aboue ſaid) be an aſſured perſwaſion of Gods trueth, that it cannot lie vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this aſſuredneſſe, truely doe therewithall looke for a time to come that God ſhall performe his promiſes, which in their perſwaſion cannot be but true: ſo that briefly, hope is nothing elſe, but a looking for thoſe things which faith hath beleeued to be truely promiſed of God. So faith beleeueth that God is true, hope looketh for the performance of his trueth in conuenient time. Faith beleeueth that he is our Father, hope looketh for him to ſhew himſelfe ſuch a one toward vs. Faith beleeueth that eternall life is giuen vs, hope looketh that it be one day reuealed. Faith is the foundation whereupon hope reſteth, hope nouriſheth and ſuſtaineth faith. For as no man can looke for any thing at Gods hand, but he that hath firſt beleeued his promiſes: ſo againe the weakneſſe of our faith muſt with patient hope and expectation be ſuſtained and cheriſhed, that it fall not as fainting for wearineſſe. For which reaſon *Paul* doth well place our ſaluation in hope. For hope, while it in ſilence, looketh for the Lord, reſtraineth faith that it fall not headlong with too much haſt: hope ſtrengthneth faith, that it wauer not in Gods promiſes, nor begin to doubt of the trueth of them: hope refreſheth faith that it waxe not weary: Hope ſtretcheth faith to the vttermoſt bound, that it faint not in the mid courſe, nor in the very beginning. Finally, hope by continuall renuing and reſtoring, it maketh it now and then to riſe vp freſher than it ſelfe to continuance. But how many waies the helps of hope are neceſſarie to the ſtrengthning of faith ſhall better appeare, if we conſider with how many ſorts of temptations they are aſſailed and ſhaken, that haue embraced the word of God. Firſt, the Lord in deferring his promiſes doth oftentimes holde our mindes longer in ſuſpenſe than we would wiſh: here it is the office of hope to performe, that which the Prophet commandeth, that though his promiſes doe tary, ye ſhould waite ſtill for them. Sometime he ſuffereth vs not onely to faint, but alſo ſeemeth to be highly diſpleaſed: here it is much more neceſſarie to haue hope to helpe vs, that according to the ſaying of another Prophet, we may ſtill looke for the Lord that hath hidden his face from *Iacob*. There riſe vp all ſcorners (as *Peter* ſaith) that aske: where is his promiſe of his comming? for as much as ſince the fathers ſlept, all things ſo continue from the beginning of the creation. Yea the fleſh and the world doe whiſper the ſame thing in our eares. Here muſt faith ſtayed with ſufferance of hope be holden faſt fixed in beholding of eternitie that it may account a thouſand yeares like as one day.

Rom. 8. 24.

Heb. 2. 3.

Eſay 8. 17.
2. Pet. 3. 4.

Pſal. 90. 4.

43 For this conioyning and alliance the Scripture ſometimes confoundeth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preſerued through faith, vnto the diſcloſing of ſaluation, he giueth that vnto faith which did more fitly agree with hope, and not without cauſe, foraſmuch as we haue already taught, that hope is nothing elſe but the nouriſhment and ſtrength of faith. Sometimes they are ioyned together: as in the ſame Epiſtle. That your faith and hope ſhould be in God. But *Paul* to the Philippians out of faith, deriueth expectation, becauſe in patiently hoping, we hold our deſires in ſuſpenſe, till Gods conuenient oportunitie be opened. All which matter we may better vnderſtand by the 10. chapter to the Hebrues, which I haue already alleaged. *Paul* in another place, although he ſpeake vnproperly, yet meaneth the ſame things in theſe words: We looke in the ſpirit through faith for hope of righteouſneſſe, euen becauſe we embracing the teſtimonie of the Goſpell concerning his free loue, doe looke for the time when God ſhall openly ſhew that which is now hidden vnder hope. And now it is plaine how fooliſhly *Peter Lombard* laieth two foundations of hope that is the grace of God, and the deſeruing of works. Hope can haue no other marke to be directed vnto, but faith: and we haue already declared that faith hath one onely marke the mercy of God, to which it ought to looke (as I may ſo ſpeake) with both eies. But it is good to heare what a liuely reaſon he bringeth. If (ſaith he) thou dareſt hope for any thing without deſeruings, that ſhall not be worthy to be called hope, but preſumption. Who (gentle reader) will not worthily abhorre ſuch beaſts, that ſay, it is a raſh and preſumptuous deede, if a man haue confidence that God is true of his word? For where the Lord willeth vs to looke for all things at his goodneſſe, they ſay it is preſumption to leane and reſt vpon it.

The coniunctiō of faith & hope cauſeth many things to be ſpoken of the one which properly agree vnto the other.
2. Pet. 3. 8.
2. Pet. 1. 5.
Phil. 1. 20.
Gal. 5. 5.

A maſter

A maſter meete for ſuch ſchollers as he found in the mad ſchoole of filthie bablers. But as for vs, when we ſee that we are commanded by the oracles of God to conceiue a hope of ſaluation, let vs gladly preſume ſo much vpon his truth, as truſting vpon his onely mercy, caſting away the confidence of works, to be bold to hope well. He will not deceiue that ſaid: Be it vnto you according to your Faith. Mat. 9. 29.

THE THIRD CHAPTER.

That we are regenerate by Faith. Wherein is entreated of Repentance.

ALbeit we haue already partly taught how Faith poſſeſſeth Chriſt, and how by it we enioy his benefits: neuertheleſſe this were yet darke, vnleſſe we did alſo make declaration of the effects that we feele thereby. Not without cauſe it is ſaid, that the ſumme of the Goſpell ſtandeth in repentance and in forgiueneſſe of ſinnes. Therefore leauing out theſe two points, whatſoeuer we ſhall ſay of Faith, ſhal be but a hungry and vnperfect, yea and in maner vnprofitable diſputation of Faith. Now foraſmuch as Chriſt doth giue both vnto vs, and we obtaine both by Faith, that is to ſay, both newneſſe of life and free reconciliation, reaſon and order of teaching requireth, that in this place I begin to ſpeake of both. Our next paſſage from Faith ſhall be to Repentance, becauſe when this article is well perceiued, it ſhall the better appeare how man is iuſtified by onely Faith and meere pardon, and yet how reall holineſſe of life (as I may ſo call it) is not ſeuered from free imputation of righteouſneſſe. Now it ought to be out of queſtion, that Repentance doth not onely immediately follow Faith, but alſo ſpring out of it. For whereas pardon and forgiueneſſe is therefore offered by the preaching of the Goſpell, that the ſinner being deliuered from the tyrannie of Satan, from the yoke of ſinne, and from miſerable bondage of vices, may paſſe into the kingdome of God, truely no man can embrace the grace of the Goſpell, but he muſt returne from the errours of his former life into the right way, and apply all his ſtudie to the meditation of Repentance. As for them that thinke that Repentance doth rather goe before Faith than flow or ſpring foorth of it, as a fruit out of a tree, they neuer knew the force thereof, and are mooued with too weake an argument to thinke ſo. *Out of Faith repentance ſpringeth.*

2 Chriſt (ſay they) and *Iohn* in their preachings do firſt exhort the people to Repentance, and then they afterward ſay that the kingdome of heauen is at hand. Such commandement to preach, the Apoſtles receiued, ſuch order *Paul* followed, as *Luke* reporteth. But while they ſuperſtitiouſly ſticke vpon the ioyning together of ſyllables, they marke not in what meaning the words hang together. For when the Lord Chriſt and *Iohn* do preach in this maner: Repent ye, for the kingdome of heauen is come neere at hand: doe they not fetch the cauſe of Repentance from very grace and promiſe of ſaluation? Therefore their words are as much in effect as if they had ſaid: becauſe the kingdome of heauen is come neere at hand, therefore repent yee. For *Matthew* when he hath ſhewed that *Iohn* ſo preached Faith that in him was fulfilled the prophecie of *Eſay*, concerning the voice crying in the wilderneſſe. Prepare the way of the Lord, make ſtraight the pathes of our God. But in the Prophet that voice is commanded to begin at comfort and glad tydings. Yet when we referre the beginning of Repentance to Faith, we doe not dreame a certaine meane ſpace of time, wherein it bringeth it out, but we meane to ſhew that a man cannot earneſtly apply himſelfe to Repentance, vnleſſe he know himſelfe to be of God. But no man is truely perſwaded that he is of God, but he that hath firſt receiued his grace. But theſe things ſhall be more plainly diſcuſſed in the proceſſe following. Peraduenture this deceiued them, that many are firſt by terrors of conſcience tamed, or framed to obedience, before that they haue throughly digeſted, yea before they haue taſted the knowledge of grace. And this is the feare at the beginning, which ſome account among vertues, becauſe they ſee that it is neere to true and iuſt obedience. But our queſtion is not here how diuerſly Chriſt draweth vs vnto him, or prepareth vs to the endeuour of godlineſſe: onely this I ſay, that there can be no vprightneſſe found where reigneth not the Spirit which Chriſt receiued to communicate the ſame to his members. Then according to that ſaying of the Pſalme: With thee is mercifulneſſe, that thou maieſt be feared, Pſal. 130. 4.

Their grounds weake who thinke that Repentance goeth before Faith. Matth. 3. 2. Matth. 4. 17. Act. 10. 21.

Eſay 40. 3.

no man ſhall euer reuerently feare God, but he that truſteth that God is mercifull vnto him: no man will willingly prepare himſelfe to the keeping of the law, but he that is perſwaded that his ſeruices pleaſe him: which tenderneſſe in pardoning and bearing with faults, is a ſigne of fatherly fauour. Which is alſo ſhewed by that exhortation of *Oſee*, Come let vs returne to the Lord, becauſe he hath plucked vs and he will heale vs: he hath ſtricken vs, and he will cure vs, becauſe the hope of pardon is vſed as a pricke to make them not to lie dull in their ſinnes. But their doting error is without all colour of reaſon, which to begin at repentance doe appoint certaine daies to their new conuerts, during the which they muſt exerciſe themſelues in penance: and when thoſe daies are once paſt, they admit them to the communion of the grace of the Goſpell. I ſpeake of many of the Anabaptiſtes, ſpecially thoſe that maruellouſly reioyce to be counted ſpirituall, and their companions the Ieſuites, and ſuch other dregs. Such fruits forſooth that ſpirit of giddineſſe bringeth foorth, to determine repentance within compaſſe of a few daies, which a Chriſtian man ought to extend in continuance throughout his whole life.

Oſee 6.1.

Repentance rightly ſaid to conſiſt of two parts, Mortification and Viuification: ſo that Viuification be taken not for the cheerefulnes which the ſoule receiueth when it recouereth out of feare and trouble, but for the purpoſe and deſire which it hath to lead a new life.

3 But certaine learned men, euen long before theſe times, meaning to ſpeake ſimply and ſincerely of repentance, according to the trueth of Scripture, haue ſaid that it conſiſteth of two parts, mortification, and viuification. Mortification they expound to be a ſorrow of the ſoule and feare conceiued of the acknowledging of ſinne, and of the feeling of the iudgement of God. For when a man is once brought into knowledge of ſinne, then he truely beginneth to hate and abhorre ſinne: then he heartily miſliketh himſelfe, confeſſeth himſelfe to be miſerable and loſt, and wiſheth himſelfe to be an other man. Further, when he is touched with ſome feeling of the iudgement of God (for the one immediately followeth vpon the other) then he lieth ſtriken and ouerthrowen, then he trembleth, humbled and caſt downe, then he is diſcouraged and deſpaireth. This is the firſt part of repentance, which they haue commonly called contrition. Viuification they expound to be the comfort that groweth of faith, when a man ouerthrowen with conſcience of ſinne, and ſtricken with feare of God, looking afterward vnto the goodneſſe of God, vnto the mercy, fauour and ſaluation, that is through Chriſt, raiſeth vp himſelfe, taketh breath againe, recouereth courage, and returneth as it were from death to life. And theſe words, if they haue a right expoſition, doe aptly enough expreſſe the nature of repentance. But where they take Viuification for the cheereſulneſſe, which the minde receiueth being brought into quietneſſe from trouble and feare, therein I agree not with them: foraſmuch as it rather ſignifieth a deſire to liue holily and godly which groweth of regeneration, as if it were ſaid, that man dieth to himſelfe, to begin to liue to God.

Two kindes of repentance, the one of the Law, the other of the Goſpell.

4 Some other, becauſe they ſaw this worde diuerſly taken in Scripture, haue made two ſorts of repentance: and becauſe they ſhould make them differently knowen by ſome marke, they haue called one repentance of the law, by which the ſinner wounded with the ſearing yron of ſinne, and worne away with feare of the wrath of God, ſticketh faſt in that trouble and cannot winde himſelfe out of it. The other Repentance they call of the Goſpell, by which the ſinner is indeed grieuouſly vexed with himſelfe, but he riſeth vp higher and taketh hold of Chriſt, the ſalue of his ſore, the comfort of his feare, the hauen of his miſerie. Of the repentance of the law they put thoſe examples: *Cain*, *Saul*, and *Iudas*. Whoſe repentance when the Scripture rehearſeth vnto vs, it meaneth that they acknowledging the grieuouſneſſe of their ſinne, were afraid of the wrath of God, but in thinking vpon God onely as a reuenger and Iudge, they fainted in that feeling. Therefore their repentance was nothing elſe but a certaine entry of hell, whereinto they being entred into this preſent life, began already to ſuffer puniſhment, from the face of the wrath of Gods Maieſtie. The repentance of the Goſpell, we ſee in all them, that being galled with the ſpurre of ſinne in themſelues, but recomforted and refreſhed with confidence of the mercy of God, are turned vnto the Lord. *Ezechias* was ſtricken with feare, when he receiued the meſſage of death: but he prayed weeping, and looking vnto the goodnes of God, he tooke againe good confidence vnto him. The Niniuites were troubled with the horrible threatning of deſtruction. But they clothed themſelues in ſackcloth and aſhes & prated hoping that the

Gen 4.12.
1 King 15.30.
Mat. 27.4.

4. Reg. 20.
Gen. 38.1.
Ioh. 3.5.

Lord

Lord might be turned to them and turned from the furor of his wrath. *Dauid* confeſſed that he had too much ſinned in numbring the people: but he ſaid further, Lord take away the wickednesse of thy ſeruant. He acknowledged his offence of adulterie, when *Nathan* rebuked him, and did caſt himſelfe downe before the Lord, but therewithall he alſo looked for pardon. Such was the repentance of them that at the Preaching of *Peter* were pricked in their hart, but truſting vpon the goodneſſe of God, they ſaid furthermore: Ye men and brethren, what ſhall we doe? And ſuch was the repentance of *Peter* himſelfe, which wept indeede bitterly, but he ceaſſed not to hope well.

2 Reg 2. 2.Sam.12.13.

Act.2.37.

5 Although all theſe things be true, yet the very name of repentance (ſo farre as I can learne by the Scriptures) is otherwiſe to be taken. For where they comprehend Faith vnder repentance, it diſagreeth with that which *Paul* ſaith in the Actes, that he teſtified to the *Iewes* and *Gentiles* repentance vnto God and faith in Ieſus Chriſt, where he reckoneth repentance and Faith as two diuers things. What then? Can true repentance ſtand without Faith? No: But though they cannot be ſeuered, yet they muſt be diſtinguiſhed. As Faith is not without hope, and yet Faith and Hope are diuerſe things: ſo repentance and Faith, although they hang together with one perpetuall bonde, yet they rather would be conioyned than confounded. And truely I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, whereof Faith is not the leaſt part: but in what meaning it is ſo comprehended, ſhall moſt eaſily appeare when the force and nature thereof ſhall be declared. The name of repentance in Hebrew is deriued of conuerting or returning, in Greeke of changing of the minde or purpoſe, and the thing it ſelfe doth not ill agree with either deriuations, whereof the ſumme is, that we departing from our ſelues ſhould turne vnto God, and putting off our olde minde, ſhould put on a new. Wherefore in my iudgement, repentance may thus not amiſſe be defined: that it is a true turning of our life vnto God, proceeding from a pure and earneſt feare of God, which conſiſteth in the mortifying of the fleſh and of the olde man, and in the quickening of the Spirit. In this ſenſe are to be taken all the preachings wherein either the Prophets in old time, or the Apoſtles afterward exhorted the men of their time to repentance. For this only thing they trauailed to perſwade, that confounded with their owne ſinnes, and pricked with feare of the Lords iudgement, they ſhould fall downe and be humbled before him, againſt whom they had offended, and with true amendment returne into his right way. Therefore theſe words, To be turned or returne vnto the Lord, To repent, or doe penance, are among them vſed without difference in all one ſignification. And therefore alſo the holy hiſtorie ſaith, that men repent after the Lord, when they that liued wantonly in their own luſts, not regarding him, doe begin to follow his word, and are readie at their Captaines commandement to goe whither he calleth them. And *Iohn* and *Paul* vſed theſe wordes, to bring foorth fruites worthie of repentance, for, to lead ſuch a life as may repreſent and teſtifie ſuch an amendment in all their doings.

The definition of repentance. Acts.20 21.

Mat.3 2. 1.Sam.7.2.

Luc 3.8. Rom.6.4. Acts.26.20.

6 But before we goe any further, It ſhall be profitable that we doe more plainely ſet out at large the definition that we haue made. Wherein there be chiefly three points to be conſidered. Firſt when we call it a turning of life vnto God, we require a transforming, not onely in outward workes, but alſo in the Soule it ſelfe, which when it hath put off her oldneſſe, then beginneth to bring foorth the fruites of works agreeable to her renuing. Which when the prophet goeth about to expreſſe, he commandeth them whom he calleth to repentance, to make them a new heart. Therefore *Moſes* oftentimes meaning to ſhew how the Iſraelites might repent, and ſo be rightly turned vnto the Lord, teacheth that it be done with all their heart, and with all their Soule (which maner of ſpeaking we ſee often repeated of the Prophets) and naming it the circumciſing of the heart, he ſhaketh away all inward affections. But there is no place whereby a man may better perceiue what is the naturall proprietie of repentance, than the fourth Chapter of *Ieremie*. If thou returne to me, O Iſraell, (ſaith the Lord) returne to me, plow vp your arable land and ſow not vpon thornes. Be circumciſed to the Lord, and take away the vncircumciſed skines of your hearts. See how he pronounceth that they ſhall nothing preuaile in taking vpon them the following of righteouſnes, vnles wickednes be firſt plucked out of the bottome of their hearts.

The turning of our liues vnto God doth note an alteration not onely of our outward actions, but alſo and that eſpecially of our Soules. Ezec.18.13.

Iere.4.3.

And

And to mooue them throughly, he warneth them that they haue to do with God, with whom there is nothing gotten by dallying, becauſe he hateth a double heart. Therefore *Eſay* laugheth to ſcorne the fooliſh endeuours of hypocrites, which did indeed buſily goe about an outward repentance in ceremonies, but in the meane time they had no care to looſe the bundles of wickedneſſe wherewith they held poore men faſt tied. Where alſo he very well ſheweth in what duties vnfained repentance properly ſtandeth.

Eſa. 58. 6.

The beginning of our conuerſion vnto God is feare.

7 The ſecond point was, that we taught that repentance proceedeth of an earneſt feare of God. For, before that the minde of a ſinner be enclined to repentance, it muſt be ſtirred vp with thinking vpon the iudgement of God. But when this thought is once throughly ſetled, that God will one day goe vp into his iudgement ſeat, to require an account of all ſayings and doings: it will not ſuffer the ſilly man to reſt, nor to take breath one minute of time, but continually ſtirreth him vp to thinke vpon a new trade of life, whereby he may ſafely appeare at that iudgement. Therefore oftentimes the Scripture, when it exorteth to repentance maketh mention of the iudgement: as in *Ieremy* leaſt peraduenture my wrath goe out as fire, and there be none to quench it, becauſe of the naughtineſſe of your workes. In *Paules* ſermon to the Athenians: And whereas hitherto God hath borne with the times of this ignorance, now he giueth warning to men, that all men euery where may repent them, becauſe he hath appointed the day wherein he will iudge the world in equity. And in many other places. Sometime it declareth by the puniſhments already extended, that God is a iudge, that ſinners ſhould thinke with themſelues, that worſe things hang ouer them if they doe not repent in time. You haue an example thereof in the 29. of *Exodus*. But becauſe the turning beginneth at the abhorring and hatred of ſinne, therefore the Apoſtle maketh ſorrowfulneſſe, ſuch as is according to God, the cauſe of repentance. And he calleth ſorrowfulneſſe according to God, when we are not onely afraid of puniſhment, but do hate and abhor ſin it ſelfe, foraſmuch as we vnderſtand that it diſpleaſeth God. And no maruell. For vnleſſe we be ſharply pricked, the ſlothfulneſſe of our fleſh could not be corrected, yea prickings would not ſuffice for the dulneſſe and ſlothfulneſſe thereof, vnleſſe God in ſtretching out his rods ſhould pearce more deepely. This is alſo an obſtinacy which muſt be beaten downe as it were with beetles. Therefore the peruerſneſſe of our nature enforceth God to the ſeuerity that he vſeth in threatning, becauſe he ſhould in vaine call vs alluringly with faire ſpeech while we lie a ſleepe. I recite not the teſtimonies that commonly offer themſelues to be found. The feare of God is in another manner alſo the beginning of repentance. For though mans life were abſolutely furniſhed with all points of vertues, if it be not applied to the worſhiping of God it may indeed be praiſed of the world, but in heauen it ſhall be meere abhomination, foraſmuch as the chiefe part of our righteouſneſſe is to giue God his due right and honour, whereof he is wickedly robbed, when we bend not our ſelues to yeeld vs ſubiect to his gouernment.

Ier. 4. 4.
Act. 17. 30.

2. Cor. 7. 10.

Repentance conſiſteth in the mortifying of the fleſh and the quickning of the ſpirit

8 Thirdly, it remaineth that we declare what is meant by this that we ſay, that Repentance conſiſteth in two parts, that is to ſay, mortifying of the fleſh, and quickening of the ſpirit. The Prophets doe plainly expreſſe it, although ſomewhat ſimply and groſely according to the capacity of the carnall people, when they ſay: Ceaſe from euill and doe goodneſſe. Againe: Be waſhed, be cleane, take away the euill of your workes from mine eies: Ceaſe to doe peruerſly, learne to doe well, ſeeke iudgement, helpe the oppreſſed, &c. For when they call men away from wickedneſſe, they require the death of the whole fleſh, which is ſtuffed full of wickedneſſe and peruerſeneſſe. It is indeed an vneaſie and hard thing to put off our ſelues, and to depart from our naturall diſpoſition. Neither can it be thought that the fleſh is throwly dead, vnleſſe all that we haue of our ſelues be aboliſhed. But foraſmuch as all the affection of the fleſh is enimy againſt God, the firſt entry to the obeying of his law, is the forſaking of our owne nature. Afterward they expreſſe the renuing by the fruits that follow thereof, as righteouſneſſe, iudgement, and mercy. For it were not enough to doe thoſe duties rightly, vnleſſe the minde it ſelfe and the heart haue firſt put on the affection of righteouſneſſe, iudgement, and mercy. That is done when the ſpirit of God hath ſo

Pſal. 34. 14.
Eſay 1. 16.

Rom. 8. 4.

ſo ſoked in new thoughtes and affections, our ſoules firſt waſhed with his holineſſe, that they may rightly be counted new. And truely as we are naturally turned away from God, ſo vnleſſe the forſaking of our ſelues doe goe before, we can neuer goe toward that which is right. Therefore we are ſo oft commanded to put off the olde man, to forſake the world and fleſh, to bid our luſts farewell, and to be renewed in the ſpirit of our minde. Moreouer the very name of mortification doth put vs in mind how hard it is to forget our former nature: becauſe we thereby gather that we are not otherwiſe framed to the feare of God, nor doe learne the principles of godlineſſe, but when we are violently ſlaine with the word of the ſpirit, & ſo brought to naught euen as though God ſhould pronounce, that to haue vs to be accounted among his children there needeth a death of all our common nature.

True Repentance nothing elſe but regeneration whereby Chriſt reſtoreth vs vnto the righteouſneſſe of God from whence by ſinne we were fallen.

9 Both theſe things doe happen vnto vs by the partaking of Chriſt. For if we doe truely communicate of his death, by the power thereof our old man is crucified, and the body of ſinne dieth, that the corruption of our former nature may liue no more. If we be partakers of his reſurrection by it we are raiſed vp into a newneſſe of life, that may agree with the righteouſneſſe of God. In one word I expound Repentance to be regeneratiõ, which hath no other marke whereunto it is directed, but that the image of God which was by *Adams* offence fowly defaced and in a maner vtterly blotted out, may be renued in vs. So the Apoſtle teacheth when he ſaith: but we repreſenting the glorie of God with vncouered face are transformed into the ſame image, out of glorie into glory, as by the ſpirit of the Lord. Againe: be ye renued in the ſpirit of your minde and put on the new man, which is created according to God in righteouſneſſe an holines of truth. Againe in another place: putting on the new man, which is renued after the knowledge and image of him that created him. Therefore by this regeneration we be by the benefite of Chriſt reſtored into the righteouſnes of God, from which we were fallen by *Adam*. After which maner it pleaſeth the Lord wholy to reſtore all thoſe whom he adopteth into the inheritance of life. And this reſtoring is fulfilled not in one moment, or one day, or one yeare, but by continuall, yea and ſometimes ſlow proceedings God taketh away the corruptions of the fleſh in his elect, clenſeth them from filthineſſe, and conſecrateth them for temples to himſelfe, renuing all their ſenſes to true pureneſſe, that they may exerciſe themſelues all their life in Repentance, and know that this warre hath no end but in death. And ſo much the greater is the lewdneſſe of that filthie railer and apoſtata *Staphilus*, which fooliſhly ſayeth that I confound the ſtate of this preſent life with the heauenly glory, when I expound by *Paul* the image of God to be holineſſe and true righteouſneſſe. As though when any thing is defined, we ſhould not ſeeke the whole fulneſſe and perfection of it. And yet we deny not place for increaſes: but I ſay that how neere any man approcheth to the likenes of God, ſo much the image of God ſhineth in him. That the faithfull may attaine hereunto, God aſſigneth them the race of Repentance wherein to run all their life long.

Rom. 6. 6.
2. Cor. 3 18.
Ephe. 4. 23.
Col. 3. 10.
1. Cor. 7. 12.
2. Cor. 4. 4.

In the regenerate there remaineth ſtill concupiſcence, which concupiſcence is ſinne and not weakneſſe onely as S. Auguſtine termeth it.

10 The children of God therefore are ſo deliuered by regeneration from the bondage of ſinne, not that hauing now obteined the full poſſeſſion of libertie, they ſhould feele no more trouble by their fleſh, but that they ſhould haue remaining a continuall matter of ſtrife, wherewith they may be exerciſed, and not onely be exerciſed, but alſo may better learne their owne weakeneſſe. And in this point all writers of ſound iudgement agree together, that there remaineth in man regenerate a feeling of euill, from whence continually ſpring deſires that allure and ſtir him to ſinne. They confeſſe alſo that the holy ones are ſtill ſo holden intangled with that diſeaſe of luſting, that they cannot withſtand but that ſometime they are tickled and ſtirred either to luſt or to couetouſneſſe, or to ambition or to other vices. Neither is it needefull to labour much in ſearching what the old writers haue thought herein, foraſmuch as onely *Auguſtine* may be ſufficient for it, which hath faithfully and with great diligence gathered all their iudgements. Therefore let the readers gather out of him, ſuch certaintie as they ſhall deſire to learne of the opinion of antiquitie. But there may ſeeme to be this difference betweene him and vs, that he when he granteth that the faithfull ſo long as they dwell in a mortall body are ſo holden bound with luſts, that they cannot but luſt, yet dareth not call that diſeaſe ſin, but being content to expreſſe it by the name of weaknes, he

Lib. 2. ad Boniſ. 4.
Lib. 1. & 2. contra Iulianum.

he teacheth that then onely it becommeth sinne, when either worke or consent is added to conceit or receiuing, that is, when will yeeldeth to the first desire: but we account the very same for sinne, that man is tickled with any desire at all against the law of God, yea we affirme that the very corruption that ingendreth such desires in vs, is sinne. We teach therefore that there is alway sinne in the holy ones vntill they be vnclothed of the mortal body, because there remaineth in their flesh the peruersnesse of lusting that fighteth against vprightnesse. And yet he doth not alway forbeare to vse the name of Sin, as when he saith: This *Paul* calleth by the name of sinne, from whence spring all sins vnto a fleshly concupiscence. This asmuch as pertaineth to the holy ones, looseth the kingdome in earth, and perisheth in heauen. By which words he confesseth, that the faithfull are guilty of sin, in asmuch as they are subiect to the lusts of the flesh.

Ser. 6. de verbis Apost.

How Christ is said to purge his Church from sin, and sinne to remaine in euery member of his Church so purged.

11 But this that is said, that God purgeth his Church from all sinne, that he promiseth that grace of deliuerance by baptisme, and fulfilleth it in his elect, we refer rather to the guiltinesse of sinne, than to the very matter of sinne. God truely performeth this by regenerating them that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the vpper hand and are conquerours in the battell) but it ceaseth only to reigne and not so to dwell in them. Therefore we so say, that the old man is crucified, and the law of sinne abolished in the children of God, that yet there remaine some leauings, not to haue dominion in them, but to humble them by knowledge in conscience of their owne weakenesse. And we confesse that the same are not imputed, as if they were not: but we affirme that this commeth to passe by the mercy of God, that the holy ones are deliuered from this guiltinesse, which otherwise should iustly be reckoned sinners and guilty before God. And this sentence it shall not be heard for vs to confirme, forasmuch as there are euident testimonies of the Scripture vpon this matter. For what could we haue more plaine, than that which *Paul* crieth out to the Romans Chapter 7.? First both we haue in another place shewed, and *Augustine* prooueth by strong reasons, that *Paul* there speaketh in the person of a man regenerate. I speake not of this, that he vseth these words, Euill and Sinne, that they which will speake against vs may not cauill against those words, but who can deny, that a striuing against the Law of GOD is euill, who can deny a withstanding of Iustice to be sinne? Finally, who will not grant that there is a fault where is a spirituall misery? But all these things are reported of this disease by *Paul*. Againe, we haue an assured demonstration by the Law, by which this whole question may easily be discussed. For we are commanded to loue God with all our hearts, with all our soule, with all our powers. Sith all the parts of our Soule ought to be so occupied with the loue of God, it is certaine, that they satisfie not the Commandement that conceiue in their heart any desire be it neuer so little, or suffer any such thought at all to enter into their minde, as may withdraw them from the loue of God into vanity? For what? are not these the powers of the Soule, to be affected with sodaine motions, to comprehend with wit, to conceiue with minde? Therefore, when these doe open away for vaine or corrupt thoughts to enter into them, doe they not shew that they are euen so much voide of the loue of God? Wherefore, who so confesseth not that all the lusts of the flesh are sinnes, and that the same disease of lusting, which they call a feeding, is the well spring of sinne, he must needes deny that the transgression of the Law is sinne.

Rom. 7. 6.

Our natural desires are corrupt not in that they are naturall but in that they are inordinate.

12 If any man thinke it an absurdity, that all the desires wherewith man is naturally mooued in affection, are vniuersally condemned, whereas they be put into man by God the Author of nature. We answer, that we doe not condemne those desires that God hath so engrauen into the minde of man at the first Creation, that they cannot be rooted out without destroying the very nature of man, but onely outragious and vnbrideled motions that fight against the ordinance of God. But now sith by reason of the peruersenesse of nature all hir powers are infected and corrupted, that in all hir doings appeareth a continuall disorder and intemperance, because the desires cannot be seuered from such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer words) we teach that all the desires of men are euill: and we accuse them to be guilty of sinne, not in that that they are naturall, but

for

for that they are inordinate : and we call them inordinate, becauſe no part or cleane thing can come out of a corrupt and vncleane nature. And *Auguſtine* doth not ſo much vary from this doctrine as he appeareth in ſhew, while he ſomewhat too much feareth the enuy that the Pelagians laboured to bring him into, he ſometime forbeareth to vſe the name of ſinne. Yet where he writeth that the Law of ſinne ſtill remaining in the holy ones, the only guiltineſſe is taken away, he plainly ſheweth that he doth not ſo much diſagree from our meaning. Ad Bonif.

13 We will alleadge ſome other ſentences, whereby ſhall better appeare what he thought. In the ſecond booke againſt *Iulian:* This Law of ſinne is both releaſed by the ſpirituall regeneration, and abideth in the mortall fleſh, releaſed heerein, becauſe the guiltineſſe is taken away in the Sacrament whereby the faithfull are regenerate : and it abideth, becauſe it worketh the deſires againſt which the faithfull doe fight. Againe, Therefore the law of ſinne (which was alſo in the members of ſo great an Apoſtle) is releaſed in baptiſme, but not ended. Againe, The law of ſinne (of which yet remaining the guiltineſſe, is in baptiſme diſcharged) *Ambroſe* called wickedneſſe : becauſe it is wickedneſſe for the fleſh to luſt againſt the ſpirit. Againe, Sinne is dead in reſpect of the giltineſſe wherein it held vs, and euen being dead, it ſtill rebelleth till it be healed with perfection of buriall. And yet plainer in the fifth booke. As the blindneſſe of heart is both a ſinne, whereby man beleeueth not in God : and alſo a puniſhment of ſinne, whereby a proud heart is chaſtiſed with worthy correction : and the cauſe of ſinne when any thing is committed by the error of a blinde heart : ſo the luſt of fleſh againſt which a good ſpirit luſteth, is both ſinne, becauſe there is in it diſobedience againſt the gouernment of the minde : and alſo the puniſhment of ſinne, becauſe it is giuen for recompence to the deſeruings of the diſobedient : and the cauſe of ſinne in man, when he conſenteth by defection, or in man, when he is borne by infection. Heere without any doubtfull ſpeech he calleth it ſinne, becauſe when error was once ouerthrowen, and the trueth confirmed, he leſſe feared ſlanderous reports. As in the 41. Homily vpon *Iohn*, where doubtleſſe he ſpeaketh according to the true meaning of his minde, he ſaith. If in the fleſh thou ſerue the law of ſinne, doe that which the Apoſtle himſelfe ſaith : let not ſinne reigne in your mortall body to obey the deſires thereof. He ſaith not, let it not be, but let it not raigne. So long as thou liueſt, ſinne muſt needes be in thy members at leaſt, let raigne be taken from it. Let not that be done which it commandeth. They that defend that luſt is no ſinne, are wont to obiect that ſaying of *Iames* : Luſt, after that it hath conceiued, bringeth foorth ſinne. But this is eaſily confuted. For vnleſſe we thinke that he ſpeaketh of onely ill workes or actuall ſinnes, euill will it ſelfe, ſhall not be accounted ſinne. But where he calleth miſchieuous deeds and wicked offences the ofſprings of ſinne, and giueth vnto them the name of ſinne, it doth not by and by follow thereof, but that to luſt, is an euill thing and damnable before God.

Concupiſcence acknowledged by S Auguſtine and S. Ambroſe to be ſinne : whereunto S. Iames is not repugnant when he ſaith that concupiſcence after it hath conceiued doth bring forth ſinne.

Rom. 6. 12.

Iames 2.

14 Certaine Anabaptiſts in this age, deuiſe I wote not what phrantike intemperance inſteed of ſpirituall regeneration : ſaying that the children of God reſtored into the ſtate of innocency, now ought no more to be carefull for bridling of the luſt of the fleſh : that the Spirit is to be followed for their guide, vnder whoſe guiding they neuer goe out of the way. It were incredible that mans minde could fall to ſo great madneſſe, vnleſſe they did openly and proudly babble abroad this doctrine. Truely it is monſtrous. But it is meete that ſuch ſhould ſuffer the puniſhment of ſuch blaſphemous boldneſſe, that ſo haue perſwaded their minde to turne the truth of God into a lie. Shal all the choſe of honeſty and diſhoneſty, right and wrong, good and euill, vertue and vice, be taken away ? Such difference (ſay they) commeth of the curſedneſſe of old *Adam*, from which we are exempted by Chriſt. So now there ſhalbe no difference betweene fornication and chaſtity, plaine dealing and ſubtlety, truth and lying, iuſtice and extortion. Take away vaine feare, ſay they, the Spirit will command thee no euill thing, ſo that thou boldly and without feare yeeld thee to the guiding thereof. Who can chooſe but be aſtoniſhed at theſe monſtrous things ? Yet it is a common learning among them, which blinded with madneſſe of luſts, haue put off all common reaſon, but what Chriſt (I beſeech you) doe they frame vnto vs, and what ſpirit doe they beſch

The phrantique imagination of Anabaptiſts teaching that men regenerate ſhould take no care to bridle any diſordered deſire in themſelues, but onely follow the conduct of the ſpirit which cannot leade them into any euil ſo that whatſoeuer they doe in this their ſtate of immagened innocency it is ſpirituall and good.

belch out? For we reknowledge one Christ, and his onely Spirit whom the Prophets haue commended, whom the Gospell giuen vs doth preach, of whom we there heare no such thing. That Spirit is no patrone of man-slaughter, whoredome, drunkennesse, pride, contention, couetousnesse, and guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and trueth. It is not a giddie spirit, and runneth headlong without consideration through right and wrong, but is full of wisedome, and vnderstanding, that discerneth rightly betweene iust and vniust. It stirreth not vnto dissolute and vnbridled licentiousnesse, but maketh difference betweene lawfull and vnlawfull, and teacheth to keepe measure and temperance: but why doe we labour any longer in confuting this beastly rage? To Christians the Spirit of the Lord is not a troublesome phantasie, which either themselues haue brought forth in a dreame, or haue receiued being forged of other: but they reuerently seeke the knowledge of him at the Scriptures, where these two things be taught of him: First that he is giuen vs vnto sanctification, that he might bring vs into the obedience of Gods will being purged from vncleannesse and defilings, which obedience cannot stand, vnlesse lusts be tamed and subdued, whereunto these men would giue the bridle at libertie. Secondly we are taught that we are so clensed by his sanctification, that we are still besieged with many vices and much weakenesse, so long as we are inclosed in the burden of our body: whereby it commeth to passe, that being farre distant from perfection, we haue neede alway to increase somewhat, and being entangled in vices, we haue neede daily to wrastle with them. Whereupon also followeth, that shaking of sloth and carelesnesse, we must watch with heedefull mindes, that we be not compassed vnware with the snares of our flesh. Vnlesse peraduenture we thinke that we haue proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfect with weakenesse: and which did vnfaignedly represent in his flesh that diuision of the flesh, and of the spirit.

2. Cor. 12. 15. Rom. 7. 6.

15 But whereas the Apostle in describing of repentance reckoneth seuen either causes or effects or parts thereof, he doth that of a very good cause: and these they be: endeuour or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any absurditie, that I dare not certainly determine whether they ought to be counted causes or effects. For both may be defended in disputation. They may be also called affections ioyned with repentance: but because, leauing out those questions, we may vnderstand what *Paul* meaneth, we shalbe content with a simple declaration of them. He saith therefore, that of the heauinesse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feeling of displeasure because he hath sinned against his God, is therewithall stirred vp to diligence and heedfulnesse, to winde himselfe cleerely out of the snares of the diuell, to take better heede of his snares, to fall no more from the gouernance of the holy Ghost, not to be oppressed with securitie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the iudgement of God, either doth deny that he hath offended, or diminisheth the hainousnesse of his fault, but a purgation which standeth rather in craning of pardon, than in defence of his cause. Like as the children that are not reprobate when they acknowledge and confesse their faults, doe yet vse entreating, and that it may take place, they protest by all meanes that they can, that they haue not cast away the reuerence that they owe to their parents. Finally, they so excuse them, as they goe not about to prooue themselues righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the sinner fretteth inwardly with himselfe, quarrelleth with himselfe, is angry with himselfe, when he recordeth his owne peruersnesse and his owne vnthankfulnesse to God. By the name of feare, he meaneth that trembling that is striken into our mindes so oft as we thinke both what we haue deserued, and how horrible is the seueritie of Gods wrath against sinners. For we must needs then be vexed with a maruellous vnquietnesse, which both instructeth vs to humilitie, and maketh vs more ware against the time to come. Now if out of feare doe spring that carefulnesse, whereof he had spoken before, then we see with what lincking they hang together. It seemeth to me that he hath vsed this worde Desire for diligence in our dutie and ready cheerefulnesse to obey, whereunto the acknowledging of

1. Cor. 7. 11. *Seuen either effects, causes, or properties of repentance reckoned vp by the Apostle.*

of our owne faults ought chiefely to prouoke vs. And thereunto also belongeth zeale, which he ioyneth immediately next vnto it. For it signifieth a fearfulnesse, wherewith we be kindled when we be spurred forward with these pricking thoughts: what haue I done? whether had I throwne my selfe headlong, if the mercy of God did not helpe me? The last of all his punishment, for the more rigorous that we be to our selues, and the straighter that we examine our owne sinnes, so much the more we ought to trust that God is fauourable and mercifull vnto vs. And truely it is not possible, but that the soule being stricken with horror of the iudgement of God must needes doe some execution in the punishing of it selfe. Truely the godly doe feele what punishments are shame, confusion, mourning, loathing of themselues, and other affections that spring out of earnest acknowledging of sinnes. But let vs remember that there is measure to be kept, that sorrow doe not swallow vs vp, because nothing more readily happeneth to fearefull consciences than falling to despaire. And also by that crafty meane whomsoeuer Satan findeth ouerthrowen with dread of God, he more and more drowneth them in the gulfe of sorrow, that they may neuer rise vp again. Truely the feare cannot be too great which endeth with humility, and departeth not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he mooue himselfe to the loathing of himselfe, he dispaire not, oppressed with too great feare, for so doe we flee away from God which calleth vs to him by repentance. Vpon which point this lesson of *Bernard* is very profitable: Sorrow for sinnes is necessary, if it be not continuall. I counsel you sometime to returne your fault from grieuous and painful remembrance of your owne waies, and to climbe vp to the plaine ground of cheerefui remembrance of benefits of God. Let vs mingle hony with wormwood, that the wholsome bitternesse may bring vs health, when it shall be drunke tempered with sweetnesse. And if ye thinke of your selues in humility, thinke also of the Lord in goodnesse.

Heb. 11. 3.

Sermone 11. in Can.

16 Now it may be also perceiued what be the fruits of repentance, euen the dueties of godlinesse toward God, and of charity toward men, and therewithall a holinesse and pureness in all our life. Finally, the more earnestly that any man examineth his life by the rule of Gods law, so much the surer tokens he sheweth of his repentance. Therfore the holy Ghost oftentimes, when he exhorteth vs to repentance, calleth vs sometime to all the commandements of the law, sometime to the duties of the second table. Albeit in other places after that he hath condemned vncleanesse in the very fountaine of the heart, he descendeth afterward to outward testimonies that doe set out true repentance, of which thing I will heereafter set before the readers eies a table in the description of a Christian life. I will not gather testimonies out of the Prophets, wherein they partly scorne at their follies that goe about to appease God with ceremonies, and doe shew that they be meere mockeries, and partly doe teach that outward vprightnesse of life is not the principall part of repentance, because God looketh vpon the heart: whosoeuer is euen meanely exercised in the Scripture, shall perceiue of himselfe without any other mans putting in minde that when we haue to doe with God, we labour in vaine, vnlesse we beginne at the inward affection of the heart. And the place of *Ioel* shall not a little helpe to the vnderstanding of the rest, where he saith: Teare your heart and not your garments. Also both those points are expressed in these words of *Iames*: Ye wicked doers, cleanse your hands: yee double men, purge your hearts. Where indeed there is an addition ioyned to the first part, but after is shewed the very fountaine and beginning that they must wipe away their secret filthinesse, that there may be an altar set vp to God in the very heart. Beside this there are also certaine outward exercises, which we vse priuatly as remedies to humble our selues or to tame our flesh, and publickely for the declaration of repentance. And they proceed from that punishment of which *Paul* speaketh, for these are the properties of an afflicted minde, to be in loathsomnesse, mourning and weeping, to flee gorgeousnesse and all trimming, and to forsake all delightes. Then hee that feeleth how great an euill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreouer hee that well bethinketh him how grieuous a thing it is to haue offended the iustice of God, cannot rest vntill hee haue in his owne humility giuen glory vnto God. Such exercises the old writers do oftentimes rehearse, when they speake of the fruits of repentance.

The fruits of repentance, purging of the heart, outward amendment of life and manners. Besides which there are also certaine externall exercises seruing to humble or to declare that we are humbled, wherein the old writers haue two waies gone beyond measure.

Ioel. 2. 13.

Iac. 4. 8.

2. Cor. 7. 11.

But albeit they doe not place the whole force of repentance in them, yet the readers shall pardon me, if I speake what I thinke: it seemeth vnto me that they stand to much vpon them. And if any man will wisely weigh it, I trust he will agree with mee, that they haue two waies gone beyond measure. For when they so much enforced, and with immeasurable commendation aduanced that bodily discipline, this indeed they obtained, that the people did the more earnestly embrace it, but they in a maner darkened that, which ought to haue beene of much greater importance. Secondly, in giuing punishments they were somewhat more rigorous then ecclesiasticall mildnesse may beare, as we shall haue occasion to shew in another place.

The vse of weeping, fasting, ashes, sackcloth and such like outward things in the action of repentance. Ioel. 2. 12.

17 But because many when they heare weeping, fasting and ashes spoken of, both often in other places and specially in *Ioel*, they measure the chiefe part of repentance by fasting and weeping: therefore their error is to be taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentance: but weeping and fasting are not ioyned as continuall or necessary effects thereof, but are spoken of in respect of a speciall circumstance. Because he had Prophecied, that there hanged ouer the Iewes a most grieuous destruction, therefore he counselleth them to preuent the wrath of God, not onely in repenting, but also in vttering tokens of their sorrow. For as a man standing to be arrained, vseth humbly to abase himselfe with a ouergrowen beard, vncombed haire and blacke apparell, to moue the iudge to pity: so it behooued them when they stood accused before the iudgement seat of God in piteous array to beseech him not to extend his rigour. But although ashes and sackcloth did peraduenture more fitly agree with those times: yet it is certaine, that weeping and fasting should be to a very conuenient good vse among vs, so oft as the Lord seemeth to threaten vs any plague or calamity. For when he maketh any danger to appeare, he doth after a certaine maner giue warning, that he is prepared or armed to reuenge. Therefore the Prophet did well, when he exhorted his countrimen to weeping and fasting, that is to the sorowfull manner of accused men, whose offences he said a little before, were had in examination. Euen as in the Pastors of the Church should not doe ill at this day, if when they see any ruine hanging ouer the neckes of their people, they would cry out vpon them to make hast to fasting and weeping: so that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they must cut their hearts and not their garments. It is out of doubt, that fasting is not alway ioyned with repentance, but is appointed peculiarly for times of miserable plagues: and therefore Christ ioyneth it with wayling, when he acquiteth the Apostles from neede thereof, vntill the time that being spoyled of his presence, they should be tormented with griefe. I speake of solemne fasting. For the priuate life of the godly ought to be tempered with honest sparing and sobriety, that in the whole course thereof there may appeare a certaine kinde of fasting. But because all this matter shall be to be declared againe in the place where we shall entreat of the discipline of the Church, therefore I doe now the more slenderly touch it.

Matth. 9. 15.

The name of repentance vnproperly giuen to the outward testification of our penitency: which testification by mouth or otherwise although God doe not alwaies require, yet he doth exact alwaies an vnfained sorrow for sinnes committed, and for more grieuous offences more than an ordinary doing of penance. Mat. 11. 21. Luk. 10. 13. 1. Cor. 11. 3.

18 But this one thing I will adde heere by the way: when the name of repentance is applied to this outward profession, then it is vnproperly turned from the naturall meaning which I haue aboue set forth of it. For it is not so much a turning vnto God as a confession of fault, with a beseeching of God not to charge them with the paine and guiltinesse. So to doe penance in ashes and sackcloth is nothing else, then to vtter a displeasednesse when God is angry with vs for grieuous offences. And this is a publicke kinde of confession, wherby we condemning our selues before the Angels and the world doe preuent the iudgement of God. For *Paul* rebuking their slothfulnesse that tenderly beare with their owne faults, saith: if we did iudge our selues, we should not be iudged of God. But it is not alway necessary to make men openly of counsell and witnesses of our repentance: but to confesse priuately to God is a part of true repentance which cannot be omitted. For there is nothing more vnreasonable than to looke to haue God to pardon vs the sinnes in which we flatter our selues and doe hide them by hypocrisie, least he should bring them to light. And it behoueth vs not onely to confesse those sinnes which we daily commit, but more grieuous offences ought to draw vs further

further, and to call againe into our remembrance things that ſeeme long agoe buried. Which leſſon *Dauid* giueth vs by his example. For being touched with ſhame of his newly committed fault, he examineth himſelfe euen to the time when he was in his mothers wombe, and confeſſeth that euen then he was corrupted and infected with the filthineſſe of the fleſh. And this he doth not to diminiſh the hainouſneſſe of his fault, as many hide themſelues in the multitude, and ſeeke to eſcape puniſhment by wrapping other with them. But *Dauid* doth farre otherwiſe which with ſimple plainneſſe enforceth his fault in ſaying, that being corrupt from his firſt infancie, he hath not ceaſed to heape euils vpon euils. Alſo in another place he likewiſe ſo examineth his paſſed life, that he craueth the mercy of God for the ſinnes of his youth. And truely then onely ſhall we proue our drouſineſſe to be ſhaken away from vs, if groning vnder our burden and bewailing our euils, we aske reliefe of God. It is moreouer to be noted, that the repentance which we are commanded continually to apply, differeth from that repentance, that lifteth vp as it were from death, them that either haue filthily fallen, or with vnbridled licentiouſneſſe haue throwen foorth themſelues to ſinne, or after a certaine maner of rebellious reuolting, haue ſhaken off the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance meaneth thereby as it were a paſſage or riſing againe from death into life: and when it rehearſeth that the people did penance, it meaneth that they were turned from their idolatrie and other groſſe offences. And in like maner *Paul* threatneth mourning vnto ſinners that haue not done penance for their wantonneſſe, fornication and vnchaſtitie. This difference is to be diligently marked, leaſt while we heare that few are called to penance, a more than careles aſſuredneſſe ſhould creepe vpon vs, as though the mortifiyng of the fleſh did no more belong vnto vs, the care whereof, the corrupt deſires that alway tickle vs, and the vices that commonly bud vp in vs, doe not ſuffer vs to releaſe. Therefore the ſpeciall Repentance which is required but of ſome, whom the Diuell hath violently carried away from the feare of God, and faſt bound with damnable ſnares, taketh not away the ordinary Repentance which the corruptneſſe of nature compelleth vs to apply throughout all the whole courſe of our life.

Pſal. 51.7.

Pſal. 25.9.

2. Cor. 12.21.

19 Now if that be true, which is moſt euidently certaine, that all the ſumme of the Goſpell is contained in theſe two principall pointes, Repentance and forgiueneſſe of ſinnes: doe wee not ſee, that the Lord doth therefore freely iuſtifie them that be his, that he may alſo by the ſanctification of his Spirit reſtore them into true righteouſneſſe? *Iohn* the Angell ſent before the face of Chriſt to prepare his waies, preached: Repent ye, for the kingdome of heauen is come neere at hand. In calling them to Repentance, he did put them in minde to acknowledge themſelues ſinners, and all that was theirs, to be damnable before the Lord, that they might with all their hearts deſire the mortifiyng of their fleſh and a new regeneration in the Spirit. In telling them of the kingdome of God, he calleth them to Faith. For by the kingdome of God which he taught to be at hand, he ment forgiueneſſe of ſinnes, ſaluation, and life, and all that euer we get in Chriſt. Wherefore in the other Euangeliſtes it is written, *Iohn* came preaching the Baptiſme of Repentance vnto forgiueneſſe of ſinnes. And what is that elſe, but that they being oppreſſed and wearied with the burden of ſins ſhould turne to the Lord, and conceiue good hope of forgiueneſſe and ſaluation? So Chriſt alſo began his preaching: The kingdome of God is come neere at hand: repent yee and beleeue the Goſpell. Firſt he declareth that the the treaſures of Gods mercy are opened in him, and then he requireth repentance, and laſt of all confidence in the promiſes of God. Therefore when he meant briefly to comprehend the whole ſumme of the Goſpell, he ſaid that we muſt ſuffer and riſe againe from the dead, and that Repentance and forgiueneſſe of ſinnes muſt be preached in his name. The Apoſtles alſo preached the ſame after his reſurrection, that he was raiſed vp by God, to giue to *Iſrael* repentance and forgiueneſſe of ſinnes. Repentance is preached in the name of Chriſt, when men doe heare by the doctrine of the Goſpell, that all their thoughts, their affections, and their endeuours are corrupt and faultie, and that therefore it is neceſſary that they be borne againe if they will enter into the kingdome of God. Forgiueneſſe of ſins is preached when men are taught that Chriſt is made to them redemption,

How Repentāce and forgiueneſſe of ſins containe the ſubſtance of the Goſpell.

Mat. 11.10. Math. 3.2.

Math. 1.4. Luk. 3.3.

Marke 1.15.

Luk. 24.26.

1 Cor. 1. 30. righteousnesse, saluation and life: in whose name they are freely accounted righteous and innocent in the sight of God. Whereas both these graces are receiued by Faith, as I haue in another place declared: yet because the goodnesse of God whereby sinnes are forgiuen is the proper obiect of Faith, therefore it shall be good that it be diligently distinguished from Repentance.

As Repentance openeth vs the doore vnto Christ, so Christianitie must lead vs on in the way of continuall repenting or amending our liues.

Esa. 61. 1. Mat. 11. 5. Luk. 4. 18. Mat. 9. 14. Act. 3. 26. & 5. 31. Esa. 56. 1. & 55. 20. & 55 6. Act. 2. 38.

20 Now as the hatred of sinne, which is the beginning of Repentance, openeth vs the first entry vnto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labour, are loden, are hungry and thirstie, and pine away with sorrow and miserie: so must we endeuour toward Repentance, throughout all our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to Repentance: he was sent to blesse the vnworthy, but so that euery one should turne himselfe from his wickednesse. The Scripture is full of such sayings. Wherefore when God offereth forgiuenesse of sinnes, he likewise vseth to require on our part Repentance, secretly declaring thereby, that his mercy ought to be to men a cause to repent them, Doe (saith he) iudgement and righteousnesse, because saluation is come neere at hand. Againe, there shall come to *Sion* a Redeemer, and to them that in *Iacob* repent from their sinnes. Againe, Seeke the Lord while he may be found: call vpon him while he is neere. Let the wicked leaue his way and the wickednesse of his thoughes, and be turned to the Lord, and he shall haue mercy on him. Againe, Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our Repentance were a foundation to deserue pardon, but rather (because the Lord hath determined to haue mercy vpon men to this end that they should repent) he teacheth men whether they shall trauell if they will obtaine grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. *Plato* saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truely say, that the life of a Christian man is a perpetuall studie and exercise of mortifiyng the flesh, till it being vtterly slaine, the Spirit of God get the dominion in vs. Therefore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that he should sticke fast in that mire and goe no further, but rather that he should hast and long toward God, that being grafted into the death and life of Christ, he should studie vpon a continuall repentance: as truely they cannot otherwise doe, that haue a naturall hatred of sinne: for no man euer hated sin, vnlesse he were first in loue with righteousnesse. This doctrine, as it was most simple of all other, so I thought it best to agree with the trueth of the Scripture.

Id cum alib. tum in Phædone multis disputat.

Repentance the gift of God: which gift being denied vnto some kinde of sinners the Nouatians tooke thereby occasion to exclude all from it that sin after grace once receiued.

Act 3. 16. 2. Tim. 2. 25. Ephes. 2. 10.

21 Now that Repentance is a singular gift of God, I thinke it be so well knowen by the doctrine aboue taught, that I neede not to repeate a long discourse to proue it againe. Therefore the Church prayseth and hath in admiration the benefit of God, that he hath giuen the *Gentiles* Repentance vnto saluation. And *Paul* commaunding *Timothie* to be patient and milde toward the vnbeleeuers, saith: If at any time GOD giue them Repentance that they may repent from the snares of the deuill. God indeed affirmeth that he willeth the conuersion of all men, and directeth his exhortations generally to all men: but the effectuall working thereof hangeth vpon the Spirit of regeneration. Because it were more easie to create vs men, than of our owne power to put on a better nature. Therefore in the whole course of regeneration we are not without cause called, the worke of God created to good workes, which he hath prepared that we should walke in them. Whomsoeuer the Lords will is to deliuer from death, those he quickneth with the spirit of regeneration: not that repentance is properly the cause of saluation, but because it is already seene that it is vnseparable from Faith and from the mercie of God: sith (as *Esay* testifieth) that there is a Redeemer come to him, and to those that in *Iacob* are returned from their wickednesse. This truly standeth stedfastly determined, that wheresoeuer liueth the feare of God there the Spirit hath wrought vnto the saluation of man. Therefore in *Esay*, when the Faithfull complaine and lament that they are forsaken of God, they reckon this as a token of being reprobates, that their hearts were hardned by God. The Apostle also meaning to exclude Apostataes from hope of saluation, appointeth this reason, that it is

Esa. 59. 20.

Esa. 63. 17.

Heb. 6. 6.

impossible

impossible for them to be renewed vnto Repentance: because God in renewing them whom he will not haue perish, sheweth a token of his fatherly fauour, and in a maner draweth them vnto him with the beames of his cheerefull and mery countenance: on the otherside with hardening them, he thundreth against the reprobate, whose wickednesse is vnpardonable. Which kinde of vengeance the Apostle threatneth to wilfull Apostataes, which when they depart from the Faith of the Gospell, doe make a scorne of God, reprochfully despise his grace, and defile and tread vnder feet the bloud of Christ, yea as much as in them is they crucifie him againe. For he doth not (as some fondly rigorous men would haue it) cut off hope of pardon from all wilfull sinnes: but teacheth that Apostasie is vnworthy of all excuse: so that it is no maruell that God doth punish a contempt of himselfe so full of sacriledge, with vnappeasable rigor. For he saith that it is impossible, that they which haue once beene enlightened, haue tasted of the heauenly gift, haue beene made partakers of the holy Ghost, haue tasted of the good word of God, and the powers of the world to come, if they fall, should be renewed to Repentance, crucifying againe of new, and making a scorne of the Sonne of God. Againe in another place: *If* (saith he) we willingly sinne after knowledge of the truth receiued, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of iudgement, &c. These also be the places, out of the wrong vnderstanding whereof, the *Nouatians* in old time haue gathered matter to play the mad men: with whose rigorousnesse certaine good men being offended, beleeued this to be a counterfait Epistle in the Apostles name, which yet in all parts doe truely sauour of an Apostolike Spirit. But because we contend with none but with them that allow it, it is easie to shew, how these sentences doe nothing maintaine their errour. First it is necessary that the Apostle agree with his Master, which affirmeth that all sinne and blasphemy shall be forgiuen, except the sinne against the holy Ghost, which is not forgiuen neither in this world nor in the world to come. It is certaine (I say) that the Apostle was contented with this exception, vnlesse we will make him an aduersary to the grace of Christ. Whereupon followeth, that pardon is denied to no special offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weakenesse, and openly sheweth that a man is possessed of a deuill.

Heb. 10. 29.

Heb. 6. 4.

Heb. 10. 25.

22 But to discusse this, it behoooueth to enquire what is that same so horrible offence, that shall haue no forgiuenesse. Whereas *Augustine* in one place defineth it an obstinate stiffenesse euen vnto death, with despaire of pardon, that doth not well agree with the very words of Christ, that it shall not be forgiuen in this world. For either that is spoken in vaine, or it may be committed in this life. But if *Augustines* definition be true, then it is not committed, vnlesse it continue euen vnto death. Whereas some other say that he sinneth against the holy Ghost, that enuieth the grace bestowed vpon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once prooued with sure testimonies, shall easily by it selfe ouerthrow all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the truth of God, with brightnesse whereof they are so dazeled, that they cannot pretend ignorance: which they doe onely to this end to resist. For Christ meaning to expound that which he had said, immediately addeth: He that speaketh a word against the sonne of man, it shall be forgiuen him: but he that blasphemeth against the holy Ghost, shall not be forgiuen. And *Matthew* for the blasphemy against the holy spirit, putteth the spirit of blasphemy. But how can a man speake a reproach against the Sonne, but it is also spoken against the holy Ghost? They that stumble vnware against the truth of God, not knowing it, which doe ignorantly speake euill of Christ, hauing yet this minde, that they would not extinguish the truth of God disclosed vnto them, or once with one word offend him, whom they had knowen to be the Lords annointed: these men sinne against the father and the sonne. So there are many at this day, that doe most hatefully detest the doctrine of the Gospel, which if they did know it to be the doctrine of the Gospel, they would be ready to worship with all their heart. But they whose conscience is conuinced, that it is the word of God which they forsake and fight against, and yet cease not to fight against it, they are said to blaspheme

The definition of sinne against the holy Ghost: which sinne proceedeth not of ignorance but of malice.

Matth. 12. 32. Mark. 3. 29. Luk. 12. 10.

the holy Ghost: for asmuch as they wrastle against the enlightning that is the worke of the holy Ghost. Such were many of the Iewes, which when they could not resist the Spirit that spake by *Stephen*, yet endeuoured to resist. It is no doubt but that many of them were carried vnto it with zeale of the law, but it appeareth that there were some other that of malicious wickednesse did rage against God himselfe, that is to say against the doctrine, which they were not ignorant to be of God. And such were those Pharisees, against whom the Lord enuieth, which to ouerthrow the power of the holy Ghost, defamed him with the name of *Beelzebub*. This therefore is the spirit of blasphemy, when mans boldnesse of set purpose, leapeth foorth to reproach the name of God. Which *Paul* signifieth when he saith, that he obtained mercy, because he had ignorantly committed those things through vnbeleefe, for which otherwise he had beene vnworthy of Gods fauour. If ignorance ioyned with vnbeleefe was the cause that he obtained pardon, thereupon followeth, that there is no place for pardon, where knowledge is ioyned to vnbeleefe.

Act. 6. 10.

Matth. 9 43. & 12. 24.

1. Tim. 1. 13.

23 But if thou marke it well, thou shalt perceiue that the Apostle speaketh not of one or other particular fall, but of the vniuersall departing whereby the reprobate doe forsake saluation. And it is no maruell, that they whom *Iohn* in his canonicall Epistle affirmeth not to haue beene of the elect, from whom they went out, doe feele God vnappeaseable. For he directeth his speech against them, that imagined, that they might returne to the Christian religion, although they had once departed from it: and calling them from this false and pestilent opinion, he saith that which is most true, that there is no way of returne open for them to the communion of Christ, that wittingly and willingly haue cast it away: but they cast it not away, that onely in dissolute licentiousnesse of life transgresse the word of the Lord, but they that of set purpose cast away his whole doctrine. Therefore the deceit is in these words of falling and sinning. Because the Nouatians expound Falling to be, if a man being taught by the law of the Lord, that he ought not to steale or to commit fornication, abstaineth not from stealing or fornication. But contrariwise I affirme, that there is a secret comparison of contraries, wherein ought to be repeated all things contrary to that which was first spoken, so that heere is expressed not any particular fault but the whole turning away from God, and (as I may so call it) the Apostasie of the whole man. Therefore when he said, they which haue fallen after that they haue once beene enlightned, and haue tasted the heauenly gift, and beene made partakers of the holy Ghost, and also tasted the good word of God and the powers of the world to come: it is to be vnderstanded of them, that with aduised vngodlinesse haue choked the light of the holy Spirit, haue spit out againe the taste of the heauenly gift, haue estranged themselues from the sanctification of the holy Ghost, haue troden vnder foote the word of God and the powers of the world to come. And the more to expresse that aduised purpose of wickednesse, in another place afterward he addeth this word by name Wilfully. For when he saith, that there is left no sacrifice for them that sinne willingly after knowledge of the truth receiued, he doth not deny, that Christ is a continuall sacrifice to purge the iniquities of the holy ones (which he expresly crieth out almost in the whole Epistle, where he declareth the priesthood of Christ) but he saith, that there remaineth no other when that is once forsaken: and it is forsaken, when the truth of the Gospell is of set purpose renounced.

2. Ioh. 1. 19

Heb. 6. 4.

Heb. 10. 16.

To them that sinne against the holy Ghost pardon is not denied if they repent, but repentance because they are vnworthy of pardō. Zach. 3. 17.

24 But whereas some doe thinke it too hard and too far from the tender mercifulnesse of God, that any are put away that flee to beseeching the Lords mercy: that is easily answered. For he doth not say, that pardon is denied them if they turne to the Lord: but he vtterly denieth, that they can rise vnto Repentance, because they are by the iust iudgement of God stricken with eternall blindnesse for their vnthankfulnesse. And it maketh nothing to the contrary that afterward he applyeth to this purpose the example of *Esau*, which in vaine attempted with howling and weeping to recouer his right of the first begotten. And no more doth that threatning of the Prophet, when they cry, I will not heare. For in such Phrases of speech is meant neither the true conuersion, nor calling vpon God, but that carefulnesse of the wicked wherewith being bound, they are compelled in extremity to looke vnto that which before they carelesly neglected,

neglected, that there is no good thing for them but in the Lords helpe. But this they do not so much call vpon, as they mourne that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This it is good to marke diligently, for else God should disagree with himselfe, which crieth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I haue already said, it is certaine that the minde of man is not turned to better, but by Gods grace preuenting it. Also his promise concerning calling vpon him, will neuer deceiue. But that blinde torment wherewith the reprobate are diuersly drawen, when they see that they must needes seeke God, that they may finde remedie for their euils, and yet doe flee from his presence, is vnproperly called Conuersion and Prayer. Ezec. 18. 21.

25 But a question is mooued, whereas the Apostle denieth that God is appeased with faigned Repentance, how *Achab* obteined pardon and turned away the punishment pronounced vpon him, whom yet it appeareth by the rest of the course of his life to haue beene only striken amased with sodaine feare. He did indeed put on sackcloth, scattered ashes vpon him, lay vpon the ground, and (as it is testified of him) he was humbled before God: but it was not enough to cut his garments when his heart remained thicke and swolne with malice. Yet we see how God is turned to mercy. I answere that so sometimes hypocrites are spared for a time, but yet so that euer the wrath of God lyeth vpon them, and that is done not so much for their sakes, as for common example. For whereas *Achab* had his punishment mitigated vnto him, what profit got he thereby, but that he should not feele it aliue in earth? Therefore the curse of GOD although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternall destruction. This same is to be seene in *Esau*. For though he had a repulse, yet a temporall blessing was granted him at his weeping. But beeause the spirituall inheritance, by the Oracle of God could not rest but with one of the brethren, when *Iacob* was chosē & *Esau* refused, that putting away did exclude the mercy of God: this comfort was left him as to a beastly man, that he should be fat with the fat of the earth and the deawe of Heauen. And this is it that I said euen now, that it ought to be referred to the example of the other, that we should learne the more chearefully to apply our mindes and endeuours to repentance, because it is not to be doubted that when we are truely and heartily turned, God will be ready to forgiue vs, whose mercifulnesse extendeth it selfe euen to the vnworthy, so long as they shew any griefe at all. And therewithall we be also taught, how terrible iudgement is prepared for all the obstinate, which now make it a sport with no lesse shamelesse face than yron heart to despise and set nought by the threatnings of God. After this maner he oftentimes reached out his hand to the children of Israell, to releeue their miseries, although their crimes were counterfeit, and their hearts double and false, as himselfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conuersion, or to make them vnexcusable. Yet in releasing punishments for a time, he doth not binde himselfe to a perpetuall law thereby, but rather riseth sometimes more rigorously against Hypocrites, and doubleth their paines, that thereby may appeare how much fainting displeaseth him. But (as I haue said) he sheweth some examples of his readinesse to giue pardon, by which the godly may be encouraged to amendment of life, and their pride may be the more grieuously condemned, that stubbornely kicke against the pricke.

Although God for common examples sake doe sometimes remit temporall punishments vpon a counterfeit repentance as in Achab, yet his wrath without hearty conuersion is not turned away.

1. Reg. 28. 19.

Gen. 27. 18.

Psal. 78. 36.

THE FOVRTH CHAPTER.

That all that the Sophisters babble in their Schooles of Penance, is far from the pureneſſe of the Goſpell. Where is entreated of Confeſſion and ſatisfaction.

NOw I come to discusse those things, which the Schoole Sophisters haue taught of repentance. Which I will runne ouer in as few wordes as may bee, because I minde not to goe through all, least this booke, which I labour to draw into a short abridgement, should grow to a huge greatnesse. And the Sophisters haue entangled it in so

The schoolmens error both in defining and deuiding repentance.

so many volumes, being a matter otherwise not very hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they shew that they neuer vnderstoode what Repentance was. For they take holde of certaine sayings of the old writers, which doe nothing at all expresse that nature of Repentance, as that to repent is to weepe for sinnes passed, and not to commit sinnes to be wept for: Againe, that it is to lament euils passed, and not to commit againe other euils to be lamented.

The first is out of Gregorie, and is rehearsed lib. 4. Sent. dist. 14. cap. 1.

The second out of Amb. & refer. allic. & in Decr. Dist. 3. de pœnitent c. Pœnit. priore.

The third out of August. retert. ca. Dist. ca. Pœn. post.

The fourth out of Amb. retert. Dist. 1. Pœn c. Vera Pœnit.

Againe: that it is a certaine sorrowfull reuenge, punishing in himselfe that which he is sorrie to haue committed. Againe: that it is a sorrow of heart, and bitternesse of soule, for the euils that a man hath committed or to which he hath consented. But, to graunt these things well said of the Fathers (which a contentious man might easily enough denie) yet they were not spoken to this entent to describe Repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offences, out of which they had beene drawen. But if we list to turne all such titles of commendation into definitions, then other may also be adioyned as rightfully as they. As this of *Chrysostome*, Repentance is a medicine that destroyeth sinne, a gift giuen from heauen, a maruellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they afterward teach, is somewhat worse then these definitions. For they sticke so earnestly in outward exercises, that a man can gather nothing else out of infinite volumes, but that Repentance is a discipline and rigorousnesse that serueth partly to tame the flesh, and partly to chastice and punish vices: but they keepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is indeede much talke among them of Contrition and Attrition: they torment soules with many doubts, and doe thrust into them much trouble and carefulnesse: but when they seeme to haue throughly wounded the harts, they heale the bitternesse with a light sprinkling of ceremonies. And when they haue thus curiously defined repentance, they diuide it into contrition of hart, confession of mouth, and satisfaction of worke, no more logically then they defined it, although they would seeme to haue wasted all their age in framing of syllogismes. But if a man will goe about to prooue by the definition (which kinde of argument is of force among logicians) that a man may weepe for his sinnes passed, and commit no more to be wept for, that he may bewaile his euils passed, and commit no more to be bewailed, & that he may punish himselfe for that which he was sorrie to haue committed, &c. although he doe not confesse with his mouth: how will they maintaine their diuision? For if that true penitent man doe not confesse, then Repentance may be without confession. But if they answer, that this diuision is refered to repentance, in respect that it is a Sacrament, or is meant of the whole perfection of Repentance, which they comprehend not in their definitions, then is there no cause to blame me, but let them lay the fault in themselues that make not a purer and plainer definition, I truely (according to my grosseneſſe) when any thing is disputed of, do referre all things to the very definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Now let vs particularly consider all the parts in order. Where as I doe negligently leape ouer as trifles those things that they with great grauitie of countenance doe publish for mysteries, I doe it not vnwittingly, (neither were it very painefull for me to confute all that they thinke themselues to haue deepely and subtlely disputed) but I would thinke it against conscience to wearie the Readers with such trifles without any profit. Truely it is easie to know by the questions which they moone and tosse, & wherewith they miserably encomber themselues, that they prate of things that they know not. As for example: whether the repentance of our sinne pleaseth God, when obstinacie endureth in other. Againe: whether the punishments laid vpon man by God, doe auaile to satisfaction. Againe: whether repentance may be oftentimes reiterate for deadly sinnes: where they fouly and wickedly define, that penance is daily done but for veniall sinnes. Likewise they very much torment themselues with a grosse errour, vpon the saying of *Hierome*, that repentance is a second bourde after shipwracke. Wherein they shew that they neuer waked from their brutish dulnesse, to feele so much as a farre off the thousandth part of their faults.

Lib. 4. Sen. 6 cap. 1. de Pœnit dist. 1. c. perfecta pœnitentia.

We should neuer attaine to

2 But I would the Readers should note, that here is not a quarrell about the shadow of an Asse, but the most earnest matter of all others is intreated of, that is to say, forgine-

nesse

neſſe of ſins. For whereas they require three things to repentance, contrition of heart, confeſſion of mouth, and ſatisfaction of worke: they doe therewithall teach that thoſe three things are neceſſary to the obtaining of forgiueneſſe of ſinnes. But if it behoue vs to know any thing at all in all our religion, this truely behoueth vs moſt of all I meane to vnderſtand and know well by what meane, with what law, vpon what condition, with what eaſineſſe or hardneſſe the forgiueneſſe of ſinnes is obtained. If this knowledge ſtand not plaine and certaine, the conſcience ſhall haue no reſt at all, no peace with God, no confidence or aſſuredneſſe, but continually trembleth, wauereth, is troubled, is tormented, is vexed, horribly dreadeth, hateth and fleeth the ſight of God. But if the forgiueneſſe of ſinnes hange vpon thoſe conditions to which they doe binde it, then nothing is more miſerable, nothing in more lamentable caſe than we. They make Contrition the firſt part of obtayning pardon, and they require that to be a true Contrition, that is to ſay perfect and full: but in the meane time they doe not determine when a man may be aſſured, that he hath to the full meaſure perfectly performed this contrition. Truely I grant that euery man ought diligently and earneſtly to enforce himſelfe, with bitterly weeping for his ſinnes, to whet himſelfe more and more to a lothing and hatred of them. For this is a ſorrow not to be repented, that breedeth repentance vnto ſaluation. But when there is ſuch a bitterneſſe of ſorrow required as may proportionally anſwere the greatneſſe of the fault, and ſuch as may in balance counterpoiſe with the truſt of pardon, here the poore conſciences are maruellouſly tormented and troubled, when they ſee themſelues charged with a due contrition of ſinnes, and doe not ſo attaine the meaſure of that due, that they can determine with themſelues, that they haue duely performed ſo much as they duely ought. If they ſay that we muſt doe as much as lyeth in vs, then come we ſtill to the ſame point that we are at before: for how dare any man aſſure himſelfe that he hath imployed all his force to bewaile his ſinnes? So when the conſciences hauing long wraſtled with themſelues, and long beene exerciſed with battels, doe at length find no hauen to reſt in, yet ſomewhat to eaſe themſelues, they enforce themſelues to a ſorrow, and wring out teares to make perfect their contrition.

any quietneſſe of mind of that which the Schoolemen haue taught concerning contrition were true.

3 But if they ſay that I ſlaunder them: Let them come forth & ſhew any one man, that by ſuch doctrine of contrition hath not either beene driuen to diſpaire, or hath not ſet for his defence a counterfaiting of ſorrow inſteede of true ſorrow, againſt the iudgement of God. We haue alſo our ſelues ſaid in one place, that forgiueneſſe of ſinnes neuer commeth without repentance, becauſe none but the afflicted and wounded with conſcience of ſinnes, can ſincerely call vpon the mercie of God: but we haue therewithall further ſaid, that repentance is not the cauſe of the forgiueneſſe of ſinnes. As for thoſe tormens of ſoules, which they ſay muſt be performed of duety, we haue taken them away: we haue taught the ſinner not to looke vpon his owne contrition nor his owne teares, but to faſten both his eies vpon the onely mercy of God. We haue onely put him in minde that Chriſt called the laboring and loden, when he was ſent to publiſh glad tidings to the poore, to heale the contrite in hart, to preach remiſſion to captiues, to deliuer priſoners, and to comfort them that mourne. From which ſhould be excluded both the Phariſees, that filled with their owne righteouſneſſe, doe not acknowledge their owne pouertie, and alſo the deſpiſers that careleſſe of Gods wrath doe ſeeke no remedie for their euils. For ſuch doe not labour, nor are loaden, nor contrite in hart, nor bond, nor captiue. But there is great difference betweene teaching a man to deſerue forgiueneſſe of ſinnes with due and full contrition, which the ſinner can neuer performe: and inſtructing him to hunger and thirſt for the mercie of God, that by the acknowledging of his owne miſerie, by his owne vnquietneſſe, wearineſſe and captiuitie, it may be ſhewed him, where he ought to ſeeke for reliefe, reſt and libertie: and finally, he may be taught in the humbling of himſelfe, to giue glory to God.

The pardon of our ſinnes doth not depend vpon the meaſure of our contrition.

Matt. 11. 28. Eſay 61. Luk. 4. 18.

4 Concerning confeſſion, there hath beene alwaies great ſtrife betweene the Canoniſtes and the Schoole diuines: while the one ſort affirme, that confeſſion is commaunded by the ſpeciall commandement of God, and the other ſort deny it and ſay, that it is commaunded onely by the Eccleſiaſticall conſtitutions. But in this contention hath appeared the notable ſhameleſneſſe of the diuines, that haue corrupted and

The grounds of Popiſh confeſſion.

and violently wrested as many places of Scripture, as they alledged for their purpose. And when they saw that they could not so obtaine that which they required, they which would be thought more subtile than the rest escaped away with this shift, that confession came from the law of God, in respect of the substance of it, but afterward receiued forme of the law Positiue. Euen as the foolishest sort among the Lawyers doe say, that Citations came from the law of God, because it is said: *Adam* where art thou? And likewise Exceptions, because *Adam* answered as it were by way of exception saying: The wife that thou gauest me, &c. But that both citations and exceptions receiued from giuen them by the Ciuill law. But let vs see by what arguments they prooue this confession, either Formed or Vnformed to be the commandements of God. The Lord (say they) sent the leprous men to the Priests. But what? Sent he them to confession? Who euer heard it spoken, that the Leuiticall priests were appointed to heare confessions? Therefore they flie to Allegories, And say. It was commanded by the Law of *Moses*, that the priests should discerne betweene leprosie and leprosie: sin is a spirituall leprosie therefore it is the priests office to pronounce vpon it. Before that I answer them, I aske this by the way, If this place make them iudges of the spirituall leprosie? why doe they draw to them the knowledge of naturall and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The law giueth to the Leuiticall Priests the knowledge of the Leprosie, therefore let vs take it vpon vs. Sinne is a spirituall leprosie, therefore let vs also be examiners of sinne. Now I answer: sith the priesthood is remooued, it is necessary that the Lawe be remooued also. All priesthoods are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priesthood is also remoued. If they loue so well to follow allegories, let him set Christ before them for the onely priest, and heape vpon his iudgement seat the free iurisdiction of all things: this we can easily be contented to suffer. Moreouer their allegory is very vnfit, that setteth among the ceremonies that law which is meerely politike. Why then did Christ send the leprous men to the Priests? That the Priests should not cauill that he did breake the law that commanded the man healed of the leprosie, to be shewed before the Priests and purged with offering of sacrifice: therefore he commanded the leprous men being cleansed, to doe that which belonged to the law. Goe (saith he) and shew your selues to the Priest, and offer the gift that *Moses* hath commanded in the Law that it should be for a witnesse vnto them. And truely this miracle should haue beene a witnesse vnto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christs miracles? Christ leaueth to them his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witnesse vnto them. So in another place: This Gospell shall be preached in all the world, for a witnesse to all nations. Againe: Ye shall be led before kings and gouernours, for a witnesse to them, that is: that in the iudgement of God they may be more strongly conuinced. But if they had rather follow *Chrysostome*: he also teacheth that Christ did this for the *Iewes* sake that he should not be accounted a breaker of the Law. Albeit in so cleare a matter I am ashamed to alleage the witnesse of any man: whereas Christ pronounceth that he leaueth the right of the law whole to the priests as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priests may still keepe this profession, let them openly take parts with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

Gen. 3. 9.

Matt. 8. 4. Luk 5. 15. Deut. 17. 8.

Heb. 7. 11.

Matth. 24. 14. Matth. 10. 18.

Hom. 12. de muliere Chananæa.

Christs commanding to loose the bonds from Lazarus whom he raised out of the graue friuolously alleaged to proue auricular confession.

Ioh. 11. 44.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them be of force, if I doe not prooue that I can make a fairer shew of them for my side, then they can for theirs. They say, The Lord commanded his Disciples, that when *Lazarus* was raised vp, they should vnbinde and loose him from his bonds. Here first they lie: for it is no where read that the Lord said this to the Disciples: and it is much more likely that he said to the Iewes that stoode by him, that the miracle might be made the more euident without suspition of fraud, and his power appeare the greater, that without

without any touching, with his onely word he raiſed vp dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion from the Iewes, willed them to role away the ſtone, to feele the ſtinke, to behold aſſured tokens of death, to ſee him riſing by the onely power of his word, and them firſt to feele him liuing. And this is the iudgement of *Chryſoſtome*. But let vs graunt that this was ſpoken to the Diſciples: what will they get thereby? That the Lord gaue his Apoſtles power to looſe. But how much more fitly and more handſomely might theſe things be applied by way of allegorie, to ſay that by this ſigne the Lord meant to inſtruct his faithfull, to looſe them that he had raiſed vp: that is, that they ſhould not call into remembrance thoſe ſinnes that he had forgotten: that they ſhould not condemne them for ſinners whom he had acquited: that they ſhould not reproch men with thoſe things that he had forgiuen: that they ſhould not be rigorous to puniſh, and lightly offended, where he is mercifull and eaſily entreated to ſpare? Truely, nothing ought to mooue vs more to readineſſe to forgiue, than the example of the Iudge that threatneth that he will be vnappeaſable to them that be too rigorous, and vngentle. Now let them goe and boaſt of their allegories.

Ser. contra Iudæos, Gentiles & hæretic.

6 But now they ioyne more neere hand with vs, when they fight (as they thinke) with open ſentences. They that came to *Iohns* baptiſme, did confeſſe their ſinnes, and *Iames* willeth that we confeſſe our ſins one to an other. No marueile if they that would be baptiſed did confeſſe their ſinnes, for it was ſaid before that *Iohn* preached the baptiſme of Repentance, and baptiſed in water vnto Repentance. Whom ſhould he then haue baptized, but them that had confeſſed themſelues ſinners? Baptiſme is a token of the forgiuenеſſe of ſinnes: and who ſhould be admitted to this token but ſinners, and they that acknowledge themſelues to be ſuch? Therefore they confeſſed their ſinnes, they might be baptized. And not without a cauſe doth *Iames* bid vs confeſſe one to another. But if they did marke what followeth next after, they would vnderſtand, that this alſo maketh little for them. Confeſſe (ſaith he) one to another your ſinnes, and pray one for another. He ioyneth together mutuall confeſſion and mutuall prayer. If we muſt confeſſe to Prieſts onely, then muſt we alſo pray for Prieſts onely. Yea, What and if it might follow of the words of *Iames* that onely Prieſts might confeſſe? for when he willeth that we ſhould confeſſe one to another, he ſpeaketh onely to them that may heare the confeſſions of other: his word is in Greeke *Allelous*, mutually, interchangeably, by turnes, or (if they ſo like beſt to terme it) by way of reciprocation one to another. But ſo interchangeably none can confeſſe, but they that are meete to heare confeſſions. Which prerogatiue ſith they vouchſafe to graunt onely to Prieſts, we do alſo put ouer the office of confeſſing to them onely. Therefore away with ſuch triflings, and let vs take the very meaning of the Apoſtle which is ſimple and plaine: that is, that we ſhould lay our weakeneſſe one in anothers boſome to receiue mutuall counſell, mutuall compaſſion, and mutuall comfort one of another: then that we being naturally priuy to the weakneſſe of our brethren, ſhould pray for them to the Lord. Why doe they then alleadge *Iames* againſt vs: which doe ſo earneſtly require the confeſſion of the mercie of God? but no man can confeſſe Gods mercie, vnleſſe he haue firſt confeſſed his owne miſerie. Yea we rather pronounce him accurſed that doth not before God, before his Angels, before the Church, yea and before all men confeſſe himſelfe a ſinner. For the Lord hath concluded all vnder ſinnes, that all mouthes might be ſtopped, and all fleſh humbled before God, and he onely iuſtified and exalted.

Auricular confeſſion weakely proued either by their acknowledging of their ſins whom Iohn did baptize, or by S. Iames his willing men to make their mutuall confeſſions.

Gal 3.22. Rom.3 9.

7 But I marueile with what face they dare affirme, that the confeſſion whereof they ſpeake, is of the law of God: the vſe whereof we grant indeede to be very auncient, but ſuch as we are able to prooue in old time to haue beene at libertie. Truly euen their owne Chronicles declare, that there was no certaine Law or conſtitution of it before the times of *Innocent* the third. Surely, if they had had a more auncient law they would rather haue taken hold thereof, than haue been contented with the decree of the councell of *Laterane* & ſo made themſelues to be laughed at, euen of children. In other things they ſticke not to make forged decrees, which they father vpon the moſt auncient Councels, that they may with very reuerence of antiquitie dazle the eyes of the ſimple. In this point, it came not in their minde to thruſt in ſuch a falſe packe. Therefore by their owne witneſſe, there are not yet paſſed three hundred yeeres ſince *Innocent*

Auricular confeſſion a meere humane conſtitution not grounded vpon any diuine law. This was the 183. Pope.

Innocent the third laid that snare vpon men, and charged them with necessitie of Confession. But, to speake nothing of the time: the very barbarousnesse of the wordes minisheth the credite of that law. For where these good fathers command euery one of both kindes, male and female, once euery yeare to confesse all his sinnes to his owne priest, pleasant men doe merrily take exception, that in this commandement are contained only *Hermaphrodites*, and say that it belongeth not to such a one as is either male or female onely. Since that time, a more grosse beastlinesse hath bewraied it selfe in their schollers, that cannot expound what is meant by his owne priest. Whatsoeuer all the Popes hyred bablers doe prate, we hold both that Christ was neuer the author of this law that compelleth men to reckon vp their sins, and also that there passed a thousand and two hundred yeeres from the resurrection of Christ before that any such law was made. And so, that this tyrannie was then first brought in, when all godlinesse and learning being destroyed, the visiors of Pastors had without choise taken all licentiousnesse vpon them. Moreouer there are euident testimonies both in histories and other ancient writers, which teacheth that this confession was a politicke discipline redeemed by the Bishops, not a law made by Christ or his Apostles. I will alleadge but one out of many, which shall be a plaine proofe thereof. *Sozomenus* reporteth that this constitution of Bishops was diligently kept in all the West churches, but specially at Rome. Whereby he sheweth that it was no vniuersall ordinance of all churches. But he saith that there was one of the Priests peculiarly appointed to serue for this office. Whereby he doth sufficiently confute that which these men doe faisly say of the keies giuen for this vse vniuersally to the whole order of priesthood. For it was not the common office of all priests, but the speciall dutie of some one that was chosen thereunto by the Bishop. The same is he, whom at this day in all cathedrall churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then he saith immediately after, that this was also the maner at Constantinople, till a certaine woman faigning that she came to confession, was found so to haue coloured vnder that pretence the vnhoneſt company that she vsed with a certaine Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Heere, heere let these asses lift vp their eares. If auricular confession were the law of God, how durst *Nectarius* repell and destroy it? Will they accuse for an heretike and schismatike *Nectarius* a holy man of God, allowed by the consenting voices of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the maner of confessing was not onely let slip for a time, but also discontinued euen till within time of his remembrance. Yea let them condemne of Apostasie not onely the Church of Constantinople, but also all the East Churches which haue neglected that law, which (if they say true) is inuiolable and commanded to all Christians.

Tripart. hist. lib. 9.

8 This abrogation *Chrysostome*, which was also bishop of Constantinople doth in so many places euidently testifie, that it is maruell that these dare mutter to the contrary. Tell (saith he thy sinnes that thou mayest doe them away, if thou be ashamed to tell any man the sinnes that thou hast done, tell them daily in thy soule. I doe not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them. Confesse thy sins vpon thy bed, that there thy conscience may daily recognise her euils. Again: but now it is not necessarie to confesse when witnesses be present: let the examination of thy sinnes be done with thy thought: let this iudgement be without witnesse: let onely God see thee confessing. Againe: I doe not lead thee into a stage of thy fellow seruants, I doe not compell thee to disclose thy sinnes to men, rehearse and vtter thy conscience before God. Shew thy wounds to the Lord the best surgion, and aske salue of him. Shew to him that will reproch thee with nothing, but will most gently heale thee. Againe: Tell not man, least he reproch thee, for neither is it to be confessed to thy fellow seruant, that may vtter it abroad, but to the Lord. To the Lord shew thy wounds which hath care of thee, that is both gentle and a Phisition. Afterward he bringeth in God speaking thus: I compell thee not to come into the mids of a stage, and call many witnesses, tell thy sinne to me alone priuately

In the Church of Constantinople auricular confession taken by S. Chrysostome for no such thing, as whereunto all men should stand bound.
Hom. 2. in Psal. 50.
Ser. de Pœnit. & confess.
Hom. 5. de incomprehen. Dei natura. contra Anomœos.
Hom. 4. de Lazaro.

uately that I may heale thy sore. Shall we say that *Chrysostome* did so rashly, when he wrote this & other like things, that he would deliuer mens consciences frō these bonds wherewith they be bound by the law of God? not so. But he dare not require that as of necessitie, which he doth not vnderstand to be commanded by the word of God.

9 But that the matter may be made the plainer and easier, first we will faithfully rehearse, what kinde of confession is taught by the word of God: and then we will also declare their inuentions, but not all (for who could draw drie such an infinite sea?) but onely those wherein they comprehend the summe of their secret confession. Here I am loth to rehearse how oft the old translator hath giuen in translation this word Confesse in steede of Praise: which the grossest vnlearned men commonly know: sauing that it is good to haue their presumptuousnesse bewraied, that doe giue away that which was written of the praises of God, to their owne tyrannicall commandement. To proove that confession auaileth to cheere the mindes they thrust in that place of the Psalme: In the voice of reioycing and confession. But if such change may serue, then we shall haue what we list, prooued by what we list. But seeing they are so become past shame, let the godly readers remember that by the iust vengeance of God they haue beene cast into a reprobate minde, that their presumption should be the more detestable. But if we will rest in the simple doctrine of the Scripture, we shall not be in danger of any such deceits to beguile vs. For there is appointed one order of confessing that forasmuch as it is the Lord that forgiueth, forgetteth, and putteth away sins, therefore we should confesse our sinnes to him for to obtaine pardon, he is the Physition, therefore let vs shew our diseases vnto him. It is he that is greeued and offended, therefore let vs seeke peace at his hand. He is the knower of harts, and priuie to all thoughes, therefore let vs make haste to powre out our harts before him. Finally it is he that calleth sinners, therefore let not vs delay to come to him. I haue (saith *Dauid*) made my sinne knowen vnto thee, and haue not hidden my vnrighteousnesse. I haue said, I will confesse against me my vnrighteousnesse to the Lord, and thou hast forgiuen the wickednesse of my hart. Such is the other confession of *Dauid*. Haue mercy vpon me O God, according to thy great mercy. And such is the confession of *Daniel*: We haue sinned, Lord we haue done peruersly, we haue committed iniquities, and haue beene rebellious in swaruing from thy Commandement. And such are other confessions that are commonly found in Scripture, the rehearsall whereof would almost fill a great volume. If we confesse our sinnes (saith *Iohn*) the Lord is faithfull to forgiue vs our sinnes. To whom should we confesse? euen to him: that is, if we fall downe with a troubled and humbled hart before him, if hartily accusing and condemning our selues before him we pray to be acquited by his goodnesse and mercy.

The Scripture requireth confession of sinnes, but vnto God.

Psal. 13.5.

Psal. 51.5.

Dan 9 5.

1. Ioh. 1.9.

10 He that hartily and before God shall embrace this confession, shall vndoubtedly haue both a tongue readie to confesse, so oft as it shall be needfull for him to publish the mercy of God before men, and not onely to whisper the secret of his hart to one man, and once and in his eare: but oft and openly, and in the hearing of all the world simply to rehearse both his owne shame and the magnificence and glory of God. After this maner when *Dauid* was rebuked of *Nathan*, he was pricked with the sting of conscience, and confessed his sinne before both God and man. I haue (saith he) sinned to the Lord, that is to say, now I alleadge nothing for my excuse, I vse no shiftes, but that all men may iudge me a sinner, and that the same thing which I would haue had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glory of God or for the humbling of our selues. For this reason the Lord in old time ordained in the people of *Israel*, that the Priest should first speake the words, and the people saying after him should openly confesse their iniquitie in the Church. For he foresaw that this helpe was necessarie for them, that euery man might be the better brought to a iust reknowledging of himselfe. And meere it is that with the confession of our owne misery we should among our selues, and before all the world glorifie the goodnesse and mercy of our God.

A confession of our sinnes openly as occasion shall require euen vnto men also allowable.

2. Sam. 12, 13.

Leuit. 16.19.

11 And it is conuenient that this kinde of confession be both ordinary in the Church, and also extraordinarily vsed in speciall maner, if it happen at any time the

Publique confession of sinnes

not only in particular persons but in generall assemblies also both ordinarie and sometimes extraordinarie allowable and very needfull. Nehe. 1. 7.

people to be guiltie of any generall fault. Of this second kinde we haue an example in that solemne confession which all the people vsed by the meanes and guiding of *Esdras* and of *Nehemias*. For whereas that long banishment, the destruction of the City and Temple, the dissoluing of religion, was the punishment of the common reuolting of them all: they could not acknowledge the benefit of deliuerance in such sort as was meete, vnlesse they did first condemne themselues. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also themselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our duety to flie to mourning, to fasting, and to other signes of guiltinesse: then confession it selfe, whereupon all these things doe hang, is not to be neglected. As for the ordinarie confession, beside that it is commended by the Lords owne mouth, there is no wise man that considering the profit thereof, dare disallow it. For whereas in all holy assemblies we make our apparance in the sight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of vnworthinesse? But that (some man will say) is done by euery prayer. For so oft as we pray for pardon, we thereby confesse our sinnes. I grant. But if you consider how great is our carelesnes, or drousinesse, or sluggishnesse, you will grant me that it should be a profitable ordinance, if by some solemne vse of confession, the Christian common people should be exercised to humbling themselues. For though the ceremony that the Lord commanded the *Israelites*, was parcell of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in well ordered Churches profitably obserued, that euery Sunday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lord. Finally, with this keie the gate to prayer is opened as well priuately to euery man, as vniuersally to all men.

Priuate confession of sinnes for some men in some cases requisite to be made vnto their pastors. Iac. 5. 16.

12 Moreouer the Scripture alloweth two formes of priuate confession; one that is made for our owne sake, whereof that saying of *Iames* is spoken, that we should confesse our sinnes one to another, for his meaning is, that disclosing our wickednesses one to another, we should one helpe another with mutuall counsell and comfort. The other forme that is to be vsed for our neighbours sake, to appease him and reconcile him vnto vs, if he haue in any thing beene offended by vs. Now in the first kinde of confession, although *Iames* in this hath assigned no man by name, into whose bosome we should vnlode our selues, leaueth vs a free choise to confesse to him that shal seeme meetest vnto vs of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I say that they are meetest in comparison of the rest, because the Lord appointeth them by the very calling of their ministerie, at whose mouth we should be instructed to subdue and correct our sinnes, and also may receiue comfort: by trust of pardon. For as the office of mutuall admonishment and reproouing is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one another in confidence of Gods mercie: yet we see that the ministers to assure our consciences of the forgiuenesse of sinnes, are ordained as it were witnesses and pledges therefore, in so much that they be said to forgiue sinnes and loose soules. When thou heares this to be ascribed vnto them, thinke that it is for thy profit. Therefore let euery one of the faithfull remember this to be his duetie, if he be priuately so vexed and troubled with the feeling of sinnes that he cannot winde out himselfe without helpe of another, not to neglect the remedie that the Lord hath offered him: that is, for his relieue to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate helpe of him, whose duetie it is both publiquely and priuately to comfort the people of God with the doctrine of the Gospell. But alway this moderation is to be vsed, where God appointeth no certaintie, not to binde consciences with a certaine yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall vderstand themselues to haue neede of it. Then that euen they that vse it for their neede, should not be

Mat. 16. 19. Matth. 18. Ioh. 3. 23.

compelled

compelled by any commandement, or trained by any deceit, to reckon vp all their sins, but so farre, as they shall thinke it behouefull for them, that they may receiue sound fruit of comfort. Faithfull Pastors ought not only to leaue this libertie to the Churches, but also to maintaine it, and stoutly stand in defence of it, if they will haue tyrannie absent from their ministerie and superstition from the people.

Particular men bound to confesse their faults vnto men against whom they haue offended.

13 Of the other sort of confession Christ speaketh in *Matthew*. If thou offer thy gift at the altar, and there remembrest that thy brother hath any thing against thee, leaue thy gift there, and goe, and first be reconciled to thy brother, and then come and offer thy gift. For so charitie that hath beene appaired by our fault, is to be repaired by acknowledging and crauing pardon of the offence that we haue committed. Vnder this kinde is contained their confession that haue sinned euen the offending of the whole Church. For if Christ maketh so great a matter of the priuate offence of one man, to forbid from holy mysteries all them that haue sinned against their brother, till they be with iust amends reconciled: how much greater reason is it, that he that hath offended the Church with any euill example, should recouer the fauour of the Church with acknowledging his fault? So was the Corinthian receiued againe to the communion, when he had yeelded himselfe obedient to correction. Also this forme of confession was vsed in the old Church, as *Cyprian* maketh mention. They doe penance (saith he) in due time, and then they come to confession, and by laying on of the hands of the Bishop and the Cleargy, they receiue leaue to come to the communion. Any other order or forme of confessing, the Scripture vtterly knoweth not, and it is not our duetie to binde consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bondage. In the meane time I doe so much not speake against it that the sheepe should present themselues to their shepheard when they meane to be partakers of the holy Supper, that I would most gladly haue it euery where obserued. For both they that haue an encombred conscience, may from thence receiue singular profit, and they that are to be admonished doe by that meane prepare place for admonishment, but so alway that tyrannie and superstition be away.

Mat. 5. 23.

2. Cor. 2. 6.

A commendable kinde of absolution correspondent to the former kinds of confession.

14 In these three kindes of confession, the power of the keies hath place: that is, either when the whole Church with solemne reknowledging of their faults craueth pardon: or when a priuate man, that by any notable fault hath bred common offence, doth declare his repentance: or when he that for the vnquietnesse of his conscience, doth neede helpe of the minister discloseth his weaknesse vnto him. But there are diuerse waies of taking away offence, because although thereby also the peace of conscience is prouided for, yet the principall end is, that hatred should be taken away, and mens mindes knit together with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we may the more willingly confesse our sinnes. For when the whole Church standeth as it were before the iudgement seate of God, confesseth it selfe guiltie, and hath one onely refuge vnto the mercy of God: it is no slender or light comfort to haue there present Christs embassador, hauing commandement of reconciliation, of whom it may heare absolution pronounced vnto it. Here the profitablenesse of the keies is worthily commended, when this embassage is performed rightly, and with such order and religiousnesse as beseemeth it. Likewise when he that had in a maner estranged himselfe from the Church, receiueth pardon and is restored into brotherly vnitie: how great a benefit is it that he vnderstandeth himselfe to be forgiuen by them, to whom Christ hath said: To whomsoeuer ye forgiue sinnes in earth, they shall be forgiuen in heauen. And of no lesse effectualnesse and profit is priuate absolution, when it is asked by them that haue neede of speciall remedie to relieue their weakenes. For it happeneth oftentimes, that he which heareth the generall promises that are directed to the whole congregation of the faithfull, remaineth neuertheles in some doubt, and hath still an vnquiet minde, as though he had not yet obtained pardon: and the same man, if he haue disclosed to his parson the secret sore of his minde, and heareth peculiarly directed to himselfe that saying of the Gospell, Thy sins are forgiuen thee, be of good hope, stablisheth his mind vnto assuredne sse & is deliuered frō that trembling, wherewith he was before tormented. But when we speake of the keies, we must take heed that we dreame not of a certaine power seuered frō the preaching of the Gospell.

Mat. 18. 19. Iohn 20. 23.

Matth. 9. 2.

In another place we shall haue occasion more fully to declare this matter againe, where we shall intreat of the gouernment of the Church: and there shall we see that all the power to binde and to loose, which Christ hath giuen to his Church, is bound to the word. But this is most true in the mystery of the keies, the whole force whereof standeth in this, that the grace of the Gospell be publikely and priuately sealed vp in the hearts of the faithfull, by them whom the Lord hath ordained: which cannot be done but by onely preaching.

The keies wherwith the Church of Rome supposeth her priests authorized to binde and loose after confession made.

C. Omnis vtriusque sexus. De summa trinitate & fide cath.

It is a decree of Pope Innocentius, in the counsel of Laterane, and is recited.

Lib. 4. Senten. 14. ca. 2. & 4. Sent. dist. 19. ca. 2.

Mat. 18. 19.

Esa. 43. 11. & 25.

15 But what say the Romish Diuines? They decree that euery one of either kind, so soone as they come to the yeeres of discreasion, must yeerely once at the least confesse all their sinnes to their owne Priest: and that there sinne is not forgiuen, vnlesse they haue firmly conceiued an intent to confesse it: which intent if they performe not when occasion is offered that they may doe it, there is now no more entrie open for them into Paradise. And that the Priest hath the power of the keies, wherwith he may loose and binde a sinner: because the word of Christ is not in vaine. Whatsoeuer yea binde, &c. About this power they stoutly fight among themselues. Some say that there is but one keie in substance, that is the power to binde and loose, and as for knowledge, that it is indeed requisite for a good vse, but that it is onely as an accessary and is not essently ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckened vp two keies, discreation and power. Other again, when they saw the leaud boldnesse of Priests to be restrained by this moderation, haue forged other keies, that is to say, authority, of discerning which they should vse in giuing determinate sentence: and power, which they should practise in executing of their sentence: and that knowledge standeth by as a Counseller. But they dare not simply expound this binding and loosing to be to forgiue and put away sinnes: because they heare the Lord crying out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell. But they say it is the priests office to pronounce who be bound or loosed, and to declare whose sinnes are forgiuen or retained. and that he doth declare it, either by confession when he absolueth and retaineth sinnes, or by sentence when he excommunicateth and receiueth againe to partaking of the Sacraments. Finally, when they vnderstand that they be not yet out of this doubt, but that it still may be obiected against them, that oftentimes their priests doe binde and loose men vnworthy, which are not therfore bound or loosed in heauen: then (which is their last refuge) they answer that the giuing of the keies must be construed with a limitation, that is to say, that Christ hath promised, that before his iudgement seat such sentence as the Priest shall be allowed as hath beene iustly pronounced, according as the deseruings of him that is bound or loosed, did require. Moreouer, they say, that these keies are giuen by Christ to all Priests, and are deliuered to them by their Bishops, at the time of their promoting to Priesthood: but the free vse of them remaineth onely with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended priests haue indeed the keies, but rustie and bound vp. And they that say these things may well seeme modest and sober in comparison of the rest, which vpon a new anuill haue forged new keies with which they say the treasure of the Church is locked vp. These keies we shall heereafter trie in place fit for it.

A tyranny to impose vpon men a law binding them to reckon vp all their sinnes.

Psal. 19. 13.

Psal. 38. 5.

16 Now I wil in few words answer to euery one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithful with their laws, for asmuch as we wil cõsider that when place serueth. But where they charge men with a law of reckoning vp all their sinnes: where they say that sinne is not forgiuen but vpon condition, if there be an intent conceiued to confesse it: where they babble that there remaineth no entrie into Paradise, if occasion of confessing be neglected: this is in no wise to be suffered. Must all sinnes be reckoned vp? But *Dauid*, (who as I thinke) had well studied vpon the confession of his sinnes, yet cried out: who shall vnderstand his errours? Lord cleanse me from my secret sinnes. And in another place. My iniquities haue passed aboue my head, and like a waighty burden haue waxed heauie aboue my strength. Truelie he vnderstood how great was the bottomlesse depth of our sinnes: how many were the sorts of our mischieuous doings, how many heads this monster *Hydra* did beare, and how long a taile she drew after her. Therefore he

went

went not about to reckon vp a regiſter of them, but out of the depth of euils, he cried vnto the Lord : I am ouer whelmed, I am buried and choaked, the gates of hell haue compaſſed me, let thy hand draw me out, which am drowned in the great pit, and am fainting and redy to die. Who now may thinke vpon the numbring of his ſinnes, when he ſeeth that *Dauid* can make no number of his ?

17 With this butchery, the ſoules that haue beene touched with any feeling of God, haue been more cruelly vexed. Firſt they called themſelues to account : then they diuided ſinnes into armes, into bowes, into branches, and into twigges, according to theſe mens rules : then they weighed the qualities, quantities, and circumſtances. And ſo the matter went a little forward. But when they had proceeded a little further, than was on each ſide skie, and on each ſea, no hauen, no ſafe roade : the moe that they had paſſed ouer, the greater heape alway did thruſt it ſelfe into their ſight, yea they roſe vp as high mountaines, and there appeared no hope, not ſo much as after long compaſſings, any way to eſcape. And ſo they did ſticke faſt betweene the ſacrifice and the ſtone, and at laſt was found no other iſſue but deſperation. Then theſe cruell butchers, to eaſe the wounds that themſelues had made, laid certaine gentle plaiſters, that euery man ſhould do as much as he could. But new cares againe roſe vp, yea new torments did flea the ſilly ſoules, as to thinke : I haue not employed time enough, I haue not indeuoured my ſelfe with ſuch dilligence as I ought, I haue paſſed ouer many things by negligence, and the forgetfulneſſe that commeth by negligence is not excuſable. Then were there miniſtred other plaiſters to aſſwage ſuch paines, as, Repent thee of thy negligence : if it be not altogether careleſſe, it ſhall be pardoned. But all theſe things cannot cloſe vp the wound, and are not ſo much eaſement of the euil, as poyſon couered with hony, that they ſhould not with their bitterneſſe offend the firſt taſte but enter into the bowels before that they be perceiued. Therefore this tirrible ſaying alway calleth vpon them and ſoundeth in their eares : Confeſſe all thy ſinnes. And this horrour can not be appeaſed but by aſſured comfort. Heere let the readers conſider, how poſſible it is to bring into account all the doings of a whole yeere, and to gather together what ſinnes they haue done euery day : foraſmuch as experience proueth to euery man, that when at euening he ſhall reckon vp the faults but of one day, his memory is confounded therewith, ſo great a multitude and diuerſity preſenteth it ſelfe. For I ſpeake not of groſſe and blockiſh hypocrites that thinke they haue done ſufficiently, if they haue noted three or foure of the greateſt ſinnes : but I ſpeake of the true worſhippers of God, which when they ſee themſelues oppreſſed with the examination that they haue made, doe adde alſo this ſaying of *Iohn* : If our owne heart doe accuſe vs, God is greater then our heart : and ſo they quake for feare at the ſight of the Iudge, whoſe knowledge far ſurmounteth our vnderſtanding.

The miſery wherewith their ſoules were vexed which had a care and did make a conſcience of confeſſing in ſuch ſort as the Church of Rome required.

1. Iohn 3. 20.

18 But where as a great part of the world reſted them vpon ſuch flatteries, wherewith ſo deadly a poyſon was tempered, this came not ſo to paſſe, becauſe they beleeued that God was ſatisfied, or becauſe they themſelues were fully ſatisfied : but that the anchor caſt as it were in the mid ſea, ſhould reſt a little from ſailing, or as away faring man weary and fainting, ſhould lie downe in the way. I labour not much in prouing this. For euery man may be witneſſe to himſelfe, I will in a ſhort ſum ſhew, what manner of Law this was. Firſt ſimply it is impoſſible, and therefore it can doe nothing but deſtroy, damne, confound, and caſt in ruine and deſperation. And then when it hath led ſinners from the true feeling of their ſinnes, it maketh them hypocrites and ignorant of God and themſelues. For while they are wholy buſied in reckoning vp of their ſins, in the meane time they forget the ſecret ſinke of vices, their hidden Iniquities, and inward filthineſſe, by knowledge wherof they ſhould chiefely haue weighed their miſery. But this was a moſt certain rule of confeſſion, to acknowledge and confeſſe the bottomleſſe depth of our euill to be ſo great as paſſeth our vnderſtanding. After this rule we ſee that the Publicanes confeſſion was made, Lord be mercifull to mee a ſinner : as if he ſhould ſay : All that euer I am, I am altogether a ſinner, and I cannot attaine with wit or expreſſe with tongue the greatneſſe of my ſinnes : let the bottomleſſe depth of thy mercy ſwallow vp the bottomleſſe depth of my ſinne. But when thou wilt ſay, what ? are not all our ſinnes to be confeſſed ? is no confeſſion acceptable to God, but that which

The confeſſing of all our ſinnes a thing impoſſible, neither is the confeſſing of them if it were poſſible ſo neceſſary that without it all men are excluded heauen.

Luc. 18. 13.

is knit vp in these two words, I am a sinner? No, but rather we must endeuor our selues as much as in vs lyeth, to poure out our hart before the Lord, and not onely in one word confesse our selues sinners, but also truely and hartily acknowledge our selues to be such: and with all our thought record, how great and diuerse is our filth of sinnes, not onely that we be vncleane, but what, how great, and in how many parts is our vncleanesse: not onely that we be debters, but with how great debtes we be loden, and how many waies charged: not onely that we be wounded, but also with how many and deadly strokes we be wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly and sincerely thinke, that yet there remaine moe sinnes, and that the secret corners of their euils are so deepe, that they cannot be throughly disclosed. And he crieth out with *Dauid*: Who vnderstandeth his errors? Lord cleanse me from my hidden sinnes. Now where they affirme that sinnes are not forgiuen but with an intent of confessing firmely conceiued, and that the gate of Paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we should graunt them that. For there is no other forgiuenesse of sinne, than alwaies hath beene. It is not read that all they haue confessed their sinnes in the eare of some Priest, That we read to haue obtained forgiuenesse of sinnes at Christs hand. And truely they could not confesse, where there were neither any Priestes confessors, nor any confessing at all. And in many ages after, this confession was vnheard of, at which time sinnes were forgiuen without this condition. But that we may not neede to dispute longer about this, as about a doubtfull matter, the word of God is plaine, which abideth for euer: Whensoeuer the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this word, bindeth not sinnes, but the mercy of God. For whereas they say, that iudgement cannot be giuen but when the cause is heard, we haue a solution in readinesse, that they doe presumptuously take that vpon them selues, which haue made themselues Iudges. And it is a maruell that they doe so boldly frame to themselues such principles, as no man in his right wit will grant. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine iurisdiction ioyned with Inquisition. Moreouer their whole doctrine crieth out, that this authoritie was vnknowne to the Apostles. Neither doth it belong to the Priest, but to him which desireth absolution, to know certainly whether the sinner be loosed or no: forasmuch as he that heareth can neuer know whether the reckoning be iust and perfect. So should there be no absolution but such as is restrained to his words that is to be iudged. Moreouer the whole order of Loosing standeth of Faith and Repentance, which two things are hidden from the knowledge of man, when sentence must be giuen vpon another man. It followeth therfore that the assurance of Binding and Loosing is not subiect to the iudgement of an earthly Iudge: because the minister of the word, when he doth his office, can not giue absolution but conditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgiue, &c, that they should not doubt that the pardon which is promised by the Commandement and word of God, shall be ratified in Heauen.

Psal. 19. 31.

Eze. 18. 20.

Auricular confession a meane to make men not ashamed of sinning but bold to sinne.

19 Therefore it is no maruell, if we condemne and desire to haue vtterly taken away this Auricular confession, a thing so pestilent and so many waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profit, and hath giuen cause to so many wickednesses, sacrileges and errors, who will not thinke that it ought to be presently abolished? They doe indeede reckon vp some good vses, which they boast vpon as very profitable, but these either false or of no value at all. One onely they commend with a singular prerogatiue, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made warer, and preuenteth the punishment of God in punishing himselfe. As though we did not humble a man with shamefastnesse enough when we cal him to that high iudgemēt seate of heauen. I meane to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cease to sinne, and be not ashamed to haue God witnesse of our euill conscience. Although the very same is also most false, for it is to be seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when

when men hauing made confeſſion to a Prieſt, thinke that they may wipe their mouth and ſay, I did it not. And not onely they are made all the yeere long the bolder to ſin? but all the reſt of the yeere bearing themſelues bold vpon confeſſion, they neuer ſigh vnto God, they neuer returne to themſelues, but heape ſinnes vpon ſinnes, till they vomit vp all at once as they thinke And when they haue once vomited them vp, they thinke themſelues diſcharged of their burden, and that they haue taken away from God the iudgement that they haue giuen to the Prieſt, and that they haue brought God in forgetfulneſſe when they haue made the Prieſt priuie. Moreouer who doth merilie ſee the day of confeſſion at hand? Who goeth to confeſſion with a cheerefull heart, and commeth not to it rather againſt his will, and as it were drawing backward, like as if he were taken by the necke and drawen to priſon? vnleſſe peraduenture it be the very Prieſts, that vſe ioyfully to delight themſelues with mutuall rehearſals of their dooings, as it were with merie tales? I will not defile much paper with monſtrous abhominations whereof auricular confeſſion ſwarmeth full. Onely this I ſay, if that holy man did not vnwiſely, that for one rumor of fornication tooke away confeſſion out of the Church, yea out of the remembrance of his flocke: then we be thereby put in minde what is needfull to be done at this day vpon infinite whoredomes, adulteries, inceſts, and bawderies.

20 Where the Confeſſioners alleadge for this purpoſe the power of the Keies and doe thereupon ſet the poupe and prore of their kingdome, as the prouerbe is: it is to be ſeene how much they ought to auaile. Then (ſay they) are the Keies giuen without cauſe? Is it ſaid without cauſe: Whatſoeuer you looſe vpon earth, ſhall be alſo looſed in Heauen? Doe we then make the word of Chriſt voide? I anſwere there was a weighty cauſe why the Keies ſhould be giuen, as both I haue euen now already declared, and ſhall more plainly ſhew againe when I come to entreat of excommunication. But what if I doe with one ſword cut off the holde of all that they require, that is, with ſaying, that ſacrificing Prieſts are not the vicars nor ſucceſſors of the Apoſtles? But this ſhall alſo be to be intreated of in another place: but now they raiſe vp an engine whereby they would moſt of all defend themſelues, and thereby may all their buildings be ouerthrowen. For Chriſt did not giue his Apoſtles the power to binde and looſe, before that he gaue them the holy Ghoſt. Therefore I ſay, that none haue the power of the Keies that haue not firſt receiued the holy Ghoſt. I deny that any man can vſe the Keies but hauing the holy Ghoſt going before, and teaching him and informing him what is to be done. They trifling ſay, that they haue the holy Ghoſt. But indeed they deny it, vnleſſe peraduenture they faigne (as they doe faigne indeed) the holy Ghoſt to be a vaine thing and a thing of nothing, but therein they ſhall not be beleeued. And by this engine they are vtterly ouerthrowen, that of whatſoeuer doore they boaſt that they haue the Key, a man may alway aske them whether they haue the holie Ghoſt which is the Iudge and gouernour of the Keies. If they anſwere that they haue, then they may be asked againe, whether the holie Ghoſt may erre. This they will not be glad to ſpeake expreſſly, although they crookedly vtter the ſame by their doctrine. It is therefore to be gathered, that no Prieſts haue power of the Keyes which do commonly without conſideration looſe thoſe things that the Lord would haue to be bound, and bind thoſe things that the Lord commanded to be looſed.

Authoritie granted to bind and looſe is no authorizing of Popiſh prieſts to abſolue in ſuch ſort as they doe. Math. 18. 18.

21 Whereas they ſee themſelues conuinced by moſt cleare experiments, that they doe without choiſe looſe and binde the worthie and vnworthie, they vſurpe a power without knowledge. And though they dare not denie that knowledge is requiſite for a good vſe, yet they write that the very power is giuen to euill diſpoſers of it. But this is the power, whatſoeuer thou bindeſt or looſeſt in earth, ſhall be bound or looſed in heauen. Either the promiſe of Chriſt muſt lie, or they that haue this power doe well binde and looſe. Neither may they dally and ſay, that the ſaying of Chriſt is limited according to the deſeruings of him that is bound or looſed. And we alſo confeſſe, that none can be bound or looſed, but they that are worthie to be bound or looſed. But the Meſſengers of the Goſpell and the Church haue the worde, by which they meaſure this worthineſſe, in this worde the meſſengers of the Goſpell, may promiſe to all men forgiueneſſe of ſinnes in Chriſt by Faith, they may proclaime damnation vnto all and

The abuſe of binding & looſing without knowledge.

1.Cor.6.9. and vpon all that embrace not Christ. In this worde the Church pronounceth that fornicators, adulterers, theeues, manslayers, couetous men, vniust men, haue no part in the kingdome of God, and bindeth such with most sure bonds. With the same word the Church looseth them whom it comforteth being repentant. But what power shall this be, not to know what is to be bound or looséd, and not to be able to binde or loose without knowledge? Why then doe they say that they loose by authoritie giuen vnto them, when the loosing is vncertaine? What haue we to doe with this imaginatiue power, if there be no vse of it? But I haue it alreadie prooued that either there is no vse of it, or so vncertaine an vse as may be accounted for none at all. For whereas they confesse that there is a great part of Priestes that doe not rightly vse the keies, and that the power without lawfull vse is of no effect. Who shal assure me that he of whom I am looséd is a good vser of the keies? If he be an euill vser of it, what hath he else but such a voide disposing of them, as to say, what is to be bound or looséd in thee I know not, for as much as I lacke the right vse of the keies, but if thou deserue I loose thee. But so much might doe, I will not say a laie man (for they could not beare that with patient eares) but a Turke or a Diuell. For it is as much as to say, I haue not the word of God the sure rule of loosing, but there is power giuen me to loose thee, if thy deseruings be so. We see therefore what they meant, when they defined the keies to be the authoritie of discerning, and power of executing? and that knowledge is adioyned for a counseller, and like a counseller serueth for a good vse: vndoubtedly euen they desired to raigne at their owne will, licentiously without God and his word.

The vncertainties and absurdities of popish absolution.

22 If any man take exception and say, that the lawfull ministers of Christ shall be no lesse doubtfull in their office, because the absolution that hangeth vpon Faith shall alway remaine doubtfull: and then that sinners shall haue either none or a colde comfort, because the minister himselfe which is no competent iudge of their faith, cannot be assured of their absolution: we haue answer thereunto in readinesse. For they say that no sinnes are forgiuen by the Priest, but such whereof himselfe hath beene the hearer: so by their opinion, the forgiuenesse hangeth vpon the iudgement of the Priest, and if he doe not wisely discerne who be worthy of pardon, the whole doing is voide and of no effect. Finally the power whereof they speake, is a iurisdiction adioyned to examination, whereunto pardon and absolution is restrained. In this point is found no sure ground, but rather it is a bottomlesse depth. For where the confession is not sound, the hope of pardon is also lame, and then the Priest himselfe must needs sticke in suspence while he cannot tell, whether the sinner doe faithfully reckon vp all the euill deeds. Finally (such is the ignorance and rudenesse of Priestes) the most part are no fitter to doe this office, than a shoomaker to plowe the ground, and the rest in a maner all ought worthily to suspect themselues. Hereupon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, because they will haue it grounded vpon the person of the Priest, and not onely that, but also vpon knowledge, that he may iudge onely of things informed, examined and prooued. Now if a man should aske of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgiuen: I see not what they haue to answer, but that they shall be compelled to confesse that all is vnprofitable, that the Priest pronounceth of the forgiuenesse of those sinnes that he hath heard rehearsed, so long as the other sinnes are not deliuered from condemnation. On the behalfe of him that confesseth how hurtfull carefulnesse holdeth his conscience bound, appeareth hereby that when he resteth vpon the Priests discretion, as they call it, he can determine nothing certainely by the word of God. The doctrine that we teach is free and cleere from all these absurdities. For the absolution is conditionall, that the sinner should trust that God is mercifull vnto him, so that he syncerely seeke the cleansing of his sinnes in the sacrifice of Christ, and obey the grace offered him. So he cannot erre, which according to the office of a Preacher, proclaimeth that which is giuen him in instructions by the word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the master himselfe. Be it done to thee according to thy Faith. Which hath beene wickedly despised in the Papacie.

Mat 9.29.

23 How fooliſhly they confound thoſe things that the Scripture teacheth of the power of the keies, I haue promiſed that I will ſpeake in another place, and there ſhall be a more conuenient place for it, when I come to intreat of the gouernment of the Church. But let the readers remember that thoſe things are wrongfully wreſted to Auricular and ſecret confeſſion, which are ſpoken by Chriſt partly of the preaching of the Goſpell, and partly of excommunication. Wherefore when they obiect that the power of looſing is giuen to the Apoſtles, which Prieſts may vſe in forgiuing ſinnes acknowledged vnto them, it is plaine that they take a falſe and fond principle, becauſe the abſolution that ſerueth Faith, is nothing elſe but a witneſſe of pardon taken out of the free promiſe of the Goſpell. As for the other confeſſion, that hangeth vpon the diſcipline of the Church, it pertaineth nothing to ſecret ſinnes but rather to example, that common offence of the Church may be taken away. But whereas they ſcrape together here and there teſtimonies, to prooue that it ſufficeth not to confeſſe ſinnes either to God onely or to laie men, vnleſſe a Prieſt be the hearer of them, their trauell therein is but lewd, and ſuch as they may be aſhamed of. For when the Auncient Fathers counſell ſinners to vnburden themſelues to their owne Paſtour, it cannot be expounded of particular rehearſall which then was not in vſe. Then *Lombard* and ſuch like (ſuch was their ſiniſter dealing) ſeeme of ſet purpoſe to haue giuen themſelues to faigned bookes, by pretence whereof they might deceiue the ſimple. They doe indeed truely confeſſe, that becauſe abſolution alway accompanieth Repentance, therefore there properly remaineth no bond when a man is touched with Repentance, although he haue not yet confeſſed, and therefore that then the Prieſt doth not ſo much forgiue ſins as pronounce & declare them forgiuen. Albeit in the word of declaring they ſlily bring in a groſſe error, thruſting a ceremonie in ſteede of doctrine. But whereas they patch vnto it, that he is abſolued in the face of the Church that had alreadie obtained pardon before God: they doe inconueniently draw to the peculiar vſe of euery particular man, that which we haue alreadie ſaid to be appointed for the common diſcipline, where the offence of a hainous and notorious fault is to be taken away. But by and by after, they depraue and corrupt moderation, adding an other maner of forgiuing with an enioying of penaltie and ſatisfaction, wherein they preſumptuouſlie claime to their owne ſacrifices a power to part that in halfes, which God hath in all places promiſed vs whole together. For when he ſimply requireth Repentance and Faith, this partition or exception is a verie robberie of God. For it is in effect aſmuch as if the Prieſt taking vpon him the perſon of a Tribune, ſhould become interceſſor to God and would not ſuffer God of his meere liberalitie to receiue him into fauour, that hath lien proſtrate before the Tribunes ſeates and there hath beene puniſhed.

Things ſpoken of the Goſpell & of excommunication wreſted to the maintenance of auricular confeſſion, vaine deuiſes concerning the abſolution of them that confeſſe, corrupt inuentions of penalties & ſatisfactions laid vpon them that are abſolued.

24 The whole ſumme commeth to this point, that if they will make God the Author of this counterfeit confeſſion, therein is there falſehood condemned, as I haue prooued them falſe forgers in the few places that they alleadge. But ſith it is euident that it is a Law made by men, I ſay that it is both tyrannicall and made iniuriouſlie againſt God, who binding mens conſciences to his word, will haue them free from the bondage of men. Now when for the obtaining of pardon, there is a neceſſitie preſcribed of that thing which the Lord would to be free, I ſay that this is a ſacriledge not to be ſuffered, becauſe there is nothing more properly belonging to God, than to forgiue ſinnes, wherein conſiſteth ſaluation for vs. Moreouer I haue ſhewed that this tyrannie was firſt brought in, when the world was oppreſſed with filthie barbarouſneſſe. I haue alſo taught that it is a peſtilent law, that either throweth downe headlong into deſperation the poore ſoules in whomſoeuer abideth a feare of God: or where there raigneth careleſneſſe, delighteth them with vaine flatteries, and ſo maketh them duller. Laſt of all I haue declared, that whatſoeuer mitigations they bring, tend to no other end, but to entangle, darken and depraue pure doctrine, and hide vngodlineſſe with deceitfull colours.

Auricular confeſſion an humane conſtitution, eſtabliſhed in moſt corrupt times of the Church, bringing ſome to deſpaire and ſome to be careleſſe, impoſſible to be defended or coloured by any ſhift in the world.

25 The third place in Repentance they aſſigne to ſatisfaction, whereof all that euer they babble may be ouerthrowen with one worde. They ſay that it is not enough for him that repenteth, to abſtaine from his former euils, and change his behauiour into better, vnleſſe he make ſatisfaction to God for thoſe things that he hath done: And that

Satisfaction groſly added as a part neceſſary in Repentance.

Lib.4.Sentent Distin.20.ca. 4.c Non sufficit de pont.ca. med.eadem dist. ca nullus eadem.dist.

that there be many helpes by which we may redeeme sins, as weepings, fastings, oblations and the workes of charitie. With these we must winne the Lord to be fauourable, with these we must pay our debts to the righteousnesse of God, with these we must make amendes for our faultes, with these we must deserue pardon. For although by the largenesse of his mercie he hath forgiuen our fault, yet by the discipline of his iustice he reraineth the paine, and that this is the paine that must be redeemed with satisfactions. But in effect all that they saie commeth to this point, that we doe indeede obtaine pardon of our sinnes at the mercifulnesse of God, but by meanes of the deseruing of our workes, by which the offence of our sinnes may be recompensed, that due satisfaction may be fully made to Gods righteousnesse. Against such lies, I set the free forgiuenesse of sinnes, than which there is nothing more euidently spoken of in the Scripture. First what is forgiuenesse, but a gift of meere liberalitie? For the creditor is not said to forgiue, that acknowledgeth by acquitance that the money is paid, but he that without any paiment willinglie of his owne liberalitie cancelleth the debters bond. Secondly, why is this word, Freely, added, but to take away all opinion of satisfaction? With what confidence therefore doe they yet set vp their satisfaction, that are striken downe with so mightie a thunderbolt? But what? when the Lord crieth out by *Esay*, It is I, it is I, that doe put away iniquities for mine owne sake, and will not be mindfull of thy sinnes: doth he not openly declare, that he fetcheth the cause and foundation of forgiuenesse onely from his owne goodnesse? Moreouer whereas the whole Scripture beareth this witnesse of Christ, that forgiuenesse of sinnes is to be receiued by his name, doth it not thereby exclude all other names? How then doe they teach that it is receiued by the name of satisfactions? Neither can they denie that they giue this to satisfactions, although they say that the same be vsed as helpes by way of meanes. For whereas the Scripture saith: By the name of Christ, it meaneth that we bring nothing, we alleadge nothing of our owne, but rest vpon the onely commendation of Christ. As *Paul*, where he affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sinnes, he immediately sheweth the meane and maner how, because he that was wtihout sinne, was made sinne for vs.

Esay 52 3. Rom 5 8. Col 2.14. Tit.3 5.

Esay 43.15.

Act.10.43.

2.Cor.5.19.

The faith which holdeth Christ to be the propitiation for our sins cannot stād with that doctrine which teacheth satisfaction to be made by vs for sins committed after baptisme.

26 But (such is their peruersnesse) that say that both forgiuenesse of sinnes and reconciliation are performed both at one time, when we are in Baptisme receiued into the fauour of God by Christ: that after Baptisme we must rise againe by satisfactions, and that the bloud of Christ profiteth nothing, but so farre as it is distributed by the keies of the Church. Neither doe I speake of a doubtfull matter, forasmuch as they haue in most euident writings bewraied their owne filthinesse, and not one or two of them, but all the Schoolemen vniuersally. For their master after that he had confessed that Christ had paied the penaltie of sinnes vpon the tree, according to the doctrine of *Peter*, immediately correcteth his saying with adding this exception, that in Baptisme all temporall penalties of sinnes are released, but after baptisme they are minished by the helpe of penance, that so the crosse of Christ and our penance may worke together. But *Iohn* saith far otherwise, if any sinne, we haue an aduocate with the father, euen Iesus Christ, which is the propitiation for our sinnes, I write vnto you children, because your sinnes are forgiuen you for his names sake. Truely, he speaketh to the faithfull, to whom when he setteth foorth Christ to be the propitiation of sinnes, he sheweth that there is no other satisfaction, by which God being displeased, may be made fauourable and appeased. He doth not say: God was once reconciled vnto you by Christ, now seeke you other meanes, but he maketh him a perpetuall aduocate, alway to restore vs by his intercession into the fauour of his father: a perpetuall propitiation, by which our sinnes may be cleansed away. For this is euer true that the other *Iohn* said: Behold, the Lamb of God, behold him that taketh away the sinnes of the world. He taketh them away (saith he) himselfe and none other, that is to say, forasmuch as he alone is the Lambe of God, he alone also is the oblation for sinnes, he alone the propitiation sacrifice, he alone the satisfaction. For whereas the right and power to forgiue belongeth properly to the Father, in the respect that he is distinguished from the sonne, as we haue already seene: Christ is heere set in another degree, that taking vpon

Lib.3.Sentent.dist.9. 1.Pet.2.24. 2.Tim.1 9. 1.Iohn 2. 2.& 12.

Iohn 1.36.

vpon himselfe the paine due vnto vs, he hath taken away our guiltinesse before the iudgement of God. Whereupon followeth, that we shall no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they doe wrongfully take to themselues that goe about to appease God with their owne recompensings.

27 And heere it is good to consider two things: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgiuenesse of sin, may haue peace with God. *Esay* saith, that the father hath laide the iniquities of vs all vpon his sonne that we should be healed by his stripes. Which thing *Peter* rehearsing in other words saith: that Christ did in his body beare our sins vpon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sinne for vs. That is to say, that the force and curse of sinne was slaine in his flesh, when he was giuen to be a sacrifice, vpon which the whole heape of our sinnes with all their malediction and curse, with the dreadfull iugement of God, and condemnation of death should be cast. Heere those triflings are in no case to be heard, that after the first purging, euery one of vs doth none otherwise feele the effectualnesse of the passion of Christ than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the only satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiuenesse of sinnes: that if we afterward fall, to the obtaining of a second forgiuenesse our workes doe worke with it. If these things may haue place, doe these things that are heere before assigned to Christ remaine safe vnto him? It is a maruellous great diffence, betweene this that our iniquities are laid vpon Christ, that they should be cleansed in him, and this that they are cleansed by our owne workes: betweene this that Christ is the procuring of mercy, and this that God must be made mercifull by workes. But if we speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redeemed by satisfactions? When shall he certainly know the measure of his satisfaction? Therefore he shall alway doubt whether he haue God mercifull or no, he shall alway be vexed, and alway quake for feare. For they that rest vpon light pety satisfactions, doe too contemptuously esteeme the iudgement of God, and doe little consider how great is the greeuousnesse of sinne as we shall declare in another place. But although we grant them to redeeme some sinnes with iust satisfaction: yet what will they doe when they are oppressed with so many sins, for satisfaction whereof an hundred liues although they were wholly applied thereunto cannot suffice? Beside that, all the places wherein the forgiuenesse of sinnes is affirmed, doe not belong to yoonglings, but to the already regenerate children of God, and them that haue beene long nourished in the bosome of the Church. That embassage which *Paul* so honourably extolleth, I beseech you in the name of God, be yee reconciled vnto God, is not directed to strangers, but to them that had beene already regenerate. But he, bidding satisfactions farewell, sendeth them to the crosse of Christ. So when he writeth to the Colossians, that Christ by the bloud of the crosse hath pacified all things in heauen or in earth, he restraineth not this to the onely moment wherein we are receiued into the church, but extendeth it to our whole course. Which easily appeereth by the processe of the text, where he saith, that the faithfull haue a redemption by the bloud of Christ, that is forgiuenesse of sinnes. Albeit it is superfluous to heape together moe places, that readily offer themselues to be found.

They can not yeeld vnto Christ that honour which they should not finde that peace in their owne consciences which they might who rest any thing vpon the force of their owne satisfactions.
Esa. 53. 4.
1. Pet. 2. 24.
Rom. 8. 3.
Gal 3. 13.

2. Cor. 5. 20

Coloss. 1. 20

28 Heere they flee to the sanctuarie of the fooliſh distinction, that some sinnes are veniall, and some deadly: that for deadly sinnes is great satisfaction due, that veniall sins are purged with more easie remedies, as with saying of the Lords praier, with sprinkling of holy water, with absolution at the masse. So they mocke and trifle with God. But whereas they alway haue in their mouth venial and deadly sin, yet they could neuer discerne the one from the other, sauing that they make vngodlines and vncleannes of hart a veniall sin. But we (as the Scripture the rule of right and wrong teacheth vs) do pronounce, that the reward of sin is death, and that the soule that sinneth is worthy of death. But that the sinnes of the faithfull are veniall, not for that they doe not deserue death, but becausse by the mercie of God there is no condemnation to them that

The idle distinction of sins venial and deadly sinnes.

Rom. 6. 2.
Ezec. 18. 2.
Rom. 8. 1.

that are in Christ Iesus, because they are not imputed: because they are taken away by pardon. I know how vniustly they slaunder this our doctrine. For they say, that it is the Stoicks strange conclusion, concerning the equalitie of sinnes. But they shall easily be conuinced by their owne mouth. For I demaund of them, whether among the very same sinnes that they confesse to be deadly, they doe not acknowledge one to be greater than another. It doth not therefore immediately follow, that sinnes are equall, because they are altogether deadly. When the Scripture definitiuely saith, that the reward of sinne is death, that the obedience of the Law is the way of life, and that the transgression of the law is death, they cannot escape this sentence. What end of satisfying then will they finde in so great heape of sins? If the satisfaction of one day be the satisfaction of one sin, while they are about that one satisfaction, they wrap themselues in many sins, sith the iustest man passeth no one day wherein he falleth not many times. Now when they shall prepare themselues to make satisfaction for the sins, they shall heape vp great numbers, yea rather innumerable. Then the hope of satisfying being cut off, what doe they stay vpon? how dare they still thinke of satisfying?

Prou. 24. 16.

God doth not remit our sinnes and leaue the penalties still without our owne satisfaction take them away to be endured.

29 They goe about to winde out themselues: but (as the prouerbe is) the water still cleaueth vpon them. They forge a distinction of fault and penaltie. They confesse that the fault is forgiuen by the mercie of God, but that when the fault is forgiuen, the penaltie remaineth which the righteousnesse of God requireth to be paied: and that satisfactions doe properly belong to the release of the penaltie. Good God what a skipping lightnesse is this? now they confesse that the forgiuenesse of the fault lieth freely open for men which sometime they teach men to deserue with praiers and weepings, and all other kindes of preparations. But yet still all that is taught vs in the Scripture concerning the forgiuenesse of sinnes, doth directly fight against this distinction. Which although I thinke that I haue alreadie more then sufficiently confirmed, yet I will adde some other testimonies wherewith these winding snakes may be holden so fast, that they shall not be able once to folde in the top of their taile. This is the new Testament which the Lord hath couenanted with vs in Christ, that he will not remember our iniquities. What he meant by these wordes, we learne by another Prophet, where the Lord saith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesses. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteousnesse, that is as much to say, that he will haue no regard of them in respect toward them. Therefore not to remember sinnes, is asmuch as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such maners of speech the holy Ghost doth plainly expresse his meaning vnto vs, if we would apply vnto him willing eares to learne. Truely, if God doe punish sins, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to iudgement, he doth not hide them: if he examine them, he doth not cast them behinde his backe: if he looke vpon them, he hath not wiped them away like a cloud: if he sift them, he hath not cast them into the bottome of the sea. And in this maner doth *Augustine* expound it in plaine wordes. If God haue couered sinnes, then he would not looke vpon them: if he would not looke vpon them, then he would not marke them: if he would not marke them, then he would not punish them: he would not know them, he had rather pardon them. Why therefore did he say that sinnes were couered, that they should not be seene? What was meant by this that God did see sinnes, but that he did punish them? But let vs heare also out of another place of the Prophet, vpon what conditions the Lord forgiueth sinnes. If (saith he) your sinnes be as scarlet, they shall be made white as snow: if they be red like crimson, they shalbe as wooll. And in *Ieremy* we read thus: In that day the iniquitie of *Iacob* shalbe sought for, and shall not be found: the sinne of *Iudah*, and it shall not be. Because I will be fauourable to the remnants that I shall preserue. Wilt thou briefly vnderstand what is the meaning of those words? Weigh on the other side what is meant by these speeches: that the Lord doth binde vp iniquities in a sacke, doth gather them into a bundle & lay them vp, and doth graue them with an yron pointell in an adamant stone. If they signifie

Ier. 31. 31.
Ezc. 18. 24.
Esa. 38. 17.

Esa. 43. 22.
Mich 7. 19.
Psal. 32. 12.
Psal. 52. 2.

Esa. 1. 18.

Iere. 50. 20.

Iob 14. 17.
Osee 13. 12.
Iere. 17. 1.

fie (as it is out of doubt) that vengeance ſhall be giuen for recompence, then is it alſo not to be doubted, but that by contrarie ſentences the Lord affirmeth, that he remitteth all recompenſing of vengeance. Heere I muſt beſeech the Readers not to harken to my gloſſes, but onely that they will ſuffer the word of God to take ſome place.

30 What, I pray you, had Chriſt done for vs, if we ſhould ſtill be compelled to ſuffer paine for ſinnes? For when we ſay that he did beare all our ſinnes in his bodie vpon the tree, we meane nothing elſe thereby, but that he ſuffered all the paine and puniſhment that was due vnto our ſinnes. And the ſame hath *Eſay* more liuely declared, where he ſaith: the chaſticement (or correction) of our peace was vpon him. What is the correction of our peace but the paine due to ſinnes: and which we ſhould haue ſuffered before that we could be reconciled to God, vnleſſe that he had entred into our ſtead? Lo, thou ſeeſt plainly, that Chriſt ſuffered the paines of ſinnes, to deliuer them that be his from them. And ſo oft as *Paul* maketh mention of the redemption perfourmed by Chriſt, he vſeth to call it in Greeke *Apolutroſin*, whereby he meaneth not redemption, as it is commonly taken, but the very price and ſatisfaction of redemption. After which manner he writeth, that Chriſt gaue himſelfe *Antilutron*, a price of raunſome for vs. What propitiation is there with the Lord (ſaith *Auguſtine*) but ſacrifice? And what ſacrifice is there, but that which is offred for vs in the death of Chriſt? But that which is appointed in the law of *Moſes* for cleanſing the offences of ſinnes, miniſtreth vs a ſtrong battell ramme. For the Lord doth not there appoint this or that maner of ſatisfying, but requireth the whole recompence in ſacrifices. Whereas yet in other things, he doth moſt diligently and in moſt exact order ſet out all the ceremonies of expiation. How commeth it to paſſe, that he commandeth to recompence faults committed, with no workes at all, but requireth onely ſacrifices for ſatisfaction, but becauſe his will is ſo to declare, that there is onely one kinde of ſatisfaction, whereby his iudgement is appeaſed? For the ſacrifices that the Iſraelites did then offer, were not weighed by the worke of men, but were eſteemed by their truth, that is to ſay, by the onely ſacrifice of Chriſt. But what manner of recompence the Lord receiueth of vs, *Oſee* hath very well expreſſed in few words. Thou ſhalt (ſaith he) take away iniquitie, O God. Loe, heere is forgiueneſſe of ſinnes. And we ſhall pay thee the calues of our lips: Loe, heere is ſatisfaction. I know that they doe ſurtly ſlip away, when they make diſtinction betweene euerlaſting paine, and temporall paines. But when they teach that temporall paine is any kind of puniſhment that God taketh as well of the bodie as of the ſoule, except onely euerlaſting death, this reſtraining of it doth little helpe them. For the places that we haue aboue recited, doe expreſſie meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the paine whatſoeuer we had thereby deſerued. And ſo oft as *Dauid* or the other Prophets doe craue pardon of ſinnes, they doe alſo therewithall pray to be releaſed of the paine. Yea, the very feeling of Gods iudgement doth driue them thereunto. Againe, when they promiſe mercy at the Lords hand, they doe in manner alway of purpoſe preach of the paines and the forgiueneſſe thereof. Truely, when the Lord in *Ezechiel* pronounceth that he will make an end of the exile in Babylon, and that for his owne ſake, not for the Iewes ſake, he doth ſufficientlie ſhew that both are of free gift. Finally, if we be deliuered by Chriſt from guiltineſſe of fault, the paines that come thereof muſt needes ceaſe.

Chriſt in bearing our ſinnes did ſuffer, and God in pardoning them doth remit the paine which we had thereby deſerued.
1. Pet. 2. 24.
Eſa. 53. 5.
Rom. 3. 24.
1. Cor. 1. 30.
Ephe. 1. 7.
Col. 1. 14.
1. Tim. 2 6.

Oſee 14. 3.

Ezech. 36. 22. & 21.

31 But foraſmuch as they doe alſo arme themſelues with teſtimonies of Scripture, let vs ſee what maner of arguments thoſe be that they alleadge. *Dauid* (ſay they) being rebuked by *Nathan* the Prophet of adulterie and manſlaughter, receiued pardon of his ſinne, and yet he was afterward puniſhed by the death of his ſonne that he had gotten by that adulterie. We are taught to redeeme with ſatisfactions ſuch paines as were to be extended after forgiueneſſe of the fault. For *Daniel* aduiſed *Nebuchadnezer* to redeeme his ſinnes with almes. And *Salomon* writeth that for equitie and godlineſſe, iniquities are forgiuen. And in another place, that with charitie the multitude of ſinnes is couered. Which ſentence *Peter* alſo confirmeth. Againe, in *Luke* the Lord ſaith of the woman that was a ſinner, that many ſinnes are forgiuen her, becauſe ſhe hath loued much. How peruerſly & wrongfully they euer wey the doings of God, But if they had

Places of Scripture ſuppoſed to proue that except we our ſelues doe ſatisfie God, our ſinnes are puniſhed after they are remitted.
2. Sam. 12. 13.
Dan. 4. 24.
Prou. 16. 6. & 10. 12.
1. Pet. 4. 8.
Luke 7. 47.

marked (as they ſhould not haue ouerpaſſed it) that there are two kindes of Gods iudgement, they would haue ſeene in this rebuking of *Dauid*, a farre other maner of puniſhment, than ſuch as might be thought to tend to reuengement. But becauſe, it not a litle behooueth vs all to vnderſtand whereunto the chaſtiſements haue reſpect, wherewith God correcteth vs for our ſinnes, and how much they differ from thoſe examples wherewith he purſueth the wicked and reprobate with indignation: therefore I thinke it ſhall not be beſide the purpoſe to comprehend it ſhortly in a ſumme. For the order of plaine teaching, let vs call the one kinde of iudgement, the iudgement of reuenge, the other of Chaſtiſement. It is to be vnderſtanded, that God ſo puniſheth his enemies with the iudgement of reuenge, that he vſeth his wrath againſt them, confoundeth them, deſtroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his puniſhing is ioyned with his indignation: with the iudgement of chaſtiſement he dealeth not ſo cruelly, as to be angrie: nor puniſheth to deſtroy, nor ſendeth downe his lightening to kill. Therefore it is not properly puniſhment or vengeance, but correction and admoniſhment. The one is the dooing of a Iudge, the other of a Father. For the Iudge when he puniſheth an euill doer, he hath regard to the offence, and puniſheth the very fault: when the father ſomewhat rigorouſly correcteth his childe, he doth it not to be reuenged on him, or to puniſh him, but rather to teach him, and make him warier in time to come. *Chryſoſtome* in a certaine place vſeth a ſimilitude ſomewhat differing from this, but yet it commeth to the ſame point. The ſonne (ſaith he) is beaten, and the ſeruant alſo is beaten: but the one is puniſhed as a bond ſeruant, becauſe he hath offended, and the other is chaſteſed as a freeman and as a ſonne, needing correction. To the one his correction ſerueth for proofe and amendment, to the other for a ſcourge and puniſhment.

God puniſheth his enemies in wrath, his children in loue.

32 But that we may haue the whole matter ſhortly and in a ready ſumme, let this be the firſt of two diſtinctions. Whereſoeuer puniſhment is to reuenge, there ſheweth it ſelfe the curſe and wrath of God, which he alway withholdeth from the faithfull. Contrariwiſe, Chaſtiſement both is a bleſſing of God, and beareth a teſtimony of his loue, as the Scripture teacheth. This difference is commonly euery where ſufficiently expreſſed in the word of God. For whatſoeuer afflictions the wicked ſuffer in this preſent life, therein is painted out vnto vs as it were a certaine entry of hell, from whence they doe alredy ſee a far off their eternall damnation: and they are ſo far from being amended or taking any profit thereby, that rather by ſuch beginning they are prepared to the moſt cruell hell that at length abideth for them. But the Lord chaſticing chaſticeth his ſeruants, but he doth not put them to death. Therefore they confeſſe that to be beaten with his rodde, was good for them vnto true inſtruction. But as we read euery where that the holy ones ſuffer ſuch puniſhments with quiet minde, ſo they haue alway praied to eſcape the firſt kinde of ſcourges. Chaſtice me Lord (ſaith *Ieremie*) but in thy iudgement, not in thy wrath, leaſt thou deſtroy me. Poure out thy wrath vpon the nations that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name. And *Dauid* ſaith: Lord rebuke me not in thy wrath, nor correct me in thy anger. And it maketh nothing to the contrarie, that oftentimes it is ſaid, that the Lord is angry with them that be his, when he puniſheth their ſinnes. As in *Eſay*: I will confeſſe to thee O Lord, becauſe thou haſt beene angry with me: thy wrath is turned, and thou haſt comforted me. Againe *Abacuc*. Thou that haſt beene angry ſhall remember mercy. And *Michee*: I will beare the wrath of the Lord, becauſe I haue ſinned againſt him. Where he putteth vs in minde that not onely they that are iuſtly puniſhed, nothing preuaile with murmuring againſt him, but alſo that the faithfull haue aſſwagement of their ſorrow, in conſidering the purpoſe of God. For after the ſame maner it is ſaide that he doth defile his owne inheritance, which yet (as we knowe) he will neuer defile. But that is ſpoken not in reſpect of the purpoſe or meaning of God that puniſheth, but of the vehement feeling of ſorrow which they feele that ſuffer any of his ſeueritie whatſoeuer it be. But he not onely pricketh his faithfull with no ſmall rigour, but ſometimes ſo woundeth them, that they thinke themſelues not farre from the damnation of hell. So he teſtifieth that they haue deſerued

Iob. 3 7.
Prou. 3. 11.
Heb. 12. 5.
Pſal. 118. 18.

Pſal. 119. 17.

Iere. 10. 14.

Pſal. 6. 2. & 38. 2.

Eſay 12. 1.
Hab 3. 2.

Mich. 7. 9.

ſerued his wrath, and ſo it behoueth that they ſhould loath themſelues in their euils, and bee touched with the greater care to appeaſe God, and carefully make haſte to craue pardon. But euen in the verie ſame dooing hee ſheweth a more euident teſtimonie of his fatherly kindneſſe than of his wrath. For the couenant continueth that was made with vs in our true *Salomon*: the trueth whereof he that cannot diſcerne, hath affirmed, that it ſhall neuer bee made voide. If (ſaith he) his children forſake my lawe, and walke not in my iudgements: if they defile my ſtatutes, and keepe not my commaundements; I will viſite their ſinnes with a rodde and with ſtripes: but I will not take away my mercie from him. Of which mercy to make vs aſſured, he ſaith, that the rodde wherewith hee will correct the poſteritie of *Salomon*, ſhall be of men, and ſtripes of the children of men: by which clauſes when he meaneth moderation and lenitie, hee therewithall ſecretly declareth, that they cannot but be confounded with extreame and deadly horrour, that feele the hand of God to be againſt them. How great regard he hath of this lenitie in chaſtiſing his Iſrael, hee ſheweth in the Prophet: I haue purged thee (ſaith he) in fire: But not as Siluer, for then thou ſhouldeſt haue beene all conſumed. Albeit he teacheth that chaſtiſements ſerue him for to cleanſe him, but hee further ſaith, that hee vſeth the ſame ſo temperately, that hee bé not too much conſumed by them. And that is needfull. For the more that euery man reuerently feareth God, and giueth himſelfe to follow godlineſſe, ſo much the tenderer he is to beare his wrath. For the reprobate, although they groane vnder his ſcourges, yet for that they weigh not the cauſe, but rather turne their backe both to their owne ſinnes and to the iudgement of God, by that ſlouthfulneſſe they gather a hardneſſe: or becauſe they murmure and kicke againſt him, and doe make an vprore againſt their Iudge, that furious ſudden rage aſtonieth them with madneſſe and furor. But the faithfull being admoniſhed by his correction, by and by deſcend to conſider their ſinnes, and being ſtriken with dread and horror, they flee in humble wiſe to pray to him for pardon, vnleſſe the Lord did aſſwage theſe ſorrowes wherewith the poore ſoules torment themſelues, they would faint a hundred times euen in ſmall tokens of his wrath.

Pſal. 89. 31.

2 Sam. 7. 14.

Eſa. 48. 10.

33 Then let this be the ſecond diſtinction, that when the reprobate are ſtriken with the ſcourges of God, they do already after a certaine maner begin to ſuffer paines by his iudgement, and though they ſhall not eſcape vnpuniſhed, for that they haue not taken heede to ſuch tokens of the wrath of God, yet they are not puniſhed to this end, to make them come to a better minde: but onely that, to their great hurt, they ſhould proue God to be a iudge and reuenger. But children are beaten with rods, not that they ſhould thereby be puniſhed of God for their ſinnes, but that they ſhould thereby profit to amendment. Therefore we take it that they rather haue reſpect to the time to come, then to the time paſt. This I had rather expreſſe in *Chryſoſtomes* wordes than mine owne. For this (ſaith he) God doth lay paine vpon vs, not puniſhing our ſins paſt, but correcting vs againſt time to come. And ſo ſaith *Auguſtine:* That which thou ſuffereſt, that for which thou lamenteſt, is a medicine to thee and no paine, a chaſtiſement and no damnation. Put not away the ſcourge, if thou wilt not be put away from the inheritance, &c. Know ye brethren that all this miſerie of mankinde when the world groaneth is medicinall ſorrow, and not a penall ſentence, &c. Theſe ſentences I haue therefore thought good to alleadge, that the maner of ſpeech that I haue aboue written, ſhould not ſeeme to any man new and vnuſed. And hereunto ſerue all the complaints full of indignation wherein the Lord oftentimes doth expoſtulate of the vnkindneſſe of the people, for that they ſtiffely deſpiſed all puniſhments. In *Eſay* he ſaith: To what purpoſe ſhould I ſtrike you any more: from the ſole of the foote to the crowne of the head, there is no whole place. But becauſe the Prophets are full of ſuch ſayings, it ſhall be ſufficient to haue briefly ſhewed that God doth puniſh his Church for none other intent, but that it ſhould be tamed & amend. Therfore when he did caſt *Saul* out of the kingdom, he puniſhed him to reuengement: When he tooke from *Dauid* his yong ſonne, he corrected him to amendment. According to this meaning is that to be takē which *Paul* ſaith, we are iudged of the Lord, we are corrected that we ſhould not be dāned with this world: that is, when we that be the children of God are afflicted

God puniſheth the wicked to be reuenged on them for hauing ſinned, but him that he puniſheth to make them carefull not to ſinne.

In ſerm de pœnit. & confeſſ.

Eſai. 1. 5.

1. Sam. 15. 27. 2. Sam. 12. 18. 1. Cor. 11. 32.

with the hand of our heauenly Father, this is no paine wherewith we ſhould be confounded, but onely a chaſtiſement wherewith we ſhould be inſtructed. In which point *Auguſtine* is plainly on our ſide. For he teacheth that the paines wherewith men are alike chaſtiſed by God, are diuerſly to be conſidered: becauſe to the holy ones they are battels and exerciſes after the forgiueneſſe of their ſinnes, to the reprobate they are without forgiueneſſe paines of wickedneſſe. In which place he rehearſeth how paines were laid vpon *Dauid* and other godly men, and ſaith, that the ſame tendeth to this ende, that their godlineſſe ſhould be ſuch humbling of them, be exerciſed and prooued. And where *Eſay* ſaith, that the Iewiſh people had their iniquitie forgiuen them, becauſe they had receiued full chaſtiſement at the Lords hand: this prooueth not that the pardon of ſinnes hangeth vpon the full paiment of the paine: but it is in effect as much as if he had ſaid: Becauſe ye haue alreadie ſuffered paines enough, & by the greeuouſneſſe and multitude thereof haue beene now pined away with long mourning and ſorrow, therefore it is now time that receiuing the tidings of full mercie, your hearts ſhould reioyce and feele me to be your father. For there God did take vpon him the perſon of a father, which repenteth him euen of his iuſt ſeuerity, when he was compelled ſharply to correct his ſonne.

Lib de peccat. merito, ac remiſ. 2. cap. 33. & 34.

Eſa. 40. 2.

34 With theſe thoughts it is neceſſary that the faithfull be furniſhed in bitterneſſe of afflictions. It is time that the iudgement began at the houſe of the Lord, in which his name is called vpon. What ſhould the children of God doe, if they did beleeue the ſeuerity of God that they feele to be his vengeance? For hee that being ſtriken by the hand of God, imagineth God a puniſhing iudge, cannot conceiue him but angry and enemy vnto him, and deteſt the very ſcourge of God as a curſe and damnation. Finally, he can neuer be perſwaded that God loueth him, that ſhall thinke him ſo minded toward him, that he is ſtill minded to puniſh him. But hee onely profiteth vnder the rod of God, that thinketh him to be angry with his ſinnes, but merciſull and louing to himſelfe. For otherwiſe that muſt needes happen, which the Propher complaineth that he felt, where he ſaith. Thy wrathes, O God haue paſſed ouer me: thy terrours haue oppreſſed me. Alſo that which *Moſes* writeth, becauſe we haue fainted in thy wrath: and we haue beene troubled in thy indignation thou haſt ſet our iniquities in thy ſight, and our ſecrets in the light of thy countenance: becauſe all our daies are gone away in thy wrath: our yeeres are conſumed as the word that is paſſed out of a mouth. On the otherſide *Dauid* ſaith thus of his fatherly chaſtiſments, to teach that the faithfull are rather holpen than oppreſſed thereby: Bleſſed is the man whom thou haſt corrected O Lord, and haſt inſtructed in thy law, to giue him quiet from euill daies, while a pit is digged for the ſinner. Truely it is a hard tentation, when God ſparing the vnbeleeuers and winking at their faults, ſeemeth more rigorous againſt them that be his. Therefore he gaue them a cauſe of comfort, the admoniſhment of the law, whereby they ſhould learne, that it is done to prouide for their ſaluation when they are called againe into the way, and the wicked are caried headlong into their errors, whoſe end is the pit. And it is no difference whether the paine be euerlaſting our during for a time. For as well warre, famine, peſtilence, and ſickneſſe, as the iudgement of eternall death are the curſes of God: when they are laid vpon men to this end, to be inſtruments of the Lords wrath and vengeance againſt the Reprobate.

The miſeries whereunto we are ſubiect would ſwallow vs vp if we did not know that he which afflicteth vs doth it as a father and not as a Iudge. 1. Pet. 4. 17. Iere. 25. 29. Pſal. 88. 17. Pſal. 90. 7.

Pſal. 94. 12. Pſal. 88. 17.

35 *Now (as I thinke) all men doe perceiue whereupon tended that chaſtiſement of the Lord vpon *Dauid*: euen to be an inſtruction that God is grieuouſly diſpleaſed with manſlaughter and adultery, againſt which he had ſhewed ſo great indignation in his beloued and faithful ſeruant: that *Dauid* ſhould be taught to be no more ſo bold to do the like deede: and not to be a paine whereby he ſhould make a certaine recompence to God. And ſo is to be iudged of the other kinde of correction, whereby the Lord puniſhed his people with a ſore peſtilence, for *Dauids* diſobedience whereinto he was fallen in numbering the people. For he did indeed freely forgiue to *Dauid* the guiltineſſe of his ſinne: but becauſe it pertained both to the publike examples of all ages, and alſo to the humbling of *Dauid*, that ſuch a hainous offence ſhould not remaine vnpuniſhed: therefore he moſt ſharply chaſtiſed him with his rod. Which marke alſo we

* *Neither that which Dauid ſuffered after his ſinne forgiuen, nor that which Adam and his poſteritie euen they whoſe iniquities are done away doe endure, is ſuſtained to the end that God may be recompented with paine for ſinne.* 2. Sa. 24. 15.

we ought to haue before our eies in the vniuerſall courſe of mankinde. For wheras after pardon obtained, we doe all yet ſuffer the miſeries that were laid vpon our firſt parent for paine of ſinne: we perceiue our ſelues by ſuch exerciſes to be admoniſhed, how grieuouſly God is diſpleaſed with the tranſgreſſion of his law: that being throwne downe and humbled with knowledge in conſcience of our owne miſerable eſtate, we may the more feruently aſpire to true bleſſedneſſe. But he ſhall be moſt fooliſh that ſhall thinke that the calamities of this preſent life are laide vpon vs for the guiltineſſe of ſinne. And that I thinke was the meaning of *Chryſoſtome* when he wrote thus. If God doe therfore laie paines vpon vs, that he ſhould call vs, perſeuering in euils to repentance, then when repentance is once ſhewed, the paine ſhall be ſuperfluous. Therefore as he knoweth it to be expedient for euery mans nature, ſo he handleth one man more roughly, and another with more louing tenderneſſe. Therefore where he mindeth to teach that he is not vnmeaſurable in taking puniſhments, he reprocheth to the hard harted and obſtinate people that being ſtricken yet they make not an end of ſinning. In this meaning he complaineth, that *Ephraim* was a cake ſcorched one the one ſide, and raw one the other, becauſe the corrections did not pierce into their mindes, that the people hauing their vices boiled out, might be made meete to receiue pardon. Truely he that ſo ſpeaketh, ſheweth, that ſo ſoone as a man hath repented, he will by and by become appeaſable: and that by our ſtifneſſe he is enforced to that rigour in chaſtiſing of faults, which ſhould haue beene preuented with willing amendment. Yet foraſmuch as we all are of ſuch hardneſſe and rudeneſſe, as vniuerſally needeth chaſtiſement: it ſeemed good to him being a moſt wiſe Father, to exerciſe all without exception with a common ſcourge, all their life long. But it is meruellous why they ſo caſt their eies vpon the onely example of *David*, and are not mooued with ſo many examples, in which they might haue beholden free forgiueneſſe of ſinnes. It is read that the Publican went out of the Temple iuſtified. There followed no paine. *Peter* obtained pardon of his offence, his teares we read (ſaith *Ambroſe*) his ſatisfaction we read not. And the man ſicke of the Palſie heard it ſpoken to him: Riſe: thy ſinnes are forgiuen thee. There was no paine laid vpon him. All the abſolutions that are rehearſed in the Scripture, are ſet out as giuen freely. Out of this great number of examples a rule ſhould rather haue beene gathered, than of that onely example that containeth in it a certaine ſpeciall matter.

Hom. 3. de prouid. ad Stargirium.

Iere. 5. 3. Oſe. 7. 7.

Luke 18. 14. Luk. 22. 61. Matth. 2. 9.

36 *Daniel* in his exhortation wherein he counſelleth *Nabucadnezer* to redeeme his ſinnes with righteouſneſſe, and his iniquities with pittying of the poore: his meaning was not to ſay, that righteouſneſſe and mercy are ſatisfactory appeaſements of God, and redemption of paines (for God forbid that there were euer any redemption ſauing only the bloud of Chriſt) but to refer this word Redeeming rather to men than to God, as if he had ſaid: O king, thou haſt vſed an vnrighteous and violent gouernment, thou haſt oppreſſed the humble, thou haſt ſpoiled the poore, thou haſt hardly and vniuſtly handled thy people: for thy vniuſt exactions, for thy violence and oppreſſion, now render to them mercy and righteouſneſſe. Likewiſe *Salomon* ſaith, that with charity the multitude of ſinnes is couered: not before God, but among men themſelues. For thus is the whole verſe: Hatred raiſeth vp contentions, but charity couereth all iniquitie. In which verſe, as his manner is, he doth by way of compariſon of contraries, compare the euils that grow of hatreds, with the fruites of charity: in this meaning, they that hate together, doe one bite, barke at, reproch and raile at another, and turne all things to the worſt, but they that loue together, do diſcemble many things among themſelues, doe winke at many things, and pardon many things one to the other: not that the one alloweth the others faultes, but beareth with them, and helpeth them with admoniſhing, rather then galleth them with reproaching them. And it is not to be doubted that *Peter* alleageth this place in the ſame ſenſe, vnleſſe we will accuſe him of deprauing and wrongfully wreſting the Scripture. But where as he teacheth that ſinne is purged with mercifulneſſe and liberality, he doth not meane that recompence is therwith made for ſinne before the face of the Lord, ſo that God being appeaſed by ſuch ſatisfaction doth releaſe the paine that otherwiſe he would haue laid vpon them, but after the accuſtomed manner of the Scripture hee declareth that they ſhall finde him

Daniel counſelling Nabuchodonozer to redeeme his ſinnes with righteouſneſſe, and Salomon teaching that charity hideth a number of ſinnes, did not meane that either the one or the other is any ſatisfactory appeaſement of God for ſin.

Dan. 4. 24. Pro. 10. 12.

1. Pet. 4. 8. Pro. 16. 6.

mercifull vnto them that leauing their former vices and iniquities, doe turne to him by godlineſſe and trueth: as if he ſhould ſay, that the wrath of God doth ceaſe and his iudgement reſt, when we ceaſe from our euill doings. Neither doth he there deſcribe the cauſe of pardon, but rather the maner of true conuerſion. As many times the Prophets doe declare that Hypocrites doe in vaine peſter God with forged ceremonious vſages in ſteede of repentance, whereas it is vprightneſſe of life with the duties of charitie that delighteth him. As alſo the author of the Epiſtle to the Hebrues commending liberalitie and gentleneſſe, teacheth that ſuch ſacrifices pleaſe God. And when Chriſt, taunting the Phariſees that giuing heede onely to cleaſing of diſhes, they neglected the cleanneſſe of the heart, commaunded them to giue almes that all might be cleane: he did not thereby exhort them to make ſatisfaction: but onely teacheth what maner of cleanneſſe pleaſeth God. Of which kinde of ſpeech we haue intreated in another place.

Heb.13.16. Mat.23.25. Luc.11.39.

37 As touching the place of *Luke*, no man that hath with ſound iudgement read the parable that the Lord did there recite, will make vs any controuerſie thereupon. The Phariſee thought with himſelfe, that the Lord did not know the woman, which he had ſo eaſily receiued into his preſence. For he thought that Chriſt would not haue receiued her, if he had knowen her ſuch a ſinner as ſhe was. And thereby he gathered, that Chriſt was not a Prophet that might in ſuch ſort be deceiued. The Lord, to ſhew that ſhe was no ſinner to whom her ſinnes was alreadie forgiuen, did put out this parable. There were two debtors to one creditor vpon vſurie: the one ought fifty, the other ought fiue hundred, both had their debts forgiuen them. Whether oweth more thanke the Phariſee anſwered: he to whom moſt is forgiuen. The Lord replied: learne hereby that this womans ſinnes are forgiuen her, becauſe ſhe hath loued much. In which words (as you ſee) he maketh not her loue the cauſe, but the proofe of the forgiueneſſe of her ſinnes. For they are deriued vpon a ſimilitude of that debtour, to whom fiue hundred was forgiuen, to whom he did not ſay that therefore it was forgiuen, becauſe he had loued much: but therefore loued much, becauſe it was forgiuen. And hereunto muſt that ſimilitude be applied in this ſort: Thou thinkeſt this woman to be a ſinner: but thou oughteſt to know that ſhe is none ſuch, for as much as her ſinnes be forgiuen her. And that her ſinnes be forgiuen her, her loue ought to proone vnto thee, whereby ſhe rendereth thanke for this benefit. It is an argument gathered of the following effect, whereby any thing is proued by ſignes enſuing. By what meane ſhe obtained forgiueneſſe of ſinnes, the Lord openly teſtifieth: Thy faith, ſaith he, hath ſaued thee. Therefore we obtaine forgiueneſſe by faith: By charitie we giue thankes, and teſtifie the bountifulneſſe of the Lord.

The ſins which the woman to whom many ſins were forgiuen did ſhew towards him which did forgiue her, was not a cauſe, but a proofe of her pardoning. Luke 7.35.

38 As for thoſe things that are commonly found in the bookes of olde writers concerning ſatisfaction, they little moue me. I ſee indeed that many of them, (I will ſpeake plainely) in a maner all whoſe bookes remaine, haue either erred in this point, or ſpoken too crabbedly and hardly: but I will not grant that they were ſo rude and vnskilfull as to haue written thoſe things in that ſenſe that the new Satisfactionars doe read them. *Chryſoſtome* in one place writeth thus: where mercy is required, examination ceaſeth: where mercy is asked, iudgement is not rigorous: where mercy is craued, there is no place for paine: where is mercy there is no inquiſition. Where is mercy, the anſwer is pardoned. Which words howſoeuer they be wreſted, yet they can neuer be made to agree with the ſchoolemens doctrines. In the booke of Eccleſiaſtical doctrines, which is fathered vpon *Auguſtine*, is read thus: Satisfaction of repentance is, to cut off the cauſes of ſinnes, and not to grant an entry to their ſuggeſtions. Whereby appeareth that the doctrine of ſatisfaction that was ſaid to be giuen in recompence of ſinnes committed, was euen in thoſe times laughed to ſcorne: forasmuch as they referre all ſatisfaction to a heedfulneſſe in abſtaining from ſinnes in time to come. I will not alleage that which the ſame *Chryſoſtome* ſaith, that he requireth of vs no more, but that we ſhould confeſſe our ſinnes vnto him with teares ſith ſuch ſentences are many times found in his writings and others. *Auguſtine* indeed in ſome places calleth the workes of mercie, remedies to obtaine forgiueneſſe of ſinnes: but becauſe no man ſhould ſtumble at that little word, he himſelfe preuenteth it in another place. The fleſh

The Fathers though ſpeaking ſomewhat hardly concerning ſatisfactions, do notwithſtanding meane far otherwiſe than theſe new ſatisfactioners. Hom.2.in Pſal.50.

Hom.10.in Gen. Enchi.ad Laurentium. Mat.6.12.

of

of Christ (saith he) the true and onely sacrifice for sinnes, not onely these sinnes that are wholy put away in baptisme, but also these that afterward creepe in by weakenesse: for which the whole Church crieth out at this day, For giue vs our trespasses. And they are forgiuen by that singular sacrifice.

39 They haue for the most part called satisfaction, not a recompence to be rendred to God, but an open declaration whereby they that had beene excommunicate when they would be receiued againe to the communion, did ascertaine the Church of their repentance. For there were ioyned vnto them when they did repent certaine fastings and other things, whereby they might perswade men that they were truely and harmly weary of their former life, or rather blot out the remembrance of their former doings: and so they were said to make satisfaction not to God, but to the Church. Which is also expressed of *Augustine* in these words in his Enchiridion to *Laurence*: Out of that ancient custome the confessions and satisfactions that are at this day vsed, tooke their beginning. Truely very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadow of that better forme, I know that the old writers doe sometime speake somewhat hardly, and as I said euen now, I doe not deny that peraduenture they erred heerein. But those things that were besprinckled with a few spots, when they are once handled with these mens vnwashed hands, are altogether defiled. And if we must contend with the authority of old writers: good God what old writers doe they thrust vnto vs? A good part of those wherewith *Peter Lombard* their champion hath botcheh vp his patched Sentences, is gathered out of the vnsauory dotages of certaine Monkes that are carried about vnder the name of *Ambrose*, *Hierome*, *Augustine* and *Chrysostome*. As about this present question he taketh in a manner all out of *Augustines* booke of repentance, which is foolishly botched of good and bad by some scraper together. It beareth indeed the name of *Augustine*, but such a booke as no man being but meanely learned, would vouchsafe to acknowledge for his. But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very labboursome, and yet very plausible to bewray to their great shame those things that they haue heeretofore boasted vpon as mysteries, but because my purpose is to teach fruitfully, therefore I passe them ouer.

Defenders of Popish satisfactions not much holpen by the writings of the ancient Fathers

Cap. 65. & is rehearsed in the Decrets. cap. in actionibus de pœnit. distin. 1.

THE FIFTH CHAPTER.

Of the supplyings which they adde to satisfactions, as pardons and Purgatorie.

OVt of this doctrine of satisfactions doe flow indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they run so farre foorth into madnesse, that they define them to be the distribution of the merits of Christ and of the Martyrs, which the Pope dealeth abroad by his Bulles. But although they haue more neede of *Helleborus* to purge their frentike braine, than arguments to answer them, so that it is not much woorthy the trauill to stand vpon confuting such trifling errors, which are already shaken with many battle-rammes, and of themselues grow into decaied age, and bend toward falling: yet because a short confutation of them shall be profitable for some that be ignorant, I will not altogether omit it. As for this that pardons haue so long stand safe and haue so long beene vnpunished, hauing beene vsed with so outragious and furious licentiousnesse: this may serue to teach vs in how darke a night of errours, men in certaine ages past haue beene drowned. They saw themselues to be openly and vncolourably scorned of the Pope and his Bulbearers, gainful markets to be made of the saluation of their soules, the price of saluation to be valued at a few pence, and nothing set out to be freely giuen: that by this colour they be wiped of offerings to be filthily spent vpon brothels, bawds and banketings, that the greatest blowers abroad of the pardons are the greatest despisers of them, that this monster doth daily more and more with greater licentiousnesse ouerrun the world, and grow into outrage, and that there is no end, new leade daily brought, and new money gotten. Yet with hie reuerence they receiued, they worshipped

The world euen wittingly abused by pardons.

worshipped and bought pardons, and such as among the rest saw somwhat farther, yet thought them to be godly deceits, whereby men might be beguiled with some profit: At the length, since the world suffered it selfe to be somewhat wiser, pardons waxe colde, and by little and little become frosen, till they vtterly vanish away.

The ground of pardons is the merit of Saints then which vnto the merite of Christ nothing can be more opposite.

2 But forasmuch as many that see the filthie gaminges, the deceites, theftes, and robberies, wherewith the pardoners haue heretofore mocked and beguiled vs, yet see not the very fountaine of vngodlinesse from whence they spring: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped from all spots. They call the treasure of the Church, the merites of Christ and of the holy Apostles and Martyres. The principall custodie of this barne (as I haue alreadie touched) they faigne to be deliuered to the Bishop of *Rome*, that he should haue the distribution of so great giftes, that he might both giue them by himselfe, and also graunt iurisdiction to other to giue them. Hereupon proceede from the Pope sometime plenary pardons, sometime pardons for certaine yeares: from the Cardinals, pardons for a hundred daies: from Bishops, pardons for fortie daies. But they be (as I may naturally describe them) the profaning of the blood of Christ, Satans mockerie, to leade away the Christian people from the grace of God, from the life that is in Christ, and to turne them from the true way of saluation. For how could the blood of Christ be more filthily prophaned, than when it is denied to suffice to the remission of sinnes, to reconciliation and satisfaction, vnlesse the want thereof as being withered & wasted, should be otherwise supplied and perfited? The law and all the Prophets (saith *Peter*) beare witnesse of Christ, that by him forgiuenesse of sinne is to be receiued: Pardons giue remission of sinnes by *Peter*, *Paul* and the Martyrs. The blood of Christ (saith *Iohn*) cleanseth vs from sinne: Pardons doe make the blood of Martyrs the washing away of sinnes. Christ (saith *Paul*) which knew not sinne, was made sinne for vs, that is, the satisfaction of sinne, that we might be made the righteousnesse of God in him: Pardons doe set the satisfaction of sinnes in the blood of Martyrs. *Paul* cried out and testified to the Corinthians, that onely Christ was crucified and died for them: the Pardons pronounce, that *Paul* and other died for vs. In an other place he saith that Christ purchased the Church with his blood: the pardons appoint an other price of purchase in the blood of Martyrs. The Apostle saith, that Christ with one oblation made perfect for euer them that were sanctified: the pardons cry out to the contrary and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. *Iohn* saith that all the Saints washed their Gownes in the blood of the Lambe: the pardons teach men to wash their Gownes in blood of Saints.

Act. 10. 43.

1. Ioh. 2. 7.
2. Cor. 5 21.

1. Cor. 1. 13.

Act. 20. 18.
Heb. 10. 14.

Reue. 7. 14.

The euident testimonies of Leo and Augustine against their owne vaine allegations for the desertes of Saints appliable vnto others.

3 *Leo* Bishop of *Rome*, writeth notably well to the *Palestines* against these sacrileges. Although (saith he) the death of many Saints hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiation of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithfull are grauen examples of patience, not giftes of righteousnesse. For their deathes were euery one singular to themselues, and none of them did by his ende pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthy to be remembred) he repeated in another place. There can nothing be required more plaine to destroy this wicked doctrine. Yet *Augustine* speaketh no lesse fitly to the same effect, Though (saith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgiuenesse of sinnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that we should follow him, but hath giuen vs a thing to reioyce vpon. Again in an other place, As onely the Sonne of God was made the Sonne of Man, to make vs with him the Sonnes of God: so he alone for vs hath taken vpon him punishment without euill deseruings, that we by him might without good deseruings, obtaine grace not due vnto vs. Truely whereas all their doctrine is patched together of horrible sacriledges and blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselues whether these be not their decrees: that the Martyrs haue by their death done more to God, and deserued more, than was needefull for themselues: and that they had remaining so great a plentie of deseruings, as did also

Epi. 81.
Psal. 116. 15.
Epi. 95.
Tract. in Ioan. 83.

Lib. 4. ad Bonif. cap. 4.
Col. 1, 24.

ouerflow

ouerflow vnto other: and that therefore, leaſt ſo great goodneſſe ſhould be ſuperfluous, their bloud is mingled with the bloud of Chriſt, and of both theſe blouds is made the treaſure of the Church, for the remiſſion and ſatisfaction of ſinnes. And that ſo is the ſaying of *Paul* to be taken: I ſupply in my bodie thoſe things that want of the ſufferings of Chriſt for his bodie, which is the Church. What is this elſe but to leaue Chriſt onely his name, otherwiſe to make him but a common petie Saint, that may ſcarcely among the multitude be knowen from the reſt? He onely, onely ſhould haue beene preached, he onely ſet forth, he onely named, he onely beene looked vnto, when the obteining of forgiueneſſe of ſinne, ſatisfaction, and ſanctification are entreated of: But let vs heare their curtalled argumentes. Leaſt the bloud of the Martyrs ſhould be ſhed in vaine, therefore let it be employed to the common benefit of the Church. Is it ſo? was it no profit to glorifie God by their death? to ſubſcribe to his trueth with their bloud? by deſpiſing this preſent life, to teſtifie that they ſought for a better life? by their ſtedfaſtneſſe to ſtrengthen the faith of the Church, and ouercome the ſtubbornneſſe of the enemies? But this is the matter indeed: they acknowledge no profit of the Martyrs death, if Chriſt onely be the propitiator, if he onely died for our ſinnes, if he onely was offered vp for our redemption. So (ſay they) *Peter* and *Paul* might neuertheleſſe haue obteined the crowne of victorie, if they had died in their beds. And whereas they haue fought euen to the ſhedding of their bloud, it would not agree with the iuſtice of God to leaue the ſame barren and fruitleſſe. As though God could not tel how to encreaſe in his ſeruants their glory, according to the meaſure of his gifts. But the church receiueth in common together profit enough, when it is by their triumphes encouraged to a zealous deſire to fight.

4 But how malitiouſly doe they wreſt that place of *Paul* where he ſaith, that he ſupplieth in his bodie thoſe things that wanted of the ſufferings of Chriſt? for he referreth not the default of ſupplying to the worke of redemption, ſatisfaction, and expiation: but to thoſe afflictions wherewith all the members of Chriſt, that is to ſay, all the faithfull muſt be excerciſed ſo long as they ſhall be in this fleſh. He ſaith therefore, that this remaineth of the ſufferings of Chriſt, that he daily ſuffereth in his members the ſame that he once ſuffered in himſelfe. Chriſt vouchſafeth to doe vs ſo great honor, to reckon and account our afflictions his owne. Whereas *Paul* addeth theſe words, For the Church, he meaneth not for the redemption, for the reconciliation, for the ſatisfaction of the Church, but for the edifying and profit of the Church. As in another place he ſaith, that he ſuffereth all things for the elects ſake, that he may obtaine the ſaluation which is in Chriſt Ieſu. And he wrote to the *Corinthians*, that he ſuffered all the troubles that he ſuffered, for their comfort and ſaluation. And immediately in the ſame place expoundeth himſelfe, when he ſaith further, that he was made a miniſter of the Church, not for redemption, but according to the diſpenſation that was committed vnto him, to preach the Goſpell of Chriſt. If they yet require another expoſitor, let them heare *Auguſtine*. The ſufferings of Chriſt (ſaith he) are in Chriſt onely as in the head: and both in Chriſt and the Church, as in the whole bodie. Whereby *Paul* being one member ſaith, I ſupply in my bodie that which wanteth in the ſufferings of Chriſt. Therefore if thou whatſoeuer thou be that heareſt this, art one of the members of Chriſt, whatſoeuer thou ſuffereſt of them that are not the members of Chriſt, that ſame wanted in the ſufferings of Chriſt. But wherunto the ſufferings of the Apoſtles taken for the church of Chriſt do tend, he expoundeth in another place where he ſaith: Chriſt is to me the gate vnto you: becauſe ye are the ſheepe of Chriſt bought with his bloud: acknowledging your price, which is not giuen of me, but preached by me. Then he addeth, As he hath giuen his ſoule, ſo ought we to giue our ſoules for our brethren, to edifie peace, and confirme Faith. Theſe are *Auguſtines* words. But God forbid, that *Paul* ſhould haue thought that any thing wanted in the ſufferings of Chriſt, as concerning all fulneſſe of righteouſneſſe, ſaluation and life, or that he meant to adde any thing thereunto, which ſo plainely and honorably preacheth, that the aboundance of grace was ſo largely powred out by Chriſt, that it far ſurmounted all the force of ſinne. By it onely all the Saints haue beene ſaued, and not by the merit of their owne life or death as *Peter* expreſly teſtified: ſo that he ſhould be ſlanderous againſt

S. Pauls words of ſupplying that which wanted in Chriſts ſufferings malitiouſly wreſted to this purpoſe.

Col. 1. 24.

2. Tim. 2 10.
1. Cor. 1. 6.

In Pſal. 16.

Tract. in Ioan. 47.

Rom. 5. 15.

Act. 15. 11.

against God and Christ, that should repose the worthinesse of any Saint any where else than in the onely mercy of God. But why doe I tarry hereupon any longer, as vpon a matter yet doubtfull, sith the very bewraying of such monstrous errours is a sufficient confutation of them?

Whence the gracious indulgence of Christ which should be published by preaching of the Gospell began to be folded vp in parchment and lead.

5 Now (to passe ouer such abhominations) who taught the Pope to enclose in lead and parchment the grace of Iesus Christ, which the Lord willed to be distributed by the word of the Gospell? Truely either the Gospell of God must be false, or their pardons false. For, that Christ is offered vs in the Gospell, with all abundance of heauenly benefites, with all his merites, with all his righteousnesse, wisedome and grace, without any exception, *Paul* witnesseth where he saith, that the word of reconciliation was deliuered to the ministers, whereby they might vse this forme of message as it were Christ giuing exhortation by them: we beseech you, be ye so reconciled to God. 2.Cor.1. He hath made him that knew no sinne, to be made sinne for vs, that we might be made the righteousnesse of God in him. And the faithfull know of what value is that common partaking of Christ, which (as the same Apostle witnesseth) is offred vs to be enioyed in the Gospell. Contrariwise the pardons doe bring out of the storehouse of the Pope, a certaine pitance of grace, and fasten it to leade parchment, yea and to a certaine place, and seuer it from the word of God. If a man should aske whence this abuse tooke beginning: it seemeth to haue proceded hereof, that when in time past penitentes were charged with more rigorous satisfactions than all could beare, they which felt themselues aboue measure oppressed with penance enioyed them, required of the Church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the Church to God, and said that they were recompences whereby men may redeeme themselues from the iudgement of God, then they therewithall did also draw these indulgences or pardons to be propitiatorie remedies, to deliuer vs from deserued punishments. As for these blasphemers that we haue recited, they forged them so shamelesly, that they can haue no colour at all. 1.Cor.1.7.

The foresaid ground being taken away purgatorie thereupon builded falleth.

6 Now let them no more trouble vs with their purgation, because it is with this axe already broken, hewed downe, & ouerthrowen from the very foundations. For I do not agree to some men, that thinke best to dissemble in this point, & make no mention at all of Purgatorie, whereupon (as they say) great contentions do arise, but small edification is gotten. Truly I my selfe would also thinke such trifles worthy to be negligently passed ouer, if they did not account thē earnest matters. But forasmuch as Purgatory is builded of many blasphemies, & is dayly vpholden with new blasphemies, and raiseth vp many & grieuous offences, truly it is not to be winked at. This peraduenture might after a sort haue been dissembled for a time, that it was inuented by curious & bold rashnes without the word of God: that men beleeued of it by I wot not what reuelations, faigned by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leaue to mans presumptuousnes so to break into the secret places of his iudgements, and hath seuerely forbidden men to enquire for truth at dead men, neglecting his word, & permitteth not his word to be so vnreuerently defiled. Deut.18.21. But let vs grant, that all those things might for a while haue been borne with, as things of no great importance. But when the cleansing of sinnes is sought else where than in the blood of Christ, when satisfaction is giuen away to any other thing, then it is most perillous not to speake of it. Therefore we must cry out not onely with vehement stretching of our voice, but also of our throate & sides: that Purgatory is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it layeth an intollerable slander vpon the mercie of God, that it feebleth and ouerthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the Soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatorie is immediately ouerthrowen by the very rootes. But if in our former discourse it is more than euident that the blood of Christ is the only satisfaction, propitiatorie sacrifice, and cleansing for the sinnes of the faithfull: what remaineth but that Purgatorie is ameere and horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is dayly defended, the offences that it breedeth in religion, and other things innumerable, which we see to haue come out of the same spring of vngodlinesse.

7 But

7 But it is good to wring out of their hands ſuch places as they haue falſly and wrongfullly taken out of the Scripture. When (ſay they) the Lord affirmeth that the ſinne againſt the holy Ghoſt ſhould not be forgiuen in this world, nor in the world to come, thereby he ſheweth that there is a forgiueneſſe of ſome ſinnes in the world to come. But who ſeeth not that the Lord there ſpeaketh of the fault of ſinne? Now if it be ſo, what is that to their purgatorie for as much as by their opinion the paine is there ſuffered of thoſe ſinnes, whereof they deny not the fault to be forgiuen in this preſent life? But that they may no more carpe againſt vs, they ſhall haue yet a plainer ſolution. When the Lord meant to cut off all hope of pardon from ſo hainous wickedneſſe, he thought it not ynough to ſay that it ſhould neuer be forgiuen, but the more to amplifie it, he vſed a diuiſion, wherein he comprehended both the iudgement that euery mans conſcience feeleth in this life, and the laſt iudgement that ſhall be openly pronounced at the reſurrection: as though he ſhould haue ſaid: Beware ye of malicious rebellion, as of moſt preſent damnation. For he that of ſet purpoſe ſhall endeuour to quench the light of the holy Ghoſt, ſhall not obtaine pardon, neither in this life which is giuen to ſinners for their conuerſion, nor in the laſt day when the Lambes ſhall be ſeuered by the Angels of God from the Goates, and the kingdome of heauen ſhall be cleanſed from all offences. Then they bring foorth that parable out of *Matthew*: Agree with thine aduerſarie, leaſt he deliuer thee to the Iudge, and the Iudge to the Serieant, and the Sergeant to the priſon, from whence thou ſhalt not get out, vntill thou haſt payed the vttermoſt farthing. If in this place the Iudge doe ſignifie God, and the aduerſarie plaintiſe the diuell, the Sargeant the Angell, and the priſon purgatorie, I will gladly yeeld vnto them. But if it be euident to all men, that Chriſt meant there to ſhew into how many dangers and miſchiefes they caſt themſelues, that had rather obſtinately purſue the extremitie of the law, than deale according to equitie and good right, to the end to exhort his diſciples the more earneſtly to agreement with equitie: where then I pray you ſhall Purgatorie be found?

That ſinne againſt the holy Ghoſt ſhall neither in this world, nor in the world to come be forgiuen, is a ſtender proofe for Purgatorie.
Mat.12.32.
Mar.3.28.
Luk.12.10.

Matth.5.25.

8 They fetch an argument out of the ſaying of *Paul*, where he affirmeth, that the knees of things in heauen, earth, and hels, ſhall bow to Chriſt. For they take it as confeſſed, that hels cannot there be meant of thoſe that are adiudged to eternall damnation. Therefore it remaineth that it muſt be the ſoules lying in paine in Purgatory. They did not reaſon very euill, if the Apoſtle did by kneeling meane the true godly worſhipping. But ſith he teacheth only, that there is dominion giuen to Chriſt, whereby all creatures are to be ſubdued, what proofe is there to the contrary, but that we may by hels vnderſtand the Diuils, that ſhall be brought before the iudgement of God, to acknowledge him their iudge with feare and trembling? Like as *Paul* himſelfe expoundeth the ſame Prophecy in another place. All (ſaith he) ſhall be brought before the iudgement ſeat of Chriſt. For it is written. So truely as I liue, euery knee ſhall bow to me, &c. But we may not ſo expound that which is in the Reuelation: I haue heard all creatures, both theſe things that are in heauen, and thoſe that are vpon the earth, and theſe that are vnder the earth, & thoſe that are in the ſea, and all thoſe that are in them, I haue heard them all ſay to him that ſitteth on the throne, and to the Lambe, Bleſſing, and honor, and glorie, and power for euer and euer. That I doe in deede eaſily grant, but what creatures doe they thinke to be here rehearſed? For it is moſt certaine, that there are contained creatures both without reaſon and without ſenſe. Whereby is affirmed nothing elſe, but that all the parts of the world, from the higheſt top of the heauens to the very middle point of the earth, doe in their maner declare the glory of their Creator. As for that which they alleadge out of the hiſtory of the *Machabees*, I will not vouchſafe to anſwer it, leſt I ſhould ſeeme to reckon that worke in the number of the holy bookes. But *Auguſtine* receiued it for Canonicall, But firſt, of what ſure credit did he receiue it? The Iewes (ſaith he) eſteeme not the writing of the *Machabees* as they doe the law, the Prophets, and the Pſalmes, of which the Lord himſelfe hath witneſſed as of his witneſſes, ſaying: It was neceſſary that all things ſhould be fulfilled that are written in the law, and the Pſalmes, and Prophets concerning me. But it hath beene receiued of the Church not profitably, if it be ſoberly read or heard. And *Hierome* teacheth without any doubting that the authoritie thereof is of no force to

Other proofes alleadged out of S. Paul, the booke of Reuelation and the booke of Machabees.
Philip.2.10.

Rom.13 10.

Reuel.5.13.

2.Mac. 12.43.

Contra Giudent.epiſt.2. cap. 23.
Luk.23.

prooning

prooving of doctrines. And it euidently appeareth by that old booke, which is entituled vnder the name of *Cyprian*, concerning the expoſition of the Creede, that it had no place at all in the old Church. But why doe I heere ſtriue without cauſe? As though the author himſelfe doth not ſufficientlie ſhew, how much he is to be credited, when in the end he craueth pardon, if he haue ſpoken any thing not well. Truely he that confeſſeth his writings to neede pardon, ſaith plainely that they are not the oracles of the holy Ghoſt. Beſide that, the godlineſſe of *Iudas* is praiſed for none other cauſe, but for that he had an aſſured hope of the laſt reſurrection, when he ſent an offring for the dead to Hieruſalem. Neither doth the writer of that hiſtorie referre that which *Iudas* did to be a price of redemption, but that they might be partakers of the eternall life with the other faithfull, that had died for their countrey and religion. This doing was in deed not without ſuperſtition and prepoſterous zeale, but they are more than fooles, that draw a ſacrifice of the lawe ſo farre as vnto vs: foraſmuch as we know that things doe ceaſe by the comming of Chriſt, that then were in vſe.

2.Mach.15.36.

The fire whereof S. Paul maketh mention to the Corinthians is no Purgatorie fire.

9 But they haue an inuincible bulwarke in *Paul*, which cannot ſo eaſily be battered. If any man (ſaith he) build vpon this foundation, gold, ſiluer, precious ſtones, timber, hey, ſtubble, the Lord ſhall ſhew euery mans worke what it is: becauſe it ſhall be reueiled in fire, and the fire ſhall trie euery mans worke what it is. If any mans worke do burne, it ſhall ſuffer loſſe, but he ſhall be ſafe, but as through the fire. What fire (ſay they) can that be, but the fire of Purgatorie? by which the filthineſſes of ſinne are cleanſed away, that we may enter pure into the kingdome of God? But the moſt part of the olde writers thought it to be another fire, that is to ſay, Trouble or the croſſe, by which the Lord trieth them that be his, that they ſhould not reſt in the filthineſſe of the fleſh: and that is much more probable, than in faining Purgatorie. Albeit I doe neither agree with theſe men, becauſe I thinke I haue attained a certaine and much plainer vnderſtanding of that place. But before that I vtter it, I would haue them anſwer me, whether the Apoſtles and all the Saints muſt haue gone through this fire of Purgatory? I know they will ſay, nay. For it were too much inconuenient that they muſt haue needed to be purged, whoſe merits they dreame to ouerflow aboue meaſure to all the members of the Church. But the Apoſtle affirmeth it. For he doth not ſay that the worke of ſome ſhall be prooued, but the worke of all. Neither is this my argument, but *Auguſtines*, which ſo confuteth that expoſition. And (which is more abſurditie) he doth not ſay, that they ſhall paſſe through the fire for all works: but if they haue faithfully builded the Church, they ſhal receiue reward when their worke is examined with fire. Firſt, we ſee that the Apoſtle vſed a Metaphore, when he called the doctrines inuented by mans braines, wood, hey, and ſtubble. And the Metaphore hath an apparant reſcue: that as wood ſo ſoone as it is put in the fire, conſumeth and waſteth, ſo cannot thoſe doctrines continue when they come to be examined. Now no man is ignorant that ſuch triall commeth of the holy Ghoſt. Therefore to follow the true cauſe of his Metaphore, and match the parts together with iuſt relation, he called the triall of the holy Ghoſt, fire. For euen as the neerer that gold and ſiluer are put to the fire, ſo much the ſurer proofe they haue of their goodneſſe and fineneſſe: ſo the Lords truth, the more exactly it is weyed with ſpirituall examination, ſo much the greater confirmation of credit it receiueth. As hey, wood, and ſtubble put to the fire, are brought to ſudden conſuming, ſo the inuentions of men, not ſtabliſhed by the word of God, cannot beare the triall of the holy Ghoſt, but they by and by fall away and periſh. Finally, if forged doctrines be compared to wood, hey, and ſtubble, becauſe like wood, hey, and ſtubble, they are burned with fire, and deſtroied: but they are not deſtroied or driuen away but by the ſpirit of the Lord: it followeth that the holy Ghoſt is the fire wherewith they ſhall be prooued, whoſe proofe *Paul*, according to the common vſe of the Scripture, calleth, The day of the Lord. For it is called, the day of the Lord, whenſoeuer he doth any way ſhew his preſence to men. But then his face principally ſhineth, when his truth ſhineth vpon vs. Now haue we prooued, that *Paul* meaneth no other fire, but the trial of the holy Ghoſt. But how are they ſaued by the fire, that ſuffer loſſe of their worke? That ſhall not be hard to vnderſtand, if we conſider of what kinde of men he ſpeaketh. For he toucheth thoſe builders of the Church, that keeping the true foundation, doe build diſagreeing

1.Cor.3.

Chryſoſt. Auguſt. and others.

Enchir. ad Laurent. 68.

matter

matter vpon it, that is to say, they that not swaruing from the chiefe and necessarie articles of faith, doe erre in points that be smaller and lesse perillous, mingling their own deuises with the word of God. Such I say, must suffer losse of their worke, hauing their deuises destroyed. But themselues are saued, but as by the fire: that is to say, not that their ignorance and errour is allowable before the Lord, but because they are clensed from it by the grace and power of the holy Ghost. Therefore whosoeuer haue defiled the golden fineneſſe of Gods word with this dung of purgatorie, they must needs suffer losse of their worke.

10 But they will say, it hath beene an ancient vsage of the Church. *Paul* answered this obiection when he comprehendeth his owne time in that sentence, where he saith, that all they must suffer losse of their worke, that in the building of the Church, doe lay any thing vpon the foundation that agreeth not with it. Therefore when the aduersaries obiect against me, that it hath beene vsed aboue a thousand and three hundreth yeares, to haue prayers made for the dead: I aske them againe, by what word of God, by what reuelation, by what example it was done. For here they doe not onely want testimonies of Scripture but also all the examples of holy men that there are read, do shew no such thing. Of the mourning and order of funerals there are sometimes found many and long tales: but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to haue beene expresly spoken. But the very olde Fathers themselues that prayed for the dead, did see that herein they wanted both commandement of God, & lawfull example. Why then durst they do so? In this I say, they did suffer somewhat as men: and therefore I affirme that that which they did, ought not to be drawen into example. For whereas the faithfull ought to enterprise the doing of nothing, but vpon assured conscience, as *Paul* teacheth: this assuredneſſe is principally required in prayer. But it is likely that they were led by some reason vnto it: they sought some comfort to relieue their sorrow: and it seemed vnnatural not to shew before God some testimony of their loue toward the dead. How mans wit is enclined to this affection, all men know by experience. Also the receiued custome was like a burning brand to set many mens minds on fire. We know that with al nations and in all ages there were funerals done for the dead, & their soules yeerely purged. For though Sathan beguiled foolish men with these deceits: yet he tooke occasion so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but that euen very superstition condemneth the Gentiles before the iudgement seate of God, for neglecting the care of the life to come, which they professed themselues to beleeue. Now Christians, becauſe they would not be worse then Heathen men, were ashamed to doe nothing for the dead, as though they were vtterly destroyed. Hereupon came that ill aduised diligence: because if they were slow in looking to the funerals, in bankettings and offerings, they thought that they had put themselues in danger of a great reproch. And that which first proceeded from a wrongfull following of the Heathens example, was so multiplied by often new encreases, that now it is the principall holineſſe of Papistrie, to helpe the dead in distresse. But the Scripture ministreth another much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lord. And it addeth a reason: because from thenceforth they rest from their labors. And we ought not so much tenderly to follow our owne affection of loue, to set vp a wrongfull maner of praying in the Church. Truely he that hath but meane wisedome, doth soone perceiue that all that is read hereof in the old writers, was done to beare with the common vsage, and the ignorance of the people. They themselues also, I grant, were caried away into error euen as vnaduised lightneſſe of beliefe is wont to rob mens wits of iudgement. But in the meane time the very reading of them doth shew, how doubtingly they commend prayers for the dead. *Augustine* in his booke of confessions, reporteth that *Monica* his mother did earneſtly desire, that she might be remembred in celebrating the ministeries at the Altar. An old wiues request, which the sonne neuer examined by the rule of the Scripture, but according to his affection of nature, would haue it allowed of other. As for the book that he made of care for the dead, cõtaineth so many doubtings, that of right it ought with the coldnes thereof to quench the heate of a foolish zeale: if

The occasion whence prayer for the dead first rose, which notwithstanding doth not argue the soules of the dead, which were prayed for to haue beene in Purgatorie.

Reue. 14. 13.

any man desire to be a proctor for dead men, truely with colde likelihoodes it will bring them out of care that were before carefull. For this is one piller of it, that this doing is not to be despised, because it is a custome growen in vse, that the dead should be praied for. But though I grant to the old writers of the Church, that it is a charitable vse to helpe the dead: yet we must still hold one rule which cannot deceiue: that it is not lawful for vs in our prayers to vse any thing of our own, but our requests must be made subiect to the word of God: because it is in his will to appoint what he will haue to be asked. Now whereas the whole law and the Gospell do not so much as in one syllable giue libertie to pray for the dead, it is a prophane abuse of the inuocation of God to attempt more than he commandeth vs. But that our aduersaries may not boast that they haue the ancient Church companion of their errour: I say there is great difference betweene them and it. They vsed a memoriall of the dead, least they should seeme to haue cast away all care of them: but they did therewithall confesse that they doubted of their state. As for Purgatorie, they so affirmed nothing that they held it for a thing vncertaine. These men require to haue that which they haue dreamed of Purgatorie, to be holden without question for an article of Faith. They slenderly and onely to passe it lightly ouer, did in the communion of the holy Supper commend their dead to God. These doe continually call vpon the care of the dead, and with importunate praising it, do make it to be preferred aboue all dutifull works of charitie. Yea, and it were not hard for vs to bring foorth some testimonies of the olde writers, that doe manifestly ouerthrow all those prayers for the dead, which then were vsed. As this of *Augustine*, when he teacheth that all men looke for the resurrection of the flesh and the eternall glorie, and that euery man then receiueth the rest that followeth after death, if he be woorthy when he dieth. And therefore he testifieth, that all the godly doe immediately after death enioy the blessed rest as well as the Prophets, Apostles, and Martyrs. If their estate be such, what I beseech you shall our praiers auaile them? I passe ouer the grosser superstitions, wherewith they haue bewitched the mindes of the simple: which yet are so innumerable and the most part so monstrous, that they can haue no honest colour to excuse them. Also I let passe those most filthy buyings and sellings that they haue vsed, while the world was in such grosse senseless ignorance. For both I should neuer make an end, and also the readers shall without any rehearsall of them, haue here sufficient, whereupon they may stablish their consciences.

Hom. in Ioan. 456.

THE SIXTH CHAPTER.

Of the life of a Christian man: And first, by what arguments the Scripture exhorteth vs thereunto.

An order of framing our lines needefull to be gathered out of Scriptures.

WE haue alreadie said, that the marke whereunto regeneration tendeth is that in the life of the faithfull there should appeare an agreement & consent betweene the righteousnesse of God and their obedience: and that so they should confirme the adoption, whereby they are receiued to be children. But although his law containe in it selfe that newnesse, whereby the image of God is restored in vs, yet because our dulnes hath neede both of many prickings forward and helpes, therefore it shall be profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendment, may not wander out of the way in their endeuour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I enter into a manifold and plentious argument, and such as may with the greatnesse thereof fill a long volume, if I would absolutely entreate of it in all points. For we see into what great length are stretched the exhortatorie orations of olde writers, made onely euery one of one seuerall vertue. And that is not done with too much idle babling. For whatsoeuer vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plentie of matter, that a man cannot seeme to haue discoursed well of it, vnlesse he haue spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teach, as peculiarly to goe through euery speciall vertue, & wander abroad into exhortations. Let such things be fetched out of other mens writings, and specially out of the Homilies of the old fathers.

It

It shall be enough for me to shew an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and shortly to appoint out a certaine vniuersall rule, by which he may well try what be his dueties. There shall peraduenture at some other season be a fit time to make declamations, or I will leaue that to other, which I my selfe am not meete to doe. I doe naturally loue shortnesse, and peraduenture if I would speake more at large, it would not frame well with me. And if a longer maner of teaching were neuer so much pleasing, yet I would scarce haue minde to put in proofe. But the course of this present worke requireth to knit vp a simple doctrine with as great shortnesse as I may. As the Philosophers haue their certaine ends of right and honestie, from which they deriue particular duties and all the company of vertues: so the Scripture is not without her order in this matter: but holdeth a most goodly well ordered disposition, & much more certaine than all the Philosophers orders. This onely is the difference, that they (as they were vainglorious men) haue diligently endeuoured to attaine an exquisite plainnesse of order, to shew foorth the ready aptnesse of their wit. But the Spirit of God, because he taught without curious affection, hath not so exactly nor continually kept an orderly trade: which yet when he sometime vseth, he doth sufficiently declare, that it is not to be neglected of vs.

2 This instruction that the Scripture teacheth, whereof we now speake, standeth chiefly vpon two parts. The first, that there be powred and brought into our mindes a loue of righteousnesse, to which otherwise we are of nature nothing enclined. The second, that there be a rule set out vnto vs, that may not suffer vs to goe out of the way in following righteousnesse. In commendation of righteousnesse it hath both verie many and verie good reasons: of which we haue here before in diuerse places spoken of some, and othersome we shall in this place briefly touch. At what foundation may it better begin, than when it putteth vs in minde that we must be holy, because our God is holy? For when we were scattered abroad like straying sheepe, and dispersed abroad in the maze of the world, he gathereth vs together againe, to ioyne vs in one flocke with himselfe. When we heare mention made of our ioyning with God, let vs remember that holinesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (whereas rather we must first cleaue vnto him, that being endued with his holinesse, we may follow whether he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleannesse. Therefore also it teacheth, that this is the end of our calling, which we ought alway to haue respect vnto, if we will answere God that calleth vs. For to what purpose was it, that we should be drawen out of the wickednesse and filthinesse of the world, if we giue our selues leaue al our life long to wallow in them still? Moreouer it also admonisheth vs that to the end we may be reckoned among the people of God, we must dwell in the holy city Hierusalem. Which as he hath hallowed to himselfe, so is it vnlawfull that it be vnholily prophaned by the vncleannesse of the inhabitants. From hence came these sayings, that they shall haue a place in the tabernacle of God that walke without spot, and studie to follow righteousnesse, &c. Because it is not meete that the Sanctuarie whereon he dwelleth should be like a stable full of filthinesse.

The first entrance vnto newnesse of life is the loue of holinesse, wherewith to conforme vs we are taught that God is holy.

Psal. 15. 1. Psal. 15. 2. & 23.

3 And the better to awake vs, it sheweth that God the father as he hath ioyned vs to himselfe in Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinke that the philosophie concerning maners, is in them onely orderly framed. They when they will excellentlie well exhort vs to vertue, bring nothing els but that we should liue agreeably to nature. But the Scripture bringeth her exhortation from the true welspring, when it not onely teacheth vs to refer our life to God, the author of it, to whom it is bond: but also when she hath taught that we are swarued out of kinde from the true originall and state of our creation, she immediately addeth, that Christ by whom we came againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectuall than this one thing? Yea, what may a man require more than this onely thing? For if the Lord hath by adoption made vs children with this condition, that our life should resemble Christ the bond of our adoption: if we doe not giue and auow our selues to

Another motiue vnto holinesse is Christ his holinesse, which God hath set to be our patterne.

righteousnesse, we doe not onely with most wicked breach of allegeance depart from our Creator, but also we forsweare him to be our Sauiour. Then the Scripture taketh matter of exhortation out of all the benefites of God, which she rehearseth vnto vs, and all the parts of our saluation. And sheweth that sith God hath shewed himselfe a Father vnto vs, we are worthy to be condemned of extreeme vnthankfulnesse, if we doe not likewise in our behalfe shew our selues children vnto him. Sith Christ hath cleansed vs with the washing of his blood, and hath made vs partakers of this cleansing by baptisme, it is not seemely that we should be spotted with new filthinesse. Sith he hath grafted vs into his body, we must carefully take heede that we sprinkle not any spot or blot vpon vs that are his members. Sith he himselfe that is our head, is ascended into heauen, it behoooueth vs that laying away earthly affection, we doe with all our hart aspire to heauen-ward: Sith the holy Ghost hath dedicated vs temples to God, we must endeuour that Gods glory may be honourably set out by vs, and must not doe any thing whereby we may be prophaned with filthinesse of sinne: Sith both our Soule and our body are ordained to heauenly incorruption and an vnperishing crowne, we must diligently trauell, that the same may be kept pure and vncorrupted vnto the day of the Lord. These (I say) be the best laide foundations to build a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe neuer climbe aboue the naturall dignitie of man.

Mala. 1.6. Ephe 5.1. 2.Ioh. 3.1. Ephe. 1.5. Heb. 10. 1. Cor. 6. 1. Pet. 1.15. Iohn 15.3. Ephe. 5. Col 3. 2. Cor. 6. 1. Thes. 5.15.

It is the imitation of Christ which declareth a true Christian.

4 And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet would be named Christians. But with what face doe they boast of his holy name: sith none haue any fellowship with Christ, but they that haue receiued a true knowledge of him out of the word of the Gospell? But the Apostle saith, that all they haue not rightly learned Christ, that are not taught that they must cast away the olde man which is corrupted according to the desire of errour, and haue not put on Christ. Therefore it is prooued that they falsely, yea and wrongfully pretend the knowledge of Christ, although they can eloquently & roundly talke of the Gospel. For it is not a doctrine of tongue, but of life: and is not conceiued as other learnings be, with onely vnderstanding and memorie, but is then onely receiued when it possesseth the whole soule, and findeth a seate and place to hold it in the most inward affection of the hart. Therefore either let them cease, to the slaunder of God, to boast of that which they are not, or let them shew themselues not vnworthie schollers for Christ their master. We haue giuen the first place to the doctrine wherein our religion is contained, because our saluation beginneth at it: but the same must be powred into our hart, and passe into our maners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe iustly chase against them, and doe with shamefull reproch driue them from their company, that professing an arte that ought to be schoolmasters of life, doe turne it into a Sophisticall babling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell vpon the top of their tongues, the effectuall working whereof ought to pearce into the innermost affections of the hart, to rest in the soule, and to alter the whole man a hundred times more, than the cold exhortation of Philosophers.

Ephe 4.

Though Christians be farre from attaining vnto, yet they ought to be earnest in following after the perfect righteousnesse which is set before them in the Gospell.

5 Yet doe I not require that the maners of a christian man sauour of nothing but the absolute Gospell: which neuertheless both were to be wished and we must indeuour vs toward it. But I do not so seuerely require a gospel-like perfection, that I would not acknowledge him for a christian that hath not yet attained vnto it. For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many haue hitherto but a litle way proceeded toward it, who yet should vniustly be cast away. What then? let that be set for the marke before our eies, to which alone all our endeuour may be directed. Let that be appointed the gole for vs to run and trauell vnto. For it is not lawful for thee so to make partitiō with God, to take vpon thee part of these things that are commanded thee in his word, and to leaue part at thine owne choise. For first of all he euery where commendeth integritie as the chiefe part of worshipping him: by which word he meaneth a pure simplicitie of minde that is without all deceitfull colour and faigning: against which a double heart is set as contrarie: as if it should be said, that the beginning of liuing vprightly is

spirituall

ſpirituall, when the inward affection of the minde is without faining dedicate to God to obſerue holineſſe and righteouſneſſe. But becauſe no man in this earthly priſon of the body hath ſo great ſtrength to haſt with ſuch freſhneſſe of running, as he perfectly ought to doe, and the greater number are ſo feeble, that with ſtaggering and halting, yea and creeping vpon the ground, they auaunce but ſlowly forward. Let vs euery one goe according to the meaſure of his little power, and proceede on our iourney begun. No man ſhall goe ſo vntowardly, but he ſhall euery day get ſome ground, though it be but little. Therefore let vs not ceaſe to trauell ſo, that we may continually proceede ſomewhat in the way of the Lord. And let vs not deſpaire vpon the ſlenderneſſe of our going forward, for howſoeuer the ſucceſſe anſwer not our deſire, yet we haue not loſt our labour when this day paſſeth yeſterday: ſo that with pure ſimplicitie we looke vnto our marke, and long toward the ende of our courſe, not ſoothingly flattering our ſelues, nor tenderly bearing with our owne euils, but with continuall endeuour trauelling to this, that we may ſtill become better than our ſelues, till we attaine to goodneſſe it ſelfe: which in deede we ſeeke for and follow all our life long: but we ſhall then onely attaine it, when being vnclothed of the weakeneſſe of the fleſh, we ſhall be receiued into the full fellowſhip thereof.

THE SEVENTH CHAPTER.

The ſumme of a Chriſtian life: wherein is intreated of the forſaking of our ſelues.

ALbeit that the law of the Lord haue a moſt aptly well diſpoſed order to frame a mans life, yet it ſeemed good to the heauenly Schoolemaſter to inſtruct men yet with a more exact trade to the ſame rule that he had ſet foorth in his law. And the beginning of that trade, is this: that it is the duety of the faithfull to yeeld their bodies to God a liuing, holy and accepeable ſacrifice vnto him: and that therein ſtandeth the true worſhipping of him. Hereupon is gathered occaſion to exhort men, that they doe not apply themſelues to the faſhion of this world, but be transformed in renewing of their minde, that they may prooue what the will of God is. Now this is a great thing, that we be conſecrate & dedicate to God: that we ſhould from thence foorth thinke, ſpeak, imagine, or doe nothing but to his glorie. For the thing that is conſecrate, cannot be applied to vnholy vſes, without great wrong done vnto him. If we be not our owne, but the Lords, it appeareth what errour is to be auoyded, and whereunto all the doings of our life are to be directed. We are not our owne: therefore let neither our owne reaſon nor our owne will beare rule in our counſels and doings. We are not our owne: therefore let vs not make this the ende for vs to tend vnto, to ſeeke that which may be expedient for vs according to the fleſh. We are not our own: therefore ſo much as we may, let vs forget our ſelues and all things that are our owne. On the other ſide, we are Gods: therefore let vs liue and die to him. We are Gods: therefore let his wiſedome and will gouerne all our doings. We are Gods: therefore let all the parts of our life tend toward him as their onely lawfull end. Oh how much hath he profited, that hauing learned that himſelfe is not his owne, hath taken from himſelfe the rule and gouernment of himſelfe to giue it to God? For as this is the moſt ſtrong working peſtilence to deſtroy men, that they obey themſelues: ſo it is the onely hauen of ſafetie, neither to know nor will any thing by himſelfe, but onely to follow God going before him. Let this therefore be the firſt ſtep, that man depart from himſelfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not onely that which ſtandeth in obedience of the word, but that whereby the mind of man, void from his owne ſenſualitie of fleſh, bendeth it ſelfe wholy to the will of Gods ſpirit. Of this transformation (which *Paul* calleth renewing of the mind) whereas it is the firſt entry into life, all the Philoſophers were ignorant. For they make only reaſon the gouerneſſe of man: they thinke ſhe only ought to be heard: finally to her onely they giue and aſſigne the rule of maners. But the Chriſtian Philoſophie biddeth her to giue place, and to yeeld and be ſubiect to the holy Ghoſt: ſo that man now may not liue himſelf, but beare Chriſt liuing & reigning in him.

The firſt beginning of a new life, is the reſigning ouer of our ſelues from our ſelues vnto God. Rom. 12. 1.

Rom. 14. 8.

Ephe. 4. 23.

Gal. 1. 20.

The next degree of righteousnes to seeke those things that are of God sincerely for themselues not in any side respect of our owne.

2 Hereupon followeth also this other point, that we seeke not the things to be our owne, but those things that be according to the will of the Lord, and that make to the aduancement of his glory. This is also a proofe of great profiting, that in a maner forgetting our selues, and altogether leauing the regard of our selues, we trauell to employ our studie to God and his commandemenrs. For when the Scripture biddeth vs to leaue priuie regard of our selues, it doth not onely race out of our mindes the couetousnesse of hauing the greedy seeking for power and fauour of men: but also rooteth out ambition and all desire of worldly glory, and other more secret pestilences. Truely a Christian man must be so fashioned and disposed, to thinke throughout all his life, that he hath to doe with God. In this sort, as he shall examine all his doings by Gods will and iudgement: so he shall reuerently direct vnto him all the earnestly bent diligence of his minde. For he that hath learned to looke vpon God in all things that he hath to doe, is therewithall turned away from all vaine thoughts. This is that forsaking of our selues, which Christ euen from their first beginning of instruction so earnestly gaue in charge to his disciples: which when it once hath gotten possession in the hart, leaueth no place at all, first neither for pride, nor disdainfulnesse, nor vaine glorious boasting, then neither for couetise, nor filthy lust, nor riotousnesse, nor deintinesse, nor for other euils that are engendred of the loue of our selues. Contrariwise, whersoeuer it reigneth not, there either most filthy vices doe rage without shame, or if there be any spice of vertue, it is corrupted with peruerse desire of glory. For shew me a man, if thou canst, that vnlesse he haue forsaken himselfe according to the commandement of the Lord, wil of his owne free will vse goodnes among men. For all they that haue not been possessed with this feeling, if they haue followed vertue, they haue done it at the least for praises sake. And all the Philosophers that euer most all affirmed that vertue was to be desired for it selfes sake, were puffed vp with so great pride, that it appeared that they desired vertue for no other thing, but that they might haue matter to be proud vpon. But God is so nothing at all delighted, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they haue alreadie receiued their reward in the world, and maketh harlots and Publicanes nearer to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great stops man is hindred from that which is right, so long as he hath not forsaken himselfe. For it was truely said in times past, that there is a world of vices hidden in the Soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regard of thy selfe, to bend thy minde to seeke those things that the Lord requireth of thee, and to seeke them therefore onely because they please him.

The parts of a well ordered life, set downe by Saint Paul. Tit. 2. 12.

3 In another place the same *Paul* doth more plainly, although shortly, go through all the parts of a well ordered life, saying: The grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that we should deny all vngodlinesse, and worldly lusts, and that we should liue sober minded, righteously and godly in this present world, looking for the blessed hope and glorious appearing of the mighty God, and of our Sauiour Iesus Christ, which gaue himselfe for vs to redeeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto himselfe feruently giuen vnto good works. For after that he hath set foorth the grace of God to encourage them, to make ready the way for vs to worship God, he taketh away two stops that doe most hinder vs, that is to say, vngodlinesse, whereunto we are naturally too much inclined, and Worldly desires, which extend further. And vnder the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lusts are in effect as much as the affections of the flesh. Therefore he commandeth vs in respect of both the tables of the law, to put off our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doings of our life he bringeth into three parts, sobrietie, righteousnesse, and godlinesse: of the which sobrietie without doubt signifieth as well chastitie and temperance, as a pure and measurable sparing vse of temporall things, and a patient sufferance of pouertie. Righteousnesse containeth all the dueties of equitie, to giue euery man his own. The third is Godlinesse, that seuereth vs from the defilings of the world, and with true holinesse ioyneth vs to God. These things, when they be knit together with an

vnseparable

vnſeparable knot, make a full perfection. But for as much as nothing is more hard, than forſaking the reaſon of the fleſh, yea ſubduing and renouncing her deſires, to giue our ſelues to God and our brethren, and to ſtudie for an Angelike life in the filthy ſtate of the earth: therefore *Paul*, to looſe our mindes from all ſnares, calleth vs backe to the hope of bleſſed immortalitie, admoniſhing vs not to ſtriue in vaine: becauſe as Chriſt hath once appeared the Redeemer, ſo at his laſt comming, he ſhall ſhew the fruit of the ſaluation that he hath purchaſed. And thus he driueth away the entiſements that blinde vs, and make vs not to aſpire as we ought, to the heauenly glorie: yea and he teacheth that we muſt trauell as men being from home in this world, that the heauenly inheritance be not loſt or fall away from vs.

4 Now in theſe words we perceiue, that the forſaking of our ſelues hath partly reſpect to men, and partly, yea chiefly to God. For whereas the Scripture biddeth vs ſo to behaue our ſelues with men, that we preferr them before vs in honor, that we faithfully employ our ſelues wholy to procure their commodities: therefore it giueth ſuch commandements as our minde is not able to receiue, but firſt being voide of naturall ſenſe. For (with ſuch blindneſſe we run all into loue of our ſelues) euery man thinketh himſelfe to haue a iuſt cauſe to aduance himſelfe, and to deſpiſe all other in compariſon of himſelfe. If God haue giuen vs any good gift, by and by bearing our ſelues bold thereof, we lift vp our courage, and not onely ſwell, but in a maner burſt with pride. The vices wherewith we abound we doe both diligently hide from other, and to our ſelues we flatteringly faigne them light and ſlender, and ſometime embrace them for vertues. And if the ſame good gifts, which we praiſe in our ſelues, or better doe appeare in other, leaſt we ſhould be compelled to giue place to them, we doe with our enuiouſneſſe deface them and finde fault with them. If there be any faultes in them, we are not contented ſeuerely and ſharply to marke it, but we alſo odiouſly amplifie it. Hereupon groweth that inſolencie, that euery one of vs, as though he were priuiledged from the common eſtate, would be higher than the reſt, and careleſſly and proudly ſet light by euery man, or deſpiſe them as inferiours. The poore yeeld to the rich, baſe people to gentlemen, ſeruants to their maſters, vnlearned to the learned: but there is no man that doth not nouriſh within himſelfe ſome opinion of excellencie. So euery man in flattering himſelf, beareth a certaine kingdom in his breſt. For preſumptuouſly taking vpon them ſomewhat whereby to pleaſe themſelues, they iudge vpon the wits and maners of other men. But if they come to contention, there burſteth out their poyſon. For many doe make a ſhew of great meekeneſſe, ſo long as they finde all things gentle and louely: but how many a one is there that keepeth that continuall courſe of modeſtie, when he is pricked and ſtirred to anger? And there is no remedie hereof, but that the moſt hurtfull peſtilence of loue, of ſoueraigntie and ſelfeloue be rooted out of the bottome of their hearts, as it is rooted out by the doctrine of the Scripture. For there we are ſo taught, that we muſt remember that the good gifts that God hath giuen vs, are not our owne good things, but the free gifts of God, whereof if any be proud, they bewray their owne vnthankfulneſſe. Who maketh thee to excell? *Paul* ſaith, if thou haſt receiued all things, why doeſt thou boaſt as if they were not giuen thee: Then, that we muſt with continuall reknowledging of our faultes, call our ſelues backe to humilitie. So ſhall remaine in vs nothing to be proude vpon, but there ſhall be much matter to abaſe our ſelues. Againe, we are commanded, whatſoeuer gifts of God we ſee in other men, ſo to reuerence and eſteeme thoſe gifts, that we alſo honour thoſe men in whom they be. For it were a great lewdneſſe for vs, to take from them that honor, that God hath vouchſafed to giue them. As for their faults, we are taught to wink at them, not to cheriſh them with flattering, but that we ſhould not by reaſon of thoſe faults triumph againſt them, to whom we ought to beare good will and honour. So ſhall it come to paſſe, that with what man ſoeuer we haue to doe, we ſhall behaue our ſelues not onely temperately and modeſtly, but alſo gently and friendly. As a man ſhall neuer come any other way to true meekeneſſe, but if he haue a heart endued with abaſing of himſelfe, and reuerencing of other.

The deniall of our ſelues hath relation partly to men but chiefly to God. Rom. 12.10. Phil. 2.3.

5 Now how hard it is, for thee to doe thy dutie in ſeeking the profit of thy neighbour? Thou ſhalt herein labour in vaine, vnleſſe thou depart from regard of thy ſelfe, and

It is not poſſible we ſhould doe our dutie?

and in a maner put off thy ſelfe. For how canſt thou performe theſe things that *Paul* teacheth to be the workes of charitie, vnleſſe thou forſake thy ſelfe to giue thy ſelfe wholy to other? Charitie (ſaith he) is patient and gentle, not proud, not diſdainfull, enuieth not, ſwelleth not, ſeeketh not her owne, is not angrie, &c. If this one thing be required, that we ſeeke not the things that are our owne, we ſhall doe no ſmall violence to nature, which ſo bendeth vs to the onely loue of our ſelues, that it doth not eaſily ſuffer vs negligently to paſſe ouer our ſelues and our owne things, to watch for other mens commodities, yea to depart with our owne right to reſigne it to another. But the Scripture, to lead vs thither as it were by the hand, warneth vs that whatſoeuer gracious gifts we obtaine of the Lord, they are committed vnto vs vpon this condition, that they ſhould be beſtowed to the common benefit of the Church: and that therefore the true vſe of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be deuiſed for the keeping of the ſame, than when we be taught that all the good gifts that we haue, are things of God deliuered, committed to our truſt vpon this condition, that they ſhould be diſpoſed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued. No member hath his power for himſelfe, nor applieth it to his priuate vſe: but powreth it abroade into the other members of the ſame bodie, and taketh no profit thereof, but ſuch as proceedeth from the common commoditie of the whole bodie. So whatſoeuer a godly man is able to doe, he ought to be able to doe it for his brethren, in prouiding none otherwiſe priuately for himſelfe, but ſo that his mind be bent to the common edification of the Church. Let this therefore be our order for kindneſſe and doing good: that whatſoeuer God hath beſtowed vpon vs, whereby we may help our neighbour, we are the Bailifes thereof, and bound to render account of the diſpoſing of it. And that the onely right diſpoſing is that which is tried by the rule of loue. So ſhall it come to paſſe, that we ſhall alway not onely ioyne the trauell for other mens commoditie with the care of our owne profit, but alſo ſet it before the care of our owne. And that we ſhould not happen to be ignorant that this is the true lawe of diſpoſing all the gifts that we receiue of God, he hath in the old time ſet the ſame lawe euen in the ſmalleſt gifts of his liberalitie. For he commanded the firſt fruits of corne to be offered vnto him, by which the people might teſtifie that it was vnlawfull for them to take any fruit of the goods that were not firſt conſecrate to him. If the gifts of God be ſo onely then ſanctified vnto vs, when we haue with our owne hand dedicated them to the author thereof, it is euident that it is an vntrue abuſe thereof that doth not ſauour of ſuch dedication. But it ſhall be vaine for thee to goe about to enrich the Lord with communicating to him of thy things. Therefore ſith thy liberalitie cannot extend vnto him, as the Prophet ſaith, thou muſt vſe it toward his Saints that are in earth. Therefore almes are compared to holy oblations, that they may now be correſpondent to theſe of the law.

others except we haue firſt denied our ſelues. And our dutie it is to profit other men with whatſoeuer God hath benefited vs.
1.Cor.13.4.

Exod.22.29. & 23.19.

Pſal.16.3.
Heb.13.16.

6 But that we ſhould not be wearie with doing good (which otherwiſe muſt needs come quickly to paſſe) that other thing muſt be adioyned which the Apoſtle ſpeaketh of, that charitie is patient and not moued to anger. The Lord commandeth to do good to all vniuerſally, of whom a great part are moſt vnworthie, if they be conſidered by their owne deſeruing. But heere the Scripture helpeth with a very good meane, when it teacheth that we muſt not haue reſpect what men deſerue of themſelues, but that the image of God is to be conſidered in all men, to which we owe all honor and loue. But the ſame is moſt diligently to be marked in them of the houſhold of faith, in ſo much as it is in them renued and reſtored by the ſpirit of Chriſt. Therefore whatſoeuer man thou light vpon, that needeth thy helpe, thou haſt no cauſe to withdraw thy ſelfe from doing him good. If thou ſay that he is a ſtranger: but the Lord hath giuen him a marke, that ought to be familiar vnto thee, by the reaſon that he forbiddeth thee to deſpiſe thine owne fleſh. If thou ſay that he is baſe and naught woorth: but the Lord ſheweth him to be ſuch a one, to whom he hath vouchſafed to giue the beauty of his image. If thou ſay that thou oweſt him nothing for any thing that he hath done for thee: but God hath ſet him as it were in his place in reſpect of whom, thou knoweſt ſo many and

Without patience we cannot continue in well doing vnto others.
1.Cor.13.4.

Gal.6.10.

Eſa.5.7.

ſo

ſo great beneſties wherewith he hath bound thee vnto him. If thou ſay that he is vnworthie that thou ſhouldeſt labour any thing at all for his ſake: but the image of God whereby he is commended vnto thee, to worthy that thou ſhouldeſt giue thy ſelfe and all that thou haſt vnto it. But if he haue not onely deſerued no good at thy hand, but alſo prouoked thee with wrongs and euill doings: euen this is no iuſt cauſe why thou ſhouldeſt ceaſe both to loue him and to doe for him the dutifull workes of loue. Thou wilt ſay, he hath farre otherwiſe deſerued of me. But what hath the Lord deſerued? Which when he commaundeth thee to forgiue all wherein he hath offended thee, truely he willeth the ſame to be imputed to himſelfe. Truly this is that onely way to come to that which is vtterly againſt the nature of man; much more is it hard for man, I meane, to loue them that hate vs, to recompence euill with doing good, to render bleſſings for reproches: if we remember that we muſt not conſider the malice of men, but looke vpon the image of God in them, which defacing and blotting out their faults, doth with the beautie and dignitie of it ſelfe allure vs to imbrace it.

Matth. 6. 24. & 18. 35.

Luk. 17. 3. Matth. 5. 44.

7 Therefore this mortification ſhall then onely take place in vs, when we performe the duties of charitie. But it is not he that perfourmeth them, that onely doth all the dutifull workes of charitie, although he leaue none of them vndone, but he doth them of a ſyncere affection of loue. For it may happen, that a man may fullie performe to all men all that he oweth, ſo much as concerneth outward duties: and yet he may be farre from the true performing of it. For you may ſee ſome that would ſeeme very liberall, which yet doe giue nothing but either with pride of looke, or with churliſhneſſe of words they vpbraid it. And we be come to ſuch wretchednеſſe in this vnhappie world, that almoſt no almes are giuen of any men, or at leaſt of the moſt part of men, without reproching. Which peruerſeneſſe ſhould not haue beene tollerable among the very heathen. For of Chriſtians is ſomewhat more required then to ſhew a cheerefulneſſe in countenance, and make their doings louely with gentleneſſe of words. Firſt they muſt take vpon them the perſonage of him whom they ſee to neede their helpe, and then ſo pittie their caſe, as if themſelues did feele and ſuffer it: ſo that they may be caried with feeling of mercie and gentleneſſe, euen as they would be to helpe themſelues. He that ſhall come ſo minded to helpe his brethren, will not onely not defile his doings with any arrogancie or vpbraiding, but alſo neither will deſpiſe his brother to whom he doth good as one needing his helpe, nor treade him vnder foote as one bound vnto him: no more than we vſe to reproch a ſicke member, for eaſing whereof the whole bodie laboureth, or to thinke it ſpecially bound to the other members, becauſe it hath drawen more helpe vnto it than it hath recompenſed. For it is thought that the common interpartning of duties betweene members of one bodie, hath no free kind of gift, but rather that it is a payment of that which being due by the law of nature, it were monſtrous to denie. And by this reaſon it ſhall follow, that he may not thinke himſelfe diſcharged that hath performed one kinde of duetie, as it is commonly vſed, that when a rich man hath giuen any thing of his owne, he leaueth other charges to other men, as not belonging to him. But rather euery man ſhall thinke thus with himſelfe, that he is altogether debter to his neighbours, and that he muſt determine none other end of vſing his liberalitie, but when abilitie faileth, which how large ſoeuer it be, muſt be meaſured by the rule of charitie.

To do the works of Charitie it is nothing, except they be done charitably.

8 Now let vs more fully declare the principall part of forſaking our ſelues, which wee ſaide to haue reſpect to God. Wee haue ſaid much of it alreadie, which it were ſuperfluous to rehearſe againe: it ſhall be ſufficient to intreate of it ſo farre as it frameth vs to quietneſſe of minde and ſufferance. Firſt therefore in ſeeking the commoditie or quietneſſe of this preſent life, the Scripture calleth vs hereunto, that reſigning vs and our things to the Lords will, we would yeeld vnto him the affections of our heart to be tamed and ſubdued. To couet wealth and honors, to compaſſe authoritie, to heape vp riches, to gather together all ſuch follies as ſerue for royaltie and pompe, our luſt is outragious, and our greedineſſe infinite. On the other ſide of pouertie, ignobilitie, and baſe eſtate, we haue a maruellous feare and maruellous hatred, that mooue vs to trauell by all meanes to eſchue them. Hereby a man may ſee, how vnquiet a minde they haue, how many ſhifts they attempt, with what ſtudies they wearie their life, that

The principall part of denying our ſelues, is wholly to depend vpon the fauour and bleſſing of God, without any reckoning or account making of worldly things.

that frame their life after their owne deuise: to attaine those things that their affection of ambition or couetousnesse requireth, and on the other side to escape pouertie and baseneſſe. Therefore the godly must keepe this way, that they be not entangled with such snares. First let them not either desire, or hope for, or thinke vpon any other meane of prospering, than by the blessing of the Lord: and therefore let them safely and boldly rest themselues vpon it. For howsoeuer the flesh thinke it selfe sufficient of her selfe, when she either trauelleth by her owne diligence, or endeoureth with her owne studie, or is holpen by the fauour of men, to the attayning of honour and wealth: yet it is certaine, that all these things are nothing, and that we shall nothing preuaile with wit or trauell, but in so much as the Lord shall prosper both. But on the other side his onely blessing findeth away through all stops, to make all things proceede with vs to a ioyfull and luckie end. Then howsoeuer we may most of all obtaine any glorie or wealth without it (as we daily see the wicked to get heapes of great honors and riches) yet forasmuch as they vpon whom resteth the curse, doe feele no parcell of felicitie, we can obtaine nothing without his blessing that shall not turne vs to euill. And it is not at all to be coueted, that maketh men more miserable.

He which knoweth himselfe and his estate to depend wholly vpon the blessing of God, will neither seek to aduance himselfe by euill meanes, nor immoderately desire to be aduanced, nor impatiently murmure at any thing which happeneth.

9 Therefore if we beleeue that all the meane of prosperous successe and such as is to be wished, consisteth in the onely blessing of God, which being absent, all kindes of miserie and calamitie must happen vnto vs: this remaineth also, that we doe not greedily endeuor to wealth and honors standing vpon our owne fineneſſe of wit or diligence, not leaning to the fauour of men, nor trusting vpon a vaine imagination of fortune, but that we alway looke vnto the Lord, to be lead by his guiding to whatsoeuer lot he hath prouided. So first it shall come to passe, that we shall not violently rush to the catching of riches and inuading of honors, by wrong, by guile and euill craftie meanes, or extortion with doing iniurie to our neighbours, but shall onely follow those fortunes that may not leade vs from innocencie. For who may hope for the helpe of Gods blessing among fraudes, extortions, and other suttle meanes of wickedneſſe? For as Gods blessing followeth no man but him that thinketh purely, and doth rightly, so it calleth backe all them of whom it is desired, from crooked thoughts, and corrupt dooings. Then we shal be brideled that we burne not with vnmeasurable desire of growing rich, nor ambitiously gape for honors. For with what face may a man trust to be holpen of God, to obtaine those things that he desireth against his word? For God forbid that God should giue the helpe of his blessing to that which he curseth with his owne mouth. Last of all, if it succeede not according to our wish and hope, yet we shall be restrained from impatience, and from cursing our state whatsoeuer it be: because we know that that is to murmure against God, at whose will riches and pouertie, baseneſſe and honors are disposed. Briefly, he that resteth himselfe in such sort as is aforesaid vpon the blessing of God, neither will by euill subtleties hunt for those things that men are wont outragiously to couet, by which craftie meanes he thinketh that he shall nothing preuaile: nor if any thing happen prosperously will impute it to himselfe, and to his owne diligence, endeuour or to fortune, but will assigne it to God the Author. But if while other mens estates doe flourish, he goe but slenderly forward, yea or slide backward, yet he will beare his ill fortune with greater quietneſſe and moderation of minde, than a prophane man will beare a meanely good successe, which is not altogether so good as he desired: because he hath a comfort wherein he may more quietly rest, than vpon the highest top of wealth and authoritie: because he accounteth that his things are ordered by God as is auailable for his saluation. So we see that *Dauid* was minded, and yeeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weined childe, and that he walketh not in high things or maruellous aboue himselfe.

Psal. 131.

The quiet contentment of minde which groweth vnto men in the manifold casuall miseries of this life, if they be

10 And the godly mindes ought to haue that quietneſſe and sufferance not onely consisting in this behalfe: but also it must extend to all chaunces whereunto our present life is subiect. Therefore no man hath rightly forsaken himselfe, but he hath so resigned himselfe vp wholy to the Lord, that he suffereth all the parts of his life to be gouerned by his will. He that is so framed in minde, whatsoeuer happen, will neither thinke himselfe miserable, nor will with enuiousneſſe against God complaine of his fortune. How necessarie this affection is, shall hereby appeare, if you consider to how

many

many chances we be subiect. Diuers kinds of diseases doe trouble vs, sometime the pestilence cruelly reigneth, sometime we are sharply vexed with calamities of warre, sometime frost or haile deuouring the hope of the yeare, bringeth barrennesse, that driueth vs to dearth: sometime our wife, parents, children, or kinsfolks are taken away by death, our house is consumed with fire: these be the things at chauncing whereof men curse their life, detest the day of their birth, haue Heauen and Light in execration, murmure against God, and (as they be eloquent in blasphemies) accuse him of vniustice and crueltie: But a faithfull man must euen in these chances behold the mercifull kindnesse and fatherly tendernesse of God. Therefore whether he see his house destroyed, his kinsfolke slaine, yet he will not therefore cease to praise God, but rather will turne himself to this thought: Yet the Grace of the Lord that dwelleth in my house will not leaue it desolate. Or if when his corne is blasted or bitten, or consumed with frosts, or beaten downe with haile, he see famine at hand, yet he will not despaire, nor speake hatefully of God, but will remaine in this confidence, We are yet in the Lords protection, and sheep brought vp in his pastures: he therefore will finde vs foode euen in the extremest barrennesse. Or if he be troubled with sickenesse, euen then he will not be discouraged with bitternesse of sorrow to burst out into impatience and quarrell thus with God: but considering the righteousnesse and lenitie in Gods correction, he will call himselfe backe to patience. Finally whatsoeuer shall happen, because he knoweth it ordained by the hand of God, he will take it with a well pleased and thankefull minde, least he should stubbornely resist his authoritie, into whose power he hath yeelded himselfe and all his. Therefore let that fooliſh and most miserable comfort of the heathen be farre from a Christian mans heart, which to strengthen their mindes against aduersities, did impute the same to fortune, with whom they counted it fooliſh to be angrie, because she was blinde and vnaduised, that blindly wounded both the deseruing and vndeseruing. For contrariwise this is the rule of godlinesse, that the onely hand of God is the iudge and gouernesse of both fortunes, and that it runneth not forward with vnaduised sudden rage, but with most orderly iustice dealeth among vs both good things and euill.

once assured not that fortune doth blindly tosse, but God prouidently dispose their whole estate.

Psal. 79. 13.

THE EIGHT CHAPTER.

Of the bearing of the crosse, which is a part of the forsaking of our selues.

BVt a godly minde must yet climbe vp higher, euen to that whereunto Christ calleth his disciples, that euery one take vp his crosse. For all whom the Lord hath chosen and vouchsafed to receiue into his company, must prepare themselues to a hard, trauelsome and vnquiet life, and full of many and diuers kinds of incommodities. So it is the will of the heauenly Father, to exercise them in such sort, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten Sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, and in whom the Fathers mind was fully pleased, yet we see how he was not tenderly and daintily handled: so that it may be truely said, that he was not onely exercised with a perpetuall crosse so long as he dwelled in earth, but that all his life was nothing else but a kind of continuall crosse. The Apostle sheweth the cause thereof to be, that it behooued that he should learne obedience by those things that he suffred. Why then should we priuiledge our selues from that estate, whereunto it behooued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patience in himselfe? Therefore the Apostle saith, that this is the appointed end of all the children of God, to be fashioned like vnto him. Whereupon also in hard and sharp chaunces, which are reckoned aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the suffrings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we may by diuers tribulations be brought into the same glory. For so saith *Paul* himselfe, that when we learne the communicating of his afflictions, we do also conceiue the power of his resurrection: and when we are fashioned like vnto death, we are so prepared to the fellowship of his

He which forsaketh himselfe must arme himselfe to indure a trauelsome estate of life, wherein there is notwithstanding this comfort, we go no other way than Christ himselfe hath troden before vs.

Mar. 16. 24. Matth. 3. 17. & 17. 5.

Rom. 8. 2.

Act. 14. 22. Philip. 3. 10.

his glorious rising againe. How much may this auaile to asswage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings are not onely made blessed vnto vs, but also do much help vs to the furtherance of our saluation.

Affliction necessarie for vs not onely as for Christ to testifie our obedience vnto God, but further also to bring vs to a sensible feeling of our owne imbecilitie and weakenesse.

2 Beside that, our Lord had no neede to take vpon him to beare the crosse, but to testifie and proue his obedience to his Father: but wee for diuers causes haue neede to leade our life vnder a continuall crosse. First (as we be naturally bent to attribute all things to our flesh) vnlesse our weakenesse be shewed vs as it were before our eies, we do easily esteeme our owne strength aboue due measure, and doubt not that whatsoeuer happen, it will continue vnbroken and vnouercome against all hard assaults. Whereby we are caried into a fooliſh and vaine confidence of flesh, and then trusting thereupon, we stubbornly waxe proud against God himselfe, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beate downe, than when he prooueth vnto vs by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth vs either with shame, or pouertie, or losse of children, or sickneſſe, or other calamities, which we being vnable to beare in respect of our selues, do by and by sinke downe vnder them. Being so humbled we learne to call vpon his strength, which onely maketh vs to stand vpright vnder the heauie burden of afflictions. Yea the most holy, how well soeuer they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancie, vnlesse by the triall of the crosse, he bring them into a more inward knowledge of themselues. The slothfulnesse crept into *Dauid:* I said in my rest, I shall neuer be mooued, Lord, thou hadst stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was striken. For he confesseth that with sluggishnesse in prosperitie his senses were dulled, that not regarding the grace of God, vpon which he should haue hanged, he leaned vnto himselfe, to promise himselfe perpetuall continuance. If this chanced to so great a Prophet: which of vs ought not to be fearefull, that we may be heedfull? Therefore whereas in prosperitie they flatter themselues with opinion of a greater constancie and patience, when they are once humbled with aduersitie, they learne that their former opinion was but hypocrisie. The faithfull (I say) being admonished by such examples of their diseases, doe thereby profit to humilitie, that being vnclothed of the wrongfull confidence of the flesh, they may resort to the grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherein is aboundantly sufficient succour for them.

Psal. 30. 8.

Affliction by teaching vs how feeble we are of our selues, causeth to rest only vpon God. This breedeth patience, whereby experience groweth of Gods vpholding them that relie vpō him, which triall of his goodnesse in things past, stablisheth the credit of his truth for things to come, and increaseth hope. Rom. 5. 3.

3 And this is it that *Paul* teacheth, that by troubles is engendred patience, by patience proofe. For whereas God hath promised the faithfull that he will be present with them in troubles, they feele the same to be true, when they stand patiently being vpholden by his hand, which by their owne strength they were not able to do. Patience therefore bringeth a proofe by experience to the holy ones, that God when neede requireth, will indeede performe the help that he hath promised. And thereby also their hope is confirmed: forasmuch as it were too much vnthankfulnesse not to looke for in time to come, the same truth of God that they had already by experience prooued to be constant and sure. We see now how many good things do come vnto vs in one knot by the crosse. For ouerthrowing the opinion that we falsly presume of our owne strength, and discloſing our hypocrisie that delighteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth vs being so humbled, to rest vpon God onely, by which it commeth to passe, that we neither be oppressed nor fall downe. And after victorie followeth hope, insomuch as the Lord in performing that which he hath promised, stablisheth the credite of his truth for time to come. Truely, although there were no more reasons but these, it appeareth how much the exercise of the crosse is necessarie for vs. For it is a matter of no small importance, to haue the blinde loue of thy selfe wiped away, that thou mayst well know thine owne weakenesse. To feele thine owne weakenesse, that thou mayst learne to distrust thy selfe: to distrust thy selfe, that thou mayst remoue thy confidence from thy selfe vnto God, to rest with confidence of hart vpon God, that being vpholden by his help, thou mayst continue vnouercome to the last

last end: to stand fast by his grace, that thou mayst vnderstand that he is true in his promises: to know by proofe the truth of his promises, that thy hope may be strengthened thereby.

4 The Lord hath also an other end of afflicting his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience toward him, other than the same that he giueth them: but so it pleaseth him by open examples to make approoued by witnesses, and to set foorth the graces that he hath bestowed vpon his holy ones, that they should not lie idlely hid within them. And therfore in bringing foorth into open shew the strength of sufferance and constancie, wherewith he hath furnished his seruants, it is said that he trieth their patience. And from hence came these sayings: that God tempted *Abraham*, and had proofe of his godlinesse, by this, that he refused not to offer vp in sacrifice his owne and onely sonne. Therefore *Peter* teacheth, that our faith is so prooued in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithfull man hath receiued of his God, should be brought foorth into vse, that it may be made certainely knowen and manifest? For otherwise men will not esteeme it as it is worthie. Now if God himselfe doth rightfully when he ministreth matter to stir vp the vertues that he hath giuen to his faithfull, that they should not lie hidden, yea lie vnprofitable and perish: then is there good reason of the afflictions of the holy ones, without which their patience should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the will of God. Truely if all things should flow vnto them after their owne mind, they would not know what it were to follow God. And *Seneca* rehearseth that this was an old Prouerbe, when they exhorted any man to suffer aduersities, Follow God. By which they declared, that then only man truely entred vnder the yoke of God, when he yeelded his hand and backe to Gods correction. Now if it be most righteous, that we should shew our selues in all things obedient to the heauenly Father, then we ought not to refuse, that he should by all meanes accustome vs to yeeld obedience vnto him.

By affliction God bringeth foorth the vertues of his Saints, which before lay hid, into open shew, and also traineth them in true obedience. Gen.12.1. 1.Pet.1.7.

De vita beata cap.15.

5 But yet we perceiue not how necessarie this obedience is for vs, vnlesse we doe also consider, how wanton our flesh is to shake off the yoke of God, so soone as it hath beene but a little while daintily and tenderly handled. The same happeneth vnto it that chanceth to stubborne horses, which if they be a few daies pampred idlely, they cannot afterward for fearcenesse be tamed, neither doe know the rider, to whose gouernement they somewhat before obeyed. And this is continuall in vs that God complaineth to haue been in the people of Israell, that being well fed and couered with fatnesse, we kicke against him that fed and nourished vs. The liberalitie of God should indeed haue allured vs to consider and loue his goodnesse, but for as much as our euill nature is such, that we are alway corrupted with his tender vsage, it is more than necessarie for vs, to be restrained by some discipline, that we run not outragiously into such a stubborne wantonnesse. So that we should not grow fierce with vnmeasurable abundance of riches, that we should not waxe proud being lifted vp with honors, that we should not become insolent, being puffed vp with other good gifts, either of the soule, bodie, or fortune, the Lord himselfe, as he foreseeth it to be expedient, preuenteth it, and with the remedie of the crosse subdueth and bridleth the fiercenesse of our flesh, and that diuers waies, so much as is healthfull for euery man. For all are not alike sicke of all one diseases, or do alike need of hard healing. And thereupon is to be seene how some are exercised with one kinde of crosse, and some with another. But whereas the heauenly Phisition handleth some more gently, and purgeth some with sharper remedies, when he meaneth to prouide for the health of all: yet he leaueth none free or vntouched, because he knoweth all without exception to be diseased.

The flesh stubborne, rebellious and wanton without taming.

Deut.33.15.

6 Moreouer, the most mercifull father needeth not onely to preuent our weakenesse, but many times to correct our passed offences. Therefore so oft as we be afflicted, the remembrance of our forepassed life ought by and by to enter into our mind: so without doubt we shall finde that we haue done somewhat worthy of chastisement. Yet we ought not chiefly to ground our exhortation to patience vpon the acknowledging of sinne. For the Scripture ministreth vs a farre better consideration, when it

Affliction needfull for vs, in respect of our offences past.

 saith,

1.Cor 11.8. faith, that the Lord correcteth vs with aduersities, that we should not be damned with this world. Therefore we ought euen in the very sharpnesse of tribulations to acknowledge the kindnesse and goodnesse of our father toward vs, forasmuch as euen then he ceaseth not to further our saluation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the world. That thought shall leade vs to

Prou.3.11. that, which the Scripture teacheth in another place: My sonne, refuse not the Lords correction, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, and embraceth him as a father doth his childe. When we know his rod to be the rod of a father, is it not our dutie rather to shew our selues obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardned with euill doings? The Lord leeseth vs, vnlesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the *Hebrues*

Heb.12.8. rightly saith that we are bastards, and not children if we be out of correction. Therefore we are most froward, if we cannot suffer him when he declareth his good will, and the care that he hath for our saluation. This the Scripture teacheth to be the difference betweene the vnbeleeuers and the faithfull, that the vnbeleeuers as the bondslaues of a rooted and hardened wickednesse, are made the worse and more obstinate with whipping: the faithfull, like children hauing an honest freedome of nature, doe thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in another place, I am contented to touch it briefly, and so will make an end.

When the cause of our suffering is righteousnesse it is not a crosse, but a gaine to suffer.

7 Moreouer it is a singular comfort, when we suffer persecution for righteousnesse. For then we ought to thinke, how great an honor God vouchsafeth to grant vs, that he so garnisheth vs with the peculiar marke of his souldiers. I meane that they suffer persecution for righteousnesse, not onely that suffer for defense of the Gospell, but also that are troubled for any defence of righteousnesse. Whether therefore in maintaining the truth of God against the lies of Sathan, or in taking in hand the defense of good men and innocents against the wrongs of the wicked, we be driuen to runne into the displeasure and hatred of the world, whereby our life or goods, or estimation, may come in danger: let it not be greeuous or loathsome vnto vs to employ our selues for God,

Matth.5.15. or let vs not thinke our selues miserable in those things in which he hath with his owne mouth pronounced vs blessed. Pouertie indeede, if it be considered in it selfe, is miserable: likewise banishment, contemptuous estate, prisonment, shame: Finally, death is the vttermost of all calamities. But when the fauour of our God breatheth vpon vs, there is none of all these things, but it turneth to our felicitie. Therefore let vs rather be content with the testimonie of Christ, than with the false estimation of the flesh. So shall it come to passe, that we shall reioyce as the Apostles did, when God shall account vs woorthie to suffer reproch for his name. For why? If we being innocent, and knowing our selues cleere in our consciences, are by the naughtie dealing of wicked men spoyled of our goods: we are indeede brought to pouertie thereby among men, but so riches truly do grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the houshold of God. If we be vexed and despised, we take so much the deeper rootes in Christ. If we be noted with reproches and shame, we are in so much the more honorable place in the kingdome of God. If we be slaine, so is the entrie made open for vs vnto blessed life. Let vs be ashamed to esteeme lesse these things, vpon which the Lord hath set so great a price, than shadowish and fickle enticing pleasures of present life.

* *Patience doth not extinguish the feeling of that bitternesse which is in trouble, but vanquish the troublesome vexation which is felt.*
1.Pet.4.12.
1.Tim.4.10.
2.Cor.6.8.

8 * Sith therfore the Scripture doth with these and like admonitions giue sufficient comfort for the shames or calamities that we suffer for defense of righteousnesse, we are too much vnthankfull if we do not gladly and cheerefully receiue them at the Lords hand, specially sith this is the kinde of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in vs. As also *Peter* teacheth. But it is more greeuous to gentle natures to suffer shame than a hundred deaths: therefore *Paul* expressly admonisheth that we shall not onely suffer persecutions, but also reproches, because wee trust in the liuing God. As in another place he teacheth vs after his example to walke through slaunder and good report. Yet there is not required of vs such a cheere-

a cheerefulneſſe as may take away all feeling of bitterneſſe and ſorrow, or elſe the patience of the holie ones in the croſſe were no patience, vnleſſe they ſhould be both tormented with ſorrow and vexed with griefe. If there were no hardneſſe in pouertie, no paine in ſickneſſe, no griefe in ſhame, no horrour in death, what valiantneſſe or temperance were it to beare them indifferently? But when euery one of theſe doth with the naturall bitterneſſe thereof bite the hearts of vs all, herein doth the valiantneſſe of a faithfull man ſhew it ſelfe, if being aſſaied with the feeling of ſuch bitterneſſe, how grieuouſly ſoeuer he be troubled with it, yet with valiantly reſiſting he ouercommeth it, his patience vttereth it ſelfe herein, if being ſharply prouoked, he is yet ſo bridled with the feare of God, that he burſteth not out into any diſtemper. His cheerefulneſſe appeareth herein, if being wounded with ſadneſſe and ſorrow, he reſteth vpon the ſpirituall comfort of God.

9 This conflict, which the faithfull doe ſuſtaine againſt the naturall feeling of ſorrow, while they ſtudie for patience and temperance, *Paul* hath verie well deſcribed in theſe wordes. We are put to diſtreſſe in all things, but we are not made ſorowfull: we labour, but we are not left deſtitute: we ſuffer perſecution, but we are not forſaken in it: we are throwen downe, but we periſh not. You ſee how to beare the croſſe patiently, is not to be altogether aſtoniſhed, and without all feeling of ſorrow: as the Stoickes in old time did fooliſhly deſcribe a valiant harted man, to be ſuch a one, as putting off all nature of man, was alike moued in proſperitie and in aduerſitie, in ſorrowfull and ioyfull eſtate, yea ſuch a one as like a ſtone was mooued with nothing: and what haue they profited with this high wiſedome? Forſooth they haue painted out ſuch an image of wiſedome as neuer was found, and neuer can hereafter be among men: But rather while they coueted to haue too exact and preciſe a patience, they haue taken away all the vſe of patience out of mans life. And at this day alſo among Chriſtians there are new Stoickes, that reckon it a fault not onely to grone and weepe, but alſo to be ſad and carefull. But theſe ſtrange concluſions doe commonly proceede from idle men, which buſiyng themſelues rather in ſpeculation than doing, can doe nothing but breede vs ſuch new found doctrines. But we haue nothing to do with that ſtonie Philoſophie, which our maſter and Lord hath condemned not onely by his word but alſo by his example. For he mourned and wept both at his owne and other mens aduerſities. The world (ſaith he) ſhall reioyce, but you ſhall mourne and weepe. And becauſe no man ſhould finde fault therewith, by his open proclamation, he hath pronounced them bleſſed that mourne. And no maruell. For if all weeping be blamed, what ſhall we iudge of the Lord himſelfe, out of whoſe bodie dropped bloudy teares? If euery feare be noted of infidelitie, what ſhall we iudge of that quaking feare wherewith we read that he was not ſlenderly ſtriken? If all ſadneſſe be miſliked, how ſhall we like this, that he confeſſeth his ſoule to be ſad euen to the death.

The patience which God requireth in afflictions is not a ſenſeleſſe emptineſſe of griefe. 2. Cor 4.8.

Iohn 17.20.

Math. 5.4.

Luke 22.44.

10 This I thought good to ſpeake to this end, to call godly mindes from deſpaire, that they ſhould not therefore altogether forſake the ſtudie of patience, becauſe they cannot put off the naturall affection of ſorrow: which muſt needes happen to them, that make of patience a ſenſe leſſe dulnes, and of a valiant & conſtant man, a ſtock. For the Scripture giueth to the holy ones the praiſe of patience, when they are ſo troubled with hardnes of aduerſities, that yet they be not ouercome nor throwen downe with it: when they be ſo pricked with bitternes, that they be alſo delighted with ſpirituall ioy: when they be ſo diſtreſſed with griefe, that yet they receiue courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth ſtill in their hearts, that naturall ſenſe eſchueth and dreadeth thoſe things that it knoweth to be againſt it: but the affection of godlineſſe trauaileth euen through all thoſe difficulties to the obeying of Gods will. This repugnancie the Lord expreſſed when he ſaid thus to *Peter*: When thou waſt yong thou didſt gird thy ſelfe and didſt walke whether thou wouldeſt: But when thou art old, an other ſhall gird thee and lead thee whether thou ſhalt not be willing. Neither is it likely that *Peter*, when the time came that he muſt glorifie God by his death, was drawen vnwillingly and reſiſting vnto it. Elſe his martyrdome ſhould haue but ſmall praiſe. But howſoeuer he did with great cheerefulnes of hart obey the ordinance of God, yet becauſe he had not put off the nature of man,

The contrarie affections which are in godly afflicted minds.

Iohn 21.10.

he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloudy death that he should suffer, being striken with horror thereof, he would gladly haue escaped it. On the other side, when it came in his minde, that he was called vnto it by the commandement of God, then conquering and treading downe feare, he gladly, yea and cheerefully tooke it vpon him. This therefore we must indeuour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reuerence and obedience to God, as may tame and subdue to his ordinance all contrarie affections. So shall it come to passe, that with whatsoeuer kind of crosse we be vexed, euen in the greatest anguishes of minde, we shall constantly keepe patience. For aduersities shall haue their sharpnesse, wherewith we shall be bitten: so when we are afflicted with sickenesse, we shall both grone and be disquieted and desire health: so being pressed with pouertie, we shall be pricked with the stings of carefulnesse and sorrow: so shall we be striken with griefe of shame, contempt and iniury: so shall we yeeld due teares to nature at the buriall of our friends: but this alway shall be the conclusion. But the Lord willed so. Therefore let vs follow his will. Yea euen in the middest of the prickings of sorrow, in the middest of mourning and teares this thought must needs come betweene, to encline our heart to take cheerefully the very same things, by reason whereof it is so moued.

The difference betweene Christian and Philosophicall patience.

11 But forasmuch as wee haue taken the chiefe cause of bearing the crosse, out of the consideration of the will of God, we must in few words define what difference is betweene Philosophicall and Christian patience. Truely very few of the Philosophers climbed to so high a reason, to vnderstand that the hand of God doth exercise vs by afflictions, and to thinke that God is in this behalfe to be obeyed. But they bring no other reason, but because we must so doe of necessitie. What is this else, but to say that thou must yeeld vnto God, because thou shalt trauaile in vaine to wrastle against him? For if we obey God, only because we so must of necessitie: then if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first iustice and equitie, then the care of our saluation. These therefore be the Christian exhortations to patience, whether pouerty, or banishment, or prisonment, or shame, or sickenesse, or losse of parents, or children, or any other like thing doe grieue vs, we must thinke that none of these things doeth happen, but by the will and prouidence of God, and that he doth nothing but by most iust order: For why? do not our innumerable and daily offences deserue to be chastised more sharplie: and with more grieuous correction, than such as the mercifull kindnesse of God laieth vpon vs? Is it not most great equitie, that our flesh be tamed, and as it were made acquainted with the yoke, that she do not wantonly grow wilde according to her nature? Is not the righteousnesse and truth of God worthy, that we should take paine for it? But if there appeare an vndoubted righteousnesse in our afflictions, we cannot without vnrighteousnesse either murmure or wrastle against it. We heare not now that cold song: We must giue place, because we so must of necessitie, but we heare a liuely lesson and full of effectualnesse, We must obey, because it is vnlawfull to resist: we must suffer patiently, because impatience is a stubbornnesse against the righteousnesse of God. But now, because that thing onely is worthie to be loued of vs, which we know to be to our safety and benefite, the good father doth this way also comfort vs, when he affirmeth that euen in this that he afflicteth vs with the crosse, he prouideth for our safetie. But if it be certaine that troubles are healthfull for vs, why should we not receiue them with a thankfull and well pleased minde? Therefore in patiently suffering them, we doe not forcibly yeeld to necessitie, but quietly agree to our owne benefite. These thoughts (I say) doe make that how much our minds are greeued in the crosse with naturall feeling of bitternesse, so much they be cheered with spirituall gladnesse. Whereupon also followeth thankesgiuing, which cannot be without ioy. But if the praise of the Lord and thankesgiuing proceedeth of nothing but of a cheerefull and ioyfull hart, and there is nothing that ought to interrupt the same praising of God and thankesgiuing in vs: hereby appeareth how necessarie it is that the bitternesse of the crosse be tempered with spirituall ioy.

THE

THE NINTH CHAPTER.

Of the meditation of the life to come.

BVt with whatsoeuer kinde of trouble we be distressed, we must alway looke to this end, to vse our selues to the contempt of this present life, and thereby be stirred to the meditation of the life to come. For, because God knoweth well how much we be by nature inclined to the beastly loue of this world, he vseth a most fit meane to draw vs backe, and to shake off our sluggishnesse, that we should not sticke too fast in that loue. There is none of vs that desireth not to seeme to aspire and endeuour all their life long to heauenly immortalitie. For we are ashamed to excell bruite beasts in nothing: whose state should be nothing inferiour to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies, and doings of euery man, you shall finde nothing therein but earth. Hereupon groweth that senslesnesse, that our minde being daseled with vaine glistering of riches, power, and honors, is so dulled that it cannot see farre. Our hart also being possessed with couetousnesse, ambition, and lust, is so weighed downe, that it cannot rise vp higher. Finally, all our soule entangled with entisements of the flesh seeketh her felicitie in earth. The Lord to remedie this euill, doth with continuall examples of miseries teach this of the vanitie of this present life. Therefore that they should not promise themselues in this life a sound and quiet peace, he suffereth them to be many times disquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they should not with too much greedinesse, gape for fraile and transitorie riches, or rest in the riches that they alreadie possesse, sometime with banishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to pouertie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Marriage, he either maketh them to be vexed with the frowardnesse of their wiues, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these things he tenderly beareth with them, yet least they should either swell with foolish glorie, or immeasurably reioice with vaine confidence, he doth by diseases and dangers set before their eies, how vnstable, and vanishing be all the goods that are subiect to mortalitie. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is vnquiet, troublesome, and innumerable waies miserable, and in no point fully blessed: and that all those that are reckoned the good things thereof are vncertaine, fickle, vaine, and vncorrupted, with many euils mixed with them. And hereupon we doe determine, that heere is nothing to be sought or hoped for but strife: and that when we thinke of our crowne, then we must lift vp our eies to heauen. For thus we must beleeue. That our minde is neuer truly raised to the desire and meditation of the life to come, vnlesse it haue first conceiued a contempt of this present life.

The miseries of this life must teach vs not to seeke our felicitie heere.

2 For betweene these two there is no meane, the earth must either become vile in our sight, or hold vs bound with intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently indeuour to loose our selues from these fetters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasantnesse, grace and sweetnesse, wherewith to delight vs: it is much behouefull for vs to be now and then called away, that we be not bewitched with such allurements. For what, I pray you, would be done, if we did heere enioy a continuall concourse of good things and felicitie, sith we cannot with continuall spurres of euils be sufficiently awaked to consider the miserie thereof? Not only the learned doe know, but also the common people haue no Prouerbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thing verie profitable to be knowne, they haue set it out with many notable sentences. But there is nothing that we do either more negligently consider, or lesse remember. For we goe about all things as though we would frame to our selues an immortalitie in earth. If there be a corpes caried to buriall or if we walke among graues, then, because there is an image of death before our eies, I graunt we doe maruellously well discourse like Philosophers

Our dulnesse to learne the fraile estate of this present life.

vpon the vanitie of this life. Albeit we doe not that continually, for many times all theſe things doe nothing moue vs. But when it happeneth our Philoſophy laſteth but a while, which ſo ſoone as we turne our backes, vaniſheth away, and leaueth no ſtep at all of remembrance behinde it: finally, it paſſeth away as clapping of hands vpon a ſtage at any pleaſant ſight. And we forgetting not onely death, but alſo that we be ſubiect to death, as though we had neuer heard any report thereof, fall to a careleſſe aſſuredneſſe of earthly immortalitie. If any man in the meane time tell vs of the Prouerbe, that man is a creature of a daies continuance, we graunt it indeede: but ſo heedleſſly, that ſtill the thought of euerlaſting continuance reſteth in our minde. Who therefore can denie, that it is a great profit to vs all, not onely to be admoniſhed in words, but by all the examples of experience that may be, to be conuinced of the miſerable eſtate of earthly life? foraſmuch as euen when we are conuinced, we ſcarcely ceaſe to ſtand amaſed with peruerſe and fooliſh admiration of it, as though it contained the vttermoſt end of good things. But if it be neceſſary that God inſtruct vs, it is our duetie likewiſe on our behalfe to harken to him when he calleth and awaketh our dulneſſe, that deſpiſing the world we may with al our harts endeuour to the meditation of the life to come.

We may not ſo deſpiſe the life which we enioy in the world that the eſtimation of thoſe good things which God doth beſtow vpon vs be vnthankefully diminiſhed.

3 But let the faithfull accuſtome themſelues to ſuch a deſpiſing of preſent life, as may neither engender a hatred thereof, nor any vnthankfulneſſe toward God. For this life, howſoeuer it is full of infinite miſeries, is yet worthily reckoned among the not ſlender bleſſings of God. Therefore if we acknowledge no benefit of God in it, we are guiltie of no ſmall vnthankfulneſſe toward God himſelfe. But ſpecially it ought to be to the faithfull a teſtimonie of Gods good will, foraſmuch as it is wholy directed to the furtherance of their ſaluation. For before that he openly deliuer vnto vs the inheritance of eternall glorie, his will is to ſhew himſelfe a Father vnto vs by ſmaller examples: and theſe be the benefits that are daily beſtowed vpon vs. Sith therefore this life ſerueth vs to vnderſtand the goodneſſe of God, ſhall we diſdaine it as though it had not a crum of goodneſſe in it? We muſt therefore put on this feeling and affection, to reckon it among the gifts of goodneſſe that are not to be refuſed. For though there wanted teſtimonies of Scripture, of which there are both many moſt euident, very nature it ſelfe doth exhort vs to giue thanks to the Lord, for that he hath brought vs into the light of it, that he graunteth vs the vſe of it, that he giueth vs all neceſſarie ſuccours for the preſeruation of it. And this is a much greater reaſon, if we conſider that we are in it after a certaine maner prepared to the glorie of the heauenly kingdome. For ſo the Lord hath ordained that they which in time to come ſhall be crowned in heauen, muſt fight certaine battels in earth, that they ſhould not triumph, till they had ouercome the hard aduentures of the battell, and obteined the victorie. Then another reaſon is, that we doe by diuerſe benefits begin therein to taſte the ſweetneſſe of Gods liberalitie, that our hope and deſire ſhould be whetted too long for the reuealing thereof. When this is determined, that it is a gift of Gods clemencie, that we liue this earthly life, for which as we be bound vnto him, ſo we ought to be mindefull and thankefull: then we ſhall in fit order come to conſider the moſt miſerable eſtate thereof, to this end that we may be deliuered from too much greedineſſe of it, whereunto as I haue before ſaid, we are of our ſelues naturally enclined.

This life is not ſimplie to be lothed but in compariſon of the life to come.

4 Now whatſoeuer is taken from the wrongfull deſire of this life, ought to be added to the deſire of a better life. I graunt indeed that they thought truely, that thought it beſt not to be borne, and the next, to die quickly. For what could they being deſtitute of the light of God and true religion, ſee therein but vnhappie and miſerable? And they did not without reaſon, that mourned and wept at the births of their friends, and ſolemnly reioyced at their burials, but they did it without profit, becauſe being without the right doctrine of Faith, they did not ſee how that may turne to good to the godly, which is of it ſelfe neither bleſſed nor to be deſired: and ſo they ended their iudgement with deſperation. Let this therefore be the marke of the faithfull in iudging of mortall life, that when they vnderſtand it to be of it ſelfe nothing but miſerie, they may reſort wholly the more freſhly and readily to the eternall life to come. When we come to this compariſon, then this preſent life may not onely be ſafely neglected, but alſo vtterly deſpiſed and loathed in compariſon of the other. For if Heauen be our

Country,

Country, what is the earth elſe but a place of baniſhment? If the departing out of the world be an entring into life, what is the world but a graue? to abide in it, what is it elſe but to be drowned in death? If to be deliuered from the bodie is to be ſet in perfect libertie, what is the bodie elſe but a priſon? If to enioy the preſence of God is the higheſt ſumme of felicitie, is it not miſerable to lacke it? But till we be eſcaped out of the world, we wander abroad from the Lord. Therefore if the earthly life be compared with the heauenly life, doubtleſſe it ought to be deſpiſed and troden vnder foote. But it is neuer to be hated, but in reſpect that it holdeth vs in ſubiection to ſinne, and yet that hatred is not properly to be laid vpon our life. But howſoeuer it be, yet we muſt be ſo mooued either with wearineſſe or hatred of it, that deſiring the end of it, we may be alſo ready at the will of the Lord to abide in it, ſo that our wearineſſe may be far from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placed vs, which we ought to keepe till he call vs away. *Paul* indeed lamenteth his ſtate that he is holden bound in the bonds of the bodie longer than he wiſhed, and ſighed with feruent deſire of his redemption: neuertheleſſe to obey the Commandement of the Lord, he profeſſed himſelfe readie to both, becauſe he acknowledgeth himſelfe to owe this vnto God, to glorifie his name, either by death or life: and that it is in God to determine what is moſt expedient for his glorie. Therefore if we muſt liue and die to the Lord, let vs leaue to his will the time of our life and death, but ſo that we be ſtill feruent in deſire of death, and be continually occupied in meditation thereof, and deſpiſe this life in compariſon of the immortalitie to come, and wiſh to forſake it when it ſhall pleaſe the Lord becauſe of the bondage of ſinne.

1.Cor.5.6.

Rom 7.29.

Phil.1.23.

5 But this is monſtrous, that in ſteede of that deſire of death, many that boaſt themſelues to be Chriſtians, are ſo afraid of it, that they tremble at euery mention of it, as of a thing betokening vnluckily and vnhappie. Truely it is no maruell, if naturall ſenſe in vs doe quake for feare when we heare of the diſſoluing of vs. But this is in no wiſe tollerable, that there be not in a Chriſtian mans breaſt the light of godlineſſe, that ſhould with greater comfort ouercome and ſuppreſſe that feare, how great ſoeuer it be. For if we conſider that this vnſtedfaſt, faultie, corruptible, fraile, withering, and rotten tabernacle of our bodie, is therefore diſſolued, that it may afterward be reſtored againe into a ſtedfaſt, perfect, vncorruptible and heauenly glorie: ſhall not faith compell vs feruently to deſire that which nature feareth; If we conſider that by death we are called home out of baniſhment, to inhabite our countrie, as a heauenly countrie, ſhall we obtaine no comfort thereby? but there is nothing that defireth not to abide continually. I graunt, and therefore I affirme, that we ought to looke vnto the immortalitie to come, where we may attaine a ſtedfaſt ſtate that no where appeareth in earth. For *Paul* doth very well teach, that the faithfull ought to goe cheerefully to death: not becauſe they would be vnclothed, but becauſe they deſire to be newly clothed. Shall bruit beaſtes, yea and liueleſſe creatures, euen ſtockes and ſtones, knowing their preſent vanitie, be earneſtly bent to looking for the laſt day of the reſurrection, that they may with the children of God be deliuered from vanitie, and ſhall we that are endued with the light of wit, and aboue wit enlightned with the ſpirit of God, when it ſtandeth vpon our being, not lift vp our mindes beyond this rottenneſſe of earth? But it perteineth not to my preſent purpoſe, nor to this place, to ſpeake againſt this peruerſeneſſe. And in the beginning I haue already profeſſed, that I would not here take vpon me the large handling of common places. I would counſell ſuch fearefull mindes to read *Cyprians* booke of mortalitie, vnleſſe they were meete to be ſent to the Philoſophers, that they may begin to be aſhamed when they ſee the contempt of death that thoſe doe ſhew. But this let vs hold for certainely determined, that no man hath well profited in Chriſt his ſchoole, but he that doth ioyfully looke for the day both of death and of the laſt reſurrection. For both *Paul* deſcribeth all the faithfull by this marke, and alſo it is common in the Scripture, to call vs thither as oft as it will ſet foorth a ground of perfect gladneſſe. Reioice (ſaith the Lord) and lift vp your heads, for your redemption commeth neere at hand. Is it reaſonable I pray you, that the thing which he willed to be of ſo great force to raiſe vp ioy and cheerefulneſſe in vs, ſhould breede nothing but ſorrow and diſcouragement? If it be ſo, why doe we ſtill boaſt of him as of our ſchoolemaſter?

The conſideration that ſhould conquer the feare of death in Chriſtian mindes.

1.Cor.5.1. Rom.8.19.

Tit.2.12. Luk.21.28.

Let

Let vs therefore get a ſounder minde, and howſoeuer the blinde and ſenſeleſſe deſire of the fleſh doe ſtriue againſt it, let vs not doubt to wiſh for the comming of the Lord, not only with wiſhing, but alſo with groning & ſighing, as a thing moſt happie of all other. For he ſhall come a redeemer to vs, to draw vs out of the infinite gulfe of euils and miſeries, and to lead vs into that bleſſed inheritance of his life and glory.

We cannot but be troubled in minde till we turne our eies from beholding the preſent face of things that are, vnto the conſideration of that which is to come.

6 This is certainely true: all the nations of the faithfull, ſo long as they dwell in earth, muſt be as ſheepe appointed to ſlaughter, that they may be faſhioned like Chriſt their head. Therefore they were in moſt lamentable caſe, vnleſſe they had their minde raiſed vp into heauen, and ſurmounted all that is in the world, and paſſed ouer the preſent face of things. Contrariwiſe when they haue once lifted their heads aboue all earthly things, although they ſee the wealth and honors of the wicked flouriſhing, if they ſee them enioying quiet peace, if they ſee them proud in gorgiouſneſſe and ſumptuouſneſſe of all things, if they ſee them to flow in plentifull ſtore of all delights, beſide that if they be ſpoiled by their wickedneſſe, if they ſuſtaine reprochfull dealings at their pride, if they be robbed by their couetouſneſſe, if they be vexed by any other outrage of theirs: they will eaſily vphold themſelues in ſuch aduerſities. For that day ſhall before their eies, when the Lord ſhall receiue his faithfull into the quiet of his kingdome, when he ſhall wipe all teares from their eies, when he ſhall cloth them with the robe of glory and gladneſſe, when he ſhall feede them with the vnſpeakeable ſweeteneſſe of his deinties, when he ſhall aduance them to the fellowſhip of his high eſtate: finally when he ſhall vouchſafe to interparte his felicitie with them. But theſe wicked ones that haue flouriſhed in the earth, he ſhall throwe into extreme ſhame, he ſhall change their delights into torments, their laughing and myrth into weeping and gnaſhing of teeth, he ſhall diſquiet their peace with terrible torments of conſcience, he ſhall puniſh their deintineſſe with vnquenchable fire, and ſhall put their heads in ſubiection to thoſe godly men, whoſe patience they haue abuſed. For this is righteouſneſſe (as *Paul* teſtifieth) to giue releaſe to the miſerable and to them that are vniuſtly afflicted, and to render affliction to the wicked that doe afflict the godly, when the Lord Ieſus ſhall be reuealed from heauen. This truely is our onely comfort, which if it be taken away, we muſt of neceſſitie either deſpaire, or flatteringly delight our ſelues with the vaine comforts of the world to our owne deſtruction. For euen the Prophet confeſſeth that his feete ſtaggered, when he taried too long vpon conſidering the preſent proſperitie of the wicked: and that he could not otherwiſe ſtand ſtedfaſt, but when he entred into the ſanctuarie of God, and bended his eies to the laſt end of the godly and the wicked. To conclude in one word then onely the croſſe of Chriſt triumpheth in the harts of the faithfull vpon the Diuell, fleſh, ſinne, and the wicked, when our eies are turned to the power of the reſurrection.

Rom. 8. 36.
1. Cor. 15. 19.
Eſay 25. 18.
Reuel. 7. 17.
1. Theſ. 1. 6.
Pſal. 73.

THE TENTH CHAPTER.

How we ought to vſe this preſent life, and the helpes thereof.

The vſe of things which ſerue for this preſent life is neither ſo ſtrict as ſome, nor ſo looſe as others haue imagined.

BY ſuch introductions the Scripture doth alſo well informe vs what is the right vſe of earthly benefites: which is a thing not to be neglected in framing an order of life. For if we muſt liue we muſt alſo vſe the neceſſarie helpes of life: neither can we eſchew euen thoſe things that ſeeme rather to ſerue for delight then for neceſſitie. Therefore we muſt keepe a meaſure that we may vſe them with a pure conſcience, either for neceſſitie or for delight. That meaſure the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certaine iourney through a ſtrange countrey, by which they trauell toward the kingdome of heauen. If we muſt but paſſe through the earth, doubtleſſe we ought ſo farre to vſe the good things of the earth, as they may rather further then hinder our iourney. Therefore *Paul* doth not vnprofitably counſell vs ſo to vſe this world, as though we vſed it not: and to buy poſſeſſions with ſuch a minde as they vſe to be ſold. But becauſe this place is ſlipperie, and ſo ſlope on both ſides, that it quickly maketh vs to fall, let vs labour to faſten our foote there, where we may ſtand ſafely. For there haue beene ſome, that otherwiſe were good and holy men, which when they ſaw intemperance and riot continually to range with vnbrideled

vnbrideled luſt, vnleſſe it be ſharply reſtrained, and were deſirous to correct ſo great a miſchiefe, they could finde none other way, but ſuffered man to vſe the benefits of the earth, ſo farre as neceſſitie required. This was indeede a godly counſell, but they were too ſeuere. For (which is a very perillous thing) they did put ſtreiter bonds vpon conſciences, than thoſe wherewith they were bound by the word of God. And they expound neceſſitie, to abſtaine from all things that a man may be without. And ſo by their opinion, a man might ſcarcely take any more foode than bread and water. And ſome be yet more ſeuere: as it is read of *Crates* the *Thebane*, that did throwe his goods into the Sea, becauſe if they were not deſtroyed, he thought that he ſhould be deſtroyed by them. Many at this day, while they ſeeke a pretence whereby the intemperance of the fleſh in vſe of outward things may be excuſed, and while they goe about to prepare a way for the fleſh raging in wantonneſſe, do take that as a thing confeſſed, which I doe not grant them, that this libertie is not to be reſtrained with any limitation of meaſure, but that it is to be left to euery mans conſcience to vſe as much as he ſeeth to be lawfull for him. Truely I confeſſe that conſciences neither ought nor can in this point be bound by certaine and preciſe formes of lawes. But foraſmuch as the Scripture teacheth generall rules of lawfull vſe, we muſt ſurely meaſure the vſe according to theſe rules.

2 Let this be a principle: that the vſe of Gods gifts ſwarueth not out of the way, when it is referred to that ende, whereunto the Author himſelfe hath created and appointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that ſhall diligently looke vnto this end. Now if we conſider to what end he hath created meates, we ſhall find that he meant to make prouiſion not onely for neceſſitie, but alſo for delight and pleaſure. So in apparell, beſide neceſſitie he appointed another ende, which is comelineſſe and honeſtie. In herbes, trees, and fruites, beſide diuerſe profitable vſes, there is alſo a pleaſantneſſe of ſight, and ſweetneſſe of ſmell. For if this were not true, the Prophet would not reckon among the benefites of God that Wine maketh glad the hart of man, and that Oile maketh his face to ſhine, the Scripture would not eachwhere, to ſet foorth his liberalitie, rehearſe that he hath giuen all ſuch things to men. And the very naturall qualitie of things doe ſufficiently ſhew to what end and how farre we may vſe them. Shall the Lord haue ſet in flowers ſo great a beautie, as preſenteth it ſelfe to our eies: ſhall he haue giuen ſo great a ſweeteneſſe of ſauour as naturally floweth into our ſmelling: and ſhall it be vnlawfull either for our eies to take the vſe of that beautie, or for our ſmelling to feele that ſweetneſſe of ſauour? What? Hath he not ſo made difference of colours, that he hath made ſome more acceptable than other? What? Hath he not giuen to gold and ſiluer, to iuorie and marble, a ſpeciall grace whereby they might be made more precious than other mettals or ſtones? Finally, hath he not made many things commendable vnto vs without neceſſary vſe?

God hauing made things not onely for neceſſitie but alſo for delight, there is no cauſe why men for whom they are made, may not vſe the one as well as the other. Pſal. 104. 15.

3 Therefore away with that vnnaturall Philoſophie, which in graunting vs of the creatures no vſe but of neceſſitie, not onely doth niggardly bereaue vs of the lawfull vſe of Gods liberalitie, but alſo cannot take place, vnleſſe it firſt haue ſpoiled man of all his ſenſes & made him a blocke. But on the other ſide we muſt with no leſſe diligence prouide a ſtay for the luſt of the fleſh, which if it be not brought into order, ouerfloweth without meaſure: and it hath (as I haue ſaid) defenders of it, which vnder pretence of allowed libertie do grant vnto it all things. Firſt there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this end, that we ſhould know the author of them, and giue him thankes for his tender kindneſſe toward vs. Where is thy thankſgiuing, if thou ſo gluttonouſly fill thy ſelfe with daintie meates or with wine, that thou either be made ſenſeleſſe, or vnfit to doe the duties of godlineſſe and of thy calling? Where is the reknowledging of God, if thy fleſh by too great abundance boyling in filthie luſt, doth with her vncleanneſſe infect thy minde, that thou canſt not ſee any thing that is right or honeſt? In apparell, where is thankfulneſſe to God, if with coſtly gorgeouſneſſe thereof we both fall in admiration of our ſelues and diſdaine other? If with the trimnes & cleanlines of it, we prepare our ſelues to vnchaſtitie? Where is the reknowledging of God, if our minde be fixed vpon the gayneſſe of our apparell? For many ſo giue all their ſenſes to bodily delights, that the minde lieth ouerwhelmed.

Our acknowledging with thankefulneſſe that all good things are receiued at the hands of God, brideleth the exceſſiue abuſe of meates, apparel, furniture, & all things needfull vnto life.

Many

Many are so delighted with marble, gold and paintings, that they become as it were men made of marble, that they be as it were turned into mettals, and be like vnto painted images. The smell of the kitchin, or sweetnesse of sauour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that hereby the licentiousnesse of abusing is somewhat restrained, and that rule of *Paul* confirmed, that we be not too carefull of the flesh, for the lustes thereof, to which if we graunt too much, they boile out aboue measure and temper.

Rom. 13. 14.

The light estimation of this present life, and the earnest meditation of immortalitie cut teth off the ouer great care which men haue of outward things.

4 But there is no surer nor readier way than that which is made vs by the contempt of this present life, and the meditation of heauenly immortalitie. For thereupon follow two rules: the one, that they which vse this world, should be so minded as though they vsed it not, they that marrie wiues, as though they did not marrie: they that buy, as though they did not buy, as *Paul* teacheth. The other, that they should learne, as well to beare pouertie, quietly and patiently, as abundance moderately. He that biddeth thee to vse this world as though thou didst not vse it, doth cut away not onely the intemperance of gluttonie in meate and drinke, and too much deintinesse, sumptuousnesse, pride, hautinesse, and niceneſſe, in fare, building, and apparell, but also all care and affection that may either withdraw thee or hinder thee from thinking of the heauenly life, or from studie to garnish thy soule. But this was long agoe truely said of *Cato*: that there is great carefulnesse of trimming our bodie, and great carelesnesse of vertue. And it is an old prouerbe, that they which are much busied in care of their bodie are commonly careleſſe of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to a certaine forme, yet truely it must be subiect to this law, to beare verie litle with their owne affections, but contrariwise still call vpon themselues with continually bent minde, to cut off all shew of superfluous plentie, much more to restraine riotous excesse, and to take diligent heede, that they doe not of helpes make to themselues hinderances.

1. Cor. 7. 3.

A minde contented to want, and perswaded that it standeth accountable to God for things receiued, will easily moderate it selfe in the vse of earthly things.

5 The other rule shall be, that they that haue but small and slender riches, may learne to lacke patiently, that they be not carefully moued with immeasurable desire of them: which patience they that keepe, haue not a little profited in the Lords schoole: as he that hath not at least somewhat profited in this behalfe, can scarcely haue any thing whereby to prooue himselfe the scholler of Christ. For beside this that the most part of other vices doe accompanie the desire of the earthly things, he that beareth pouertie impatiently, doth for the most part bewray the contrarie disease in abundance. I meane hereby that he which will be ashamed of a poore coate, will be proud of a costly coate: he that will not be content with a hungrie supper, will be disquieted with desire of a daintier, and would also intemperately abuse those dainties if he had them: he that hardly and vnquietly beareth a priuate and base estate, will not abstaine from pride if he climbe to honours. Therefore let all them that haue an vnfained zeale of godlinesse, endeuour to learne by the Apostles example, to be full and hungrie, to haue store, and suffer want. The Scripture hath also a third rule, whereby it tempereth the vse of earthly things, of which we haue spoken somewhat when we entreated of the precepts of charitie. For the Scripture decreeth that all earthly things are so giuen vs by the bountifulnesse of God, and appointed for our commoditie, that they may be as things deliuered vs to keepe, whereof we must one day yeelde an account. We must therefore so dispose them, that this saying may continually sound in our eares, yeeld an account of thy bailiwike. Therewithall let this also come in our minde. Who it is that asketh such an account, euen he that hath so much commended abstinence, sobrietie, honest sparing. and modestie, and abhorreth riotous sumptuousnesse, pride, ostentation, and vanitie, which alloweth no other disposing of goods, but such as is ioyned with charitie: which hath alreadie with his owne mouth condemned all those delightfull things that doe withdraw a mans minde from chastitie and cleannesse, or doe dull his wit with darknesse.

Philip. 4. 12.

The consideration of that whereunto God hath called vs, is

6 Last of all, this is to be noted, that the Lord biddeth euery one of vs in all the doings of his life, to haue an eie to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is carried hither and thither, how greedie his ambition is to holde diuerse things at once. Therefore that all things

should

ſhould not be confounded with our folly & raſhneſſe, he hath appointed to euery man his duetie in ſeuerall kindes of life. And that no man raſhly run beyond his bounds, he hath named all ſuch kinds of life, vocations. Therefore euery mans ſeuerall kind of life is vnto him as it were his ſtanding appointed him by God, that they ſhould not all their life vncertainly wander about. And this diuiſion is ſo neceſſarie, that all our doings are meaſured thereby in his ſight, and oftentimes contrary to the iudgement of mans reaſon and Philoſophie. There is no deede accounted more noble, euen among the Philoſophers, than for a man to deliuer his countrey from tyrannie: by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarie vpon the rehearſing of examples. It is ſufficient if we know that the calling of the Lord is in euery thing the beginning and foundation of well doing: to which he that doth not direct himſelfe, ſhall neuer keepe a right way in his doings. He may peraduenture ſometime doe ſomewhat ſeeming worthy of praiſe: but whatſoeuer that be in the ſight of men, before the throne of God it ſhall be reiected: moreouer there ſhall be no conuenient agreement in the parts of his life. Therefore our life ſhall then be beſt framed, when it ſhall be directed to this marke: For then, no man caried with his owne raſhneſſe will attempt more than his calling may beare, becauſe he knoweth that it is not lawfull to paſſe beyond his bounds. He that ſhall be a man of baſe eſtate, ſhall contentedly liue a priuate life, leſt he ſhould forſake the degree wherein God hath placed him. Againe this ſhall be no ſmall reliefe to cares, labours, greeſes and other burdens, when a man ſhall know that in all theſe things, God is his guide. The more willingly the magiſtrate will execute his office: the houſholder will binde himſelfe to his duetie: euery man in his kinde of life will beare and paſſe through the diſcommodities, cares, tediouſneſſe, and anguiſhes thereof: when they are perſwaded that euery mans burden is laid vpon him by God. Hereupon alſo ſhall grow ſingular comfort, foraſmuch as there ſhall be no worke ſo filthie and vile, (if it be ſuch a one as thou obey thy calling in it) but it ſhineth and is moſt precious in the ſight of God.

the laſt rule & the beſt direction for the guidance of al actions which are incident into this life.

THE ELEVENTH CHAPTER.

Of the iuſtification of Faith, and firſt of the definition of the name and of the thing.

I Thinke I haue alreadie ſufficiently declared before, how there remaineth for men being accurſed by the law one onely helpe to recouer ſaluation: againe, what Faith is, and what benefits of God it beſtoweth vpon man, and what fruites it bringeth forth in him. The ſumme of all was this, that Chriſt is giuen vs by the goodneſſe of God, and conceiued and poſſeſſed of vs by Faith, by partaking of whom we receiue principally two graces: the firſt, that being reconciled to God by his innocencie, we may now in ſteed of a Iudge haue a merciſull Father in heauen: the ſecond, that being ſanctified by his ſpirit, we may giue our ſelues to innocencie, and pureneſſe of life. As for regeneration, which is the ſecond grace, we haue alreadie ſpoken of it as much as ſeemed to be ſufficient. The maner of iuſtification was therefore leſſe touched, becauſe it ſerued well for our purpoſe, firſt to vnderſtand both how the Faith by which alone we receiue freely giuen righteouſneſſe by the mercie of God, is not idle from good works: and alſo what be the good workes of the holy ones, whereupon part of this queſtion entreateth. Therefore they are firſt to be throughly diſcuſſed, and ſo diſcuſſed that we muſt remember that this is the chiefe ſtay of vpholding religion, that we may be the more carefull and heedefull about it. For vnleſſe thou firſt know, in what ſtate thou art with God, and what his iudgement is of thee: as thou haſt no ground to ſtabliſh thy ſaluation, ſo haſt thou alſo none to raiſe thy reuerent feare toward God. But the neceſſitie of this knowledge ſhall better appeare by knowledge it ſelfe.

The matter of iuſtification the chiefeſt ſtaie whereby religion is vpheld.

2 But that we ſtumble not at the firſt entrie, (which we ſhould doe if we ſhould enter diſputation of a thing vnknowen) let vs firſt declare what is ment by theſe ſpeeches, Man to be iuſtified before God, To be iuſtified by Faith or by works. He is ſaid to be iuſtified afore God, that is pronounced by the iudgement of God both iuſt and accepted for his owne righteouſneſſe ſake. For as wickedneſſe is abhominable before God,

What it is to be iuſtified before God, what by works, what by faith, & that iuſtification

consisteth of two parts, forgiuenesse of sinnes and imputation of Christs righteousnesse.

God, so a sinner cannot finde fauour in his eies, in respect that he is a sinner, or so long as he is accounted such a one. Therefore whersoeuer sinne is, there also appeareth the wrath and vengeance of God. He is iustified that is not accounted in place of a sinner but of a iust man, and by reason thereof he standeth fast before the iudgement seate of God when all sinners fall. As if an innocent be brought to be arraigned before the seate of a righteous Iudge, when iudgement is giuen according to his innocencie, he is said to be iustified before the Iudge: so he is iustified before God that being exempt out of the number of sinners hath God a witnesse and affirmer of his righteousnesse. Therefore after the same maner a man shall be said to be iustified by works, in whose life there is found such cleannesse and holinesse, as may deserue the testimonie of righteousnesse before the throne of God: or he that with the vprightnesse of his workes is able to answer and satisfie Gods iudgement. Contrariwise he shall be said to be iustified by Faith that being excluded from the righteousnesse of works, doth by Faith take hold of the righteousnesse of Christ: wherewith when he is clothed, he appeareth in the sight of God, not as a sinner, but as righteous. So we simply expound iustification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we say that the same consisteth in forgiuenesse of sinnes, and imputation of the righteousnesse of Christ.

Proofe that iustification is taken for Gods acquitting men from sinne, and his imputing vnto them the righteousnesse which is in Christ.

3 For confirmation hereof there are many and euident testimonies of Scripture. First it cannot be denied, that this is the proper and most vsed signification of the word. But because it is too long to gather all the places and compare them together, it shall be enough to put the readers in minde of them, for they may of themselues easily marke them. But I will bring foorth some, where this iustification that we speake of is expressly entreated of by name. First, where *Luke* saith that the people when they had heard Christ did iustifie God. And where Christ pronounceth that wisedome is iustified by her children: he doth not meane there, that they do giue righteousnesse, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place also to make the doctrine of saluation righteous, which hath euer that of it selfe. But both these speeches are as much in effect, as to giue to God and his doctrine the praise that they deserue. Againe when Christ reprocheth the Pharisees, that they iustifie themselues, he doth not meane that they obtaine righteousnesse by well doing, but doe vaine-gloriously seeke for the fame of righteousnes, whereof indeede they be voide. They that are skilfull of the Hebrue toong doe better vnderstand the sense of this phrase: in which toong they are not onely called wicked dooers, that are guiltie in their conscience of any wicked doing, but also they that come in danger of iudgement or condemnation. For when *Bersabe* saith that she and *Salomon* shall be wicked doers, she doth not therein acknowledge any offence, but complaineth that she and her sonne shall be put to shame, to be numbred among the reprobate and condemned. But by the processe of the text it easily appeareth, that the same word in Latine also, cannot otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that we are now in hand with: where *Paul* saith, that the Scripture did fore-see, that God iustifieth the Gentiles by Faith, what may a man vnderstand thereby, but that God doth impute righteousnesse by Faith? Againe, when he saith that God iustifieth the wicked man that is of the Faith of Christ, what meaning can be thereof, but by the benefit of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainly in the conclusion, when he cried out thus, Who shal accuse Gods elect? It is God that iustifieth; who shall condemne? It is Christ that died, yea that rose againe, and now maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse thē whom God acquiteth? Who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing else, than to acquite him that was accused, from guiltinesse as allowing his innocencie. Sith therefore God doth iustifie vs by the intercession of Christ, he doth acquite vs, not by allowance of our owne innocencie, but by imputation of righteousnesse, that we may be counted for righteous in Christ, which are not righteous in our selues. So in the 13. Chapter of the Actes, in *Paules* sermon: by him is forgiuenesse of sinnes preached vnto you, and euery one that beleeueth in him

Luk.7.21.
Luk.7.37.
Luk.17.15.
1.Reg.1.21.
Gal.3.8.
Rom.3.26.
Rom.8.33.
Act.13.38.

is

is iuſtified from all thoſe things, from which you could not be iuſtified in the Law of *Moſes*. You ſee that after forgiueneſſe of ſinnes, iuſtification is added in place of an expoſition. You ſee plainely that it is taken for abſolution, you ſee that it is taken away from the workes of the Law, you ſee that it is the meere beneficiall gift of Chriſt, you ſee that it is receiued by Faith. Finally, you ſee that there is a ſatisfaction ſpoken of where he ſaith that we are iuſtified from ſinnes by Chriſt. So when it is ſaid that the Publicane came iuſtified out of the Temple, we cannot ſay that he obtained righteouſneſſe by any deſeruing of works. This therefore is ſaid, that after pardon of his ſinnes obteined, he was counted for righteous before God. He was therefore righteous, not by approouing of works, but by Gods free abſolution. Wherefore *Ambroſe* ſayeth very well, that calleth the confeſſion of ſinnes a lawfull iuſtification.

Luc. 18. 14.

In Pſal. 118. Homili. 10.

Iuſtification expreſſed in Scripture by acceptation into fauor, defined by pardon, oppoſite vnto guiltines, contained in the name of reconcilement.

4 But to leaue ſtriuing about the word: if we looke vpon the thing it ſelfe, as it is deſcribed vnto vs, there ſhall remaine no more doubt. For truely *Paul* doth expreſſe iuſtification by the name of acceptation, when he ſaith (Epheſ. 1. 5.) we are appointed vnto adoption by Chriſt, according to the good pleaſure of God, vnto the praiſe of his glorious fauour, whereby he hath accounted vs acceptable or in fauour. For the ſame is meant by it that is ſaid in another place, that God doth freely iuſtifie. In the 4. Chapter to the Romanes, he firſt calleth it an imputation of righteouſneſſe, and ſticketh not to ſay that it conſiſteth in forgiueneſſe of ſinnes. That man (ſaid he) is called of *Dauid* a bleſſed man, to whom God accounteth or imputeth righteouſneſſe without works, as it is written: Bleſſed are they whoſe iniquities are forgiuen, &c. Truly he there doth intreat not of one part of iuſtification, but of all iuſtification wholly. And he teſtifieth that *Dauid* in that place maketh a definition of iuſtification, when he pronounceth that they are bleſſed to whom is giuen free forgiueneſſe of ſinnes. Whereby appeareth that this righteouſneſſe whereof he ſpeaketh, is in compariſon ſimply ſet as contrarie to guiltineſſe. But for this purpoſe, that is the beſt place where he teacheth that this is the ſumme of the meſſage of the Goſpell, that we ſhould be reconciled to God: becauſe it is his will to receiue vs into fauor through Chriſt, in not imputing ſinnes vnto vs. Let the Readers diligently wey all the whole proceſſe of the text. For by & by after, where he addeth by way of expoſition, that Chriſt which was without ſinne was made ſinne for vs, to expreſſe the maner of reconciliation, doubtleſſe he meaneth nothing elſe by the word reconciling but iuſtifying. And that which he ſaith in another place, that we are made righteous by the obedience of Chriſt, could not ſtand together, vnleſſe we be accounted righteous before God, in him, and without our ſelues.

Rom. 3. 24.
Rom. 4. 6.

2. Cor. 5. 18.

Rom. 5. 19.

Oſianders opinion concerning iuſtification.

5 But where as *Oſiander* hath brought in, I wote not what monſter of eſſentiall righteouſnes, whereby, although his will was not to deſtroy free righteouſneſſe, yet he hath wrapped it within ſuch a miſt, as darkeneth godly mindes, and bereaueth them of the earneſt feeling of the grace of Chriſt: therefore ere I paſſe further to other things, it is woorth the labour to confute this doting error. Firſt this ſpeculation is but of meere and hungry curioſitie. He doth in deede heape together many teſtimonies of Scripture, to prooue that Chriſt is one with vs, and we one with him, which needeth no prooſe: but becauſe he keepeth not this bond of vnitie, he ſnareth himſelfe. But we which hold that we are made all one with Chriſt by the power of his ſpirit, may eaſily vndoe all his knots. He had conceiued a certaine thing very neare to the opinion of *Manichees*, to deſire to conuey the ſubſtance of God into men. Hereupon riſeth another inuention of his that *Adam* was faſhioned after the Image of God, becauſe euen before the fall Chriſt was ordained the paterne of the nature of man. But becauſe I would be ſhort, I will tarry vpon the matter that I haue preſently in hand. He ſaith that we are one with Chriſt. We graunt. But we deny that the ſubſtance of Chriſt is mingled with ours. Moreouer we ſay that this principle, that Chriſt is righteouſneſſe to vs, becauſe he is an eternall God, the fountaine of righteouſneſſe and the very ſelfe righteouſneſſe of God, is wrongfully drawen to defend his deceites. The Readers ſhall pardon me, if I doe now but touch theſe things that the order of teaching requireth to be deferred vnto another place. But although he excuſe himſelfe from meaning nothing elſe by the name of eſſentiall righteouſneſſe, but to reſiſt this opinion that we are accounted righteous for Chriſts ſake: yet he plainly expreſſeth that he is not contented with that

righteousnesse that is purchased for vs by the obedience and sacrifice of Christ, but faigneth that we are substantially righteous in God, as well by substance as by qualitie powred into vs. For this is the reason why he so earnestly affirmeth, that not onely Christ, but also the Father & the holy Ghost do dwell in vs. Which although I grant to be true, yet I say that he wrongfully wresteth it. For he should haue cõsidered the maner of dwelling, that is, that the Father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therfore all that he saith seuerally of the Father and the holy Ghost, tendeth to no other end but to draw the simple from Christ. And then he thrusteth in a mixture of substances, whereby God powring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, and that he is our head and we his members, vnlesse his very substance be mingled with vs. But in the Father and the holy Ghost (as I haue said) he doth more openly bewray what he thinketh, euen this, that we be iustified not by the onely grace of the Mediator, and that righteousnesse is not simply or perfectly offered vs in his person, but that we are made partakers of the righteousnesse of God, when God is essentially made one with vs.

Osianders first errour, that iustifying righteousnesse is not a free imputation of holinesse, but an holinesse which the substance of God remaining in vs doth worke.

6 If he did say no more, but that Christ in iustifying vs, is by essentiall conioyning made ours: and that not onely he is our head, in that he is man, but also that the substance of the diuine nature is powred into vs: He should with lesse hurt feede himselfe daintily, and peraduenture so great a contention should not haue beene raised for this doting error. But sith this beginning is like a cuttle that with casting out of blacke and thicke blood hideth her many tailes, we must needes earnestly resist vnlesse we will wittingly and willingly suffer that righteousnesse to be taken from vs, which only bringeth vs confidence to glory of saluation. For in all this discourse, the name of righteousnesse, and this word iustifying, extend to two parts: that to be iustified is not only to be reconciled to God with free pardon, but also to be made righteous, that righteousnes is not a free imputation but a holinesse and vprightnesse, which the substance of God remaining in vs doth breath into vs. Then he stoutly denieth, that Christ is our righteousnesse in respect that being a Priest he did with satisfactorily purging sinnes appease his Father toward vs, but in respect that he is eternall God and life. To proue that first point, that God doth iustifie not onely by forgiuing but also by regenerating, he asketh whether God doth leaue them whom he doth iustifie such as they were by nature, chaunging nothing of their vices. The answere hereof is very easie: that as Christ cannot be torne in parts, so these two things which we together and ioyntly receiue in him, that is to say righteousnesse and sanctification, are inseparable. Therefore whom soeuer God receiueth into fauour, he doth also therewithall giue them the spirit of adoption, by the power whereof he newly fashioneth them after his image. But if the brightnesse of the Sunne cannot be seuered from the heate thereof, shall we therefore say that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpose, than this similitude, The Sunne with his heate giueth life and fruitfulnesse to the earth, with his beames he giueth light and brightnesse. Here is a mutuall and vnseparable conioyning: yet reason for forbiddeth to conuey to the one that which is peculiar to the other. Like absurditie is in this confusion of two sortes of graces, that *Osiander* trusteth in. For because God doth in deed renew them to the obseruing of righteousnesse whom he freely accounteth for righteous, therefore *Osiander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one and the selfe same thing. But the Scripture ioyning them both together, yet doth distinctly recken them, that the manifold grace of God may the better appeare vnto vs. For that saying of *Paul* is not superfluous, that Christ was giuen vs vnto righteousnesse and sanctification. And whensoeuer he reasoneth to proue by the saluation purchased for vs by the fatherly loue of God, and by the grace of Christ, that we are called to holinesse and cleannesse, he plainely declareth, that it is one thing to be iustified, and another to be made new creatures. But when *Osiander* commeth to the Scripture, he corrupteth as many places as he alleadgeth. Where *Paul* saith that Faith is accounted for righteousnesse to him that worketh

1. Cor. 1. 30.

worketh not, but beleeueth in him that iuſtifieth the wicked man, he expoundeth it to make righteous. With like raſhneſſe, he depraueth all the fourth Chapter to the Romanes, and ſticketh not with like falſe colour to corrupt that place which I euen now alledged, Who ſhall accuſe the elects of God? it is God that iuſtifieth: where it is plaine that he ſpeaketh ſimply of guiltines & acquiting, and the meaning of the Apoſtle hangeth vpon a comparing of contraries. Therefore *Oſiander* is found too fond a babler, as well in that reaſon as in alledging the teſtimonies of Scripture. And no more rightly doth he ſpeake of the name of righteouſnes, in ſaying that Faith was accounted to *Abraham* for righteouſnes, after that embracing Chriſt (which is the righteouſnes of God and God himſelfe) he excelled in ſingular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteouſnes that is there mentioned, pertaineth not to the whole courſe of his calling: but rather the holy Ghoſt teſtifieth, that although the vertues of *Abrahã* were ſingularly excellent, & that with long continuãce he at length had encreaſed them: yet he did no other way pleaſe God, but by this, that he receiued by faith the grace offered in the promiſe. Whereupon followeth, that in iuſtification there is no place for workes, as *Paul* very well affirmeth. Rom. 4.5.

7 As for this that *Oſiander* obiecteth, that the power of iuſtifying is not in Faith of it ſelfe, but in reſpect that it receiueth Chriſt, I willingly graunt it. For if Faith did iuſtifie of it ſelfe, or by inward force, as they call it, and as it is alway feeble and vnperfect it could not worke iuſtification but in part, ſo ſhould the iuſtification be maymed, that ſhould giue vs but a piece of ſaluation. As for vs, we imagine no ſuch thing, but in proper ſpeaking do ſay that God onely iuſtifieth: and then we giue the ſame to Chriſt, becauſe he was giuen vs vnto righteouſneſſe: and Faith we compare as it were to a veſſell. For except we came emptie with open mouth of our Soule to craue the grace of Chriſt, we cannot be able to receiue Chriſt. Whereupon we gather that we doe not take from Chriſt the power of iuſtifying, when we teach that he is firſt receiued by Faith, before that his righteouſneſſe be receiued. But yet I doe not admit the crooked figures of this Sophiſter, when he ſaith that faith is Chriſt: as if an earthen pot were a treaſure, becauſe gold is hidden in it. For the reaſon is not vnlike, but that Faith although it be by it ſelfe of no worthineſſe or price, may iuſtifie vs in bringing Chriſt, as a pot full of money maketh a man rich. Therefore I ſay that Faith, which is onely the inſtrument to receiue righteouſnes, is vnfitly mingled with Chriſt which is the materiall cauſe and both Author and Miniſter of ſo great ſo a benefit. Now is this doubt alſo diſſolued. How this word Faith ought to be vnderſtanded when we entreat of iuſtification.

Iuſtification granted by Oſiander to be through beleeuing, ſo that beliefe be taken for Chriſt which is beleeued.

8 In the receiuing of Chriſt he goeth further: for he ſaith, that the inward word is receiued by the miniſtration of the outward word, thereby to draw vs from the prieſthood of Chriſt and the perſon of the Mediatour to his outward Godhead. As for vs, we diuide not Chriſt, but we ſay that he is the ſame eternall word of God, which reconciling vs to God in his fleſh, gaue vs righteouſnes: and we confeſſe that otherwiſe he could not haue fulfilled the office of Mediator, and purchaſed vs righteouſneſſe, vnleſſe he had bene eternall God. But this is *Oſianders* doctrine, whereas Chriſt is both God and man, that he was made righteouſneſſe to vs, in reſpect of his nature of Godhead, and not of manhood. But if this properly belong to the Godhead, then it ſhal not be peculiar to Chriſt, but common with the father and the holy ghoſt, for as much as there is not one righteouſneſſe of the one, and another of the other. Moreouer, that which was naturally from eternitie, could not be conueniently ſaid to be made to vs. But although we grant this, that God was made righteouſnes for vs: how ſhall it agree that that which is ſet betweene, is made of God? Truly that properly belongeth to the perſon of the Mediator: which though he containe in himſelfe the nature of Godhead, yet here he is ſpecially ſignified by his proper title, by which he is ſeuerally diſcerned from the father and the holy Ghoſt. But he fooliſhly triumpheth in that one word of *Hieremie*, where he promiſeth that the Lord Iehouah ſhall be our righteouſneſſe, but out of that he ſhall gather nothing, but that Chriſt which is righteouſneſſe, is God openly ſhewed in the fleſh. In another place we haue rehearſed out of *Pauls* ſermon, that God purchaſed to himſelfe the Church with his bloud, if any man gather thereupon, that the bloud wherewith ſins were purged was diuine, and of the nature of Godhead, who

Chriſt our righteouſneſſe in reſpect onely of his Godhead according to Oſianders doctrine.

Iere. 23.

Act. 20.28.

who can abide so foule an errour? But *Osiander* thinketh that with this so childish a cauillation he hath gotten all things, he swelleth, he leapeth for ioy, and stuffeth many leaues full with his bigge words: when yet there is a plaine and readie solution for it in saying that the word Iehoua indeed when he is made the issue of *Dauid* shall be the
Esay 53.11. righteousnesse of the godly: But *Esay* teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the Father speaketh: that he giueth to the Sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the maner or meane as they call it in the doctrine whereby Christ is knowen. For it is a more commodious exposition to take this word *Daah* knowledge passiuely. Hereupon I gather first that Christ was made righteousnesse when he did put on the forme of a seruant: secondly, that he did iustifie vs in respect that he shewed himselfe obedient to his Father: and that therefore he doth not this for vs according to his nature of Godhead, but according to the office of dispensation cõmitted vnto him. For although God alone is the fountaine of righteousnesse, and we be made righteous by no other meanes but by the partaking of him: yet because we are by vnhappie disagreement estranged from his righteousnesse we must needs come downe to this lower remedy, that Christ may iustifie vs with the force of his death and resurrection.

How Christ doth iustifie as man, and how as God.

9 If he obiect that this is a worke of such excellencie, that it is aboue the nature of man, and therefore cannot be ascribed but to the nature of God, the first I grant: but in the second I say that he is vnwisely deceiued. For although Christ could neither cleanse our Soules with his blood, nor appease his Father with his sacrifice, nor acquite vs from guiltinesse, nor doe the office of a Priest, vnlesse he had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certaine that he perfourmed all these things according to his nature of manhood. For if it be demanded how we be iustified, *Paul* answereth, by the obedience of Christ.
Rom.5.19. But did he any otherwise obey than by taking vpon him the shape of a seruant? whereupon we gather that righteousnesse was giuen vs in his flesh. Likewise in the other words (which I maruell that *Osiander* is not ashamed to alleadge so often) he appointeth the fountaine of righteousnesse no where else but in the flesh of Christ. Him that knew no sinne he made sinne for vs, that we might be the righteousnesse of God in him. *Osiander* with full mouth aduaunceth the righteousnesse of God, and triumpheth as though he had prooued that it is his imaginatiue ghost of essentiall righteousnesse: when the words sound farre otherwise, that we be righteous by the clensing made by Christ. Very yoong beginners should not haue beene ignorant that
Iohn 10. the righteousnesse of God is taken for the righteousnesse that God alloweth, as in *Iohn*, where the glory of God is compared with the glory of men. I know that sometime it is called the righteousnesse of God, whereof God is the Author and which God giueth vs: but though I say nothing, the Readers that haue their sound wit, doe perceiue that nothing else is meant in this place, but that we stand vpright before the iudgement seate of God, being vpholden by the clensing sacrifice of Christs death. And there is not so great importance in the word, so that *Osiander* doe agree with vs in this point that we are iustified in Christ, in this respect that he was made a propitiatorie sacrifice for vs, which cannot agree with his nature of Godhead. After which sort, when Christ meaneth to seale the righteousnesse and saluation that he hath brought vs, he setteth before vs an assured pledge thereof in his flesh. He doth in deede call himselfe the liuely bread, but expressing the maner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which maner of teaching is seene in the Sacraments, which although they direct our Faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousnesse and saluation remaineth in his flesh: Not in that that he is only man, he either iustifieth or quickeneth of himselfe, but because it pleased God to shew openly in the Mediator that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for vs, out of which we may draw that which otherwise should without fruite lie hidden in that close and deepe spring that riseth vp vnto vs in the person of the Mediator. In this maner and meaning, I doe not deny that Christ as he is God and man doth iustifie vs, and that this is also the worke of the Father and

the

the holy Ghoſt as well as his. Finally, that the righteouſneſſe whereof Chriſt maketh vs partakers, is the eternall righteouſneſſe of the eternall God, ſo that he yeelde to the ſure and plaine reaſons that I haue alleadged.

Although we be not iuſtified vnleſſe Chriſt doe dwell in our harts, yet it is not the eſſentiall poſſeſſing of Chriſt as God which doth iuſtifie.

10 Now that he ſhould not with his cauillations deceiue the vnskilfull, I grant that we want this incomparable benefite, till Chriſt be made ours. Therefore we ſet that conioyning of the head and the members, the dwelling of Chriſt in our harts, and that myſticall vnion, in the higheſt degree: that Chriſt being made ours, may make vs partakers of the gifts wherewith he is endued. Therefore we doe not behold him a farre off out of our ſelues, that righteouſneſſe may be imputed vnto vs, but becauſe we haue put on him, and are graffed into his body: finally becauſe he hath vouchſafed to make vs one with him, therefore we glory that we haue a fellowſhip of righteouſneſſe with him. So is *Oſianders* ſlanderous cauillation cofuted, where he ſaith that we count Faith righteouſneſſe, as though we ſpoiled Chriſt of his right, when we ſay that we come by Faith emptie to him, to giue roume to his grace, that he onely may fill vs. But *Oſiander* refuſing this ſpirituall conioyning, enforceth a groſſe mingling with the faithfull, and therefore he odiouſly calleth all them *Zwinglians* that ſubſcribe not to his fantaſticall errour, concerning eſſentiall righteouſneſſe: becauſe they doe not thinke that Chriſt is ſubſtantially eaten in the Lords Supper. As for me, I count it a great glory to be ſo reproched of a proud man & giuen to his owne errors. Albeit he touched not me onely, but alſo other writers well knowen to the world, whom he ought to haue modeſtly reuerenced. It mooueth me nothing, which meddle not with mine own priuate cauſe: and ſo much the more ſincerely I handle this cauſe, being free from all corrupt affection. Whereas therefore he ſo importunately requireth eſſentiall righteouſneſſe, and the eſſentiall dwelling of Chriſt in vs, it tendeth to this end: firſt that God ſhould with a groſſe mixture poure himſelfe into vs, as he faigned a fleſhly eating of Chriſt in the Supper: ſecondly that God ſhould breath his righteouſneſſe into vs, whereby we may be really righteous with him: for by his opinion, this righteouſnes is as well God himſelfe, as the goodneſſe or holineſſe, or pureneſſe of God. I will not ſpend much labour in wiping away the teſtimonies that he bringeth, which he wrongfully wreſteth from the heauenly life vnto this preſent ſtate. Through Chriſt (ſaith *Peter*) are giuen vs the precious and moſt great promiſes, that we ſhould be made partakers of the nature of God: As though we were now ſuch as the Goſpell promiſed that we ſhall be at the laſt comming of Chriſt: yea *Iohn* telleth vs, that we ſhall then ſee God as he is, becauſe we ſhall be like vnto him. Onely I thought good to giue a ſmall taſt to the readers, that I doe of purpoſe paſſe ouer theſe trifles: not for that it is hard to confute them, but becauſe I will not be tedious in a ſuperfluous worke.

1. Pet. 1. 4.

1. Iohn 3. 1.

The earneſt aſſurance of ſaluation enfeebled by Oſiander taking the iuſtification which is by righteouſneſſe imputed.

11 But in the ſecond point lurketh more poiſon, where he teacheth that we are righteous together with God. I thinke I haue already ſufficiently proued, that although this doctrine were not ſo peſtilent, yet becauſe it is cold and fruitleſſe, and of it ſelfe ſo vaine that it melteth away, it ought worthily to be vnſauoury to ſound and godly Readers. But this is an vntolerable wickedneſſe, vnder pretence of double righteouſneſſe, to enfeeble the earneſt aſſurance of ſaluation, and to carie vs aboue the cloudes, that we ſhould not embrace by Faith the grace of propitiation, and call vpon God with quiet mindes. *Oſiander* ſcorneth them, that teach that this word Iuſtifying is a law terme: becauſe, we muſt be righteous indeede. And he abhorreth nothing more than to ſay, that we be iuſtified by free imputation. But, if God do not iuſtifie vs by acquiting and pardoning, what meaneth that ſaying of *Paul*, God was in Chriſt reconciling the world to himſelfe, not imputing to men their ſinnes? For, him that had done no ſinne, he made ſinne for vs, that we might be the righteouſneſſe of God in him. Firſt I winne thus much, that they be iudged righteous that be reconciled to God. The maner how is declared, for that God iuſtifieth by forgiuing, as in another place iuſtification is ſet as contrarie to accuſation, which comparing of them as contraries, doth clearely ſhew that it is a phraſe borrowed from the vſe of the law. And there is no man being but meanely practiſed in the Hebrew tongue. if he haue a ſober braine, that is ignorant that this phraſe came from thence, and whereunto it tendeth, and what it meaneth. Now where *Paul* ſaith that *Dauid* deſcribed the righteouſneſſe without works, in theſe words,

2. Cor. 5. 12.

Rom. 4. 7. Pſal. 32. 1.

words, Blessed are those whose sinnes are forgiuen: Let *Osiander* answere me whether this be a full definition or but halfe a one. Truely *Paul* bringeth not in the Prophet for a witnesse, as though he taught that forgiuenesse of sinnes is but a part of righteousnesse, or a thing that ioyneth with other to the iustifying of man: But he includeth whole righteousnesse in free forgiuenesse, pronouncing the man blessed, whose sinnes are couered, to whom God hath forgiuen iniquities, and to whom he imputeth no transgressions. He doth measure and iudge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. *Osiander* taketh exception and saith, that this should be slaunderous to God, and contrarie to his nature, if he should iustifie them that indeede remaine still wicked. But we must remember, as I haue alreadie said, that the grace of iustifying is not seuered from regeneration although they be seuerall things. But because it is more than sufficiently knowen by experience, that there abide alwaies in the righteous some remnants of sinne, it must needes be that they be far otherwise iustified than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by little and little, and sometime slowly proceedeth in it, that they be alway before his seate in danger of the iudgement of death. But he iustifieth them not by part-meale, but so that they may freely, as clothed with the pureneſse of Christ, appeare in heauen. For no portion of righteousnesse could appease our consciences, till they be satisfied that God is fully pleased with vs, because we be righteous in his sight without exception. Whereupon followeth, that the doctrine of iustification is misturned, yea, ouerturned from the very foundation, when doubting is cast into mens mindes, when the affiance of saluation is shaken, when the free and dreadlesse inuocation is hindered, yea when quiet and tranquillitie with spirituall ioy is not stablished.

Gala.3.18. Whereupon *Paul* gathereth an argument by contraries, to proue, that the inheritance is not by the law. For by this meane faith should be made voide, which if it haue respect to workes, is ouerthrowen, because none of the most holie shall therein finde whereupon to trust. This difference of iustifying and regenerating (which two things *Osiander* confounding together, calleth two sorts of righteousnesse) is verie well expressed by *Paul*:

Rom.7.24. for speaking of his reall righteousnesse indeede, or of the vprightnesse wherewith he was endued (which *Osiander* nameth essentiall righteousnesse) he

Rom.8.33. lamentably crieth out: Wretch that I am: who shall deliuer me from the bodie of this death? But flying to the righteousnesse which is grounded vpon the onely mercie of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the elects of God whom he iustifieth? For I am surely perswaded, that nothing shall seuer vs from his loue in Christ. He plainly publisheth, that he hath the righteousnesse which alone fully sufficeth to saluation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnesse to glorie. This diuersitie is sufficiently knowen, and so familiar to all the holie ones, that grone vnder the burden of iniquities, and yet with victorious confidence, do mount vp aboue all feares. As for this that *Osiander* obiecteth, that it disagreeth with the nature of God, it falleth vpon himselfe. For although he clotheth the holie ones with a double righteousnesse as it were with a furred garment, yet he is compelled to confesse that without forgiuenesse of sinnes, they neuer pleased God. If that be true, then at least let him graunt, that they which are not righteous indeed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how far shall a sinner extend this free acceptation that is put in place of righteousnesse; shall he measure it by the pound or by the ounce? Truely he shall hang doubtfull and wauering to this side and that side, because he may not take vnto him so much righteousnesse as shall be necessarie to stablish confidence. It is happie that he that would binde God to a law, is not

Psal.51.6. iudge of this cause. But this shall stand stedfast, that thou maiest be iustified in thy sayings and ouercome when thou art iudged. But how great presumption is it to condemne the chiefe iudge when he freely acquiteth, that this answere may not be in

Exod.33.19. force, I will haue mercie vpon whom I will haue mercie. And yet the intercession of *Moses* which God did put to silence with this saying, tended not to this end that he should

ſhould ſpare none, but that he ſhould acquite altogether, taking away their condemnation although they were guiltie of offence. And we doe ſay that they which were loſt haue their ſinnes buried and ſo are iuſtified before God: becauſe, as God hateth ſinne, ſo he can loue none but them whom he iuſtifieth. But this is a maruellous maner of iuſtifying, that they being couered with the righteouſneſſe of Chriſt ſtand not in feare of the iudgement which they haue deſerued, and when they worthilie condemne themſelues are accounted righteous without themſelues.

The fond obiections which Oſiander gathereth againſt them that hold a man iuſtified not by the righteouſneſs which Chriſt worketh in vs as he is God, but which we haue in his death and reſurrection as he is man.

12 But the Readers are to be warned, that they take good heede to the myſterie which he braggeth that he will not hide from them. For after that he hath long and largely trauailed to proue that we doe not obtaine fauour with God by the onely imputation of the righteouſneſſe of Chriſt, becauſe this ſhould be impoſſible for him to count them for righteous that are not righteous, (I vſe his owne words) at length he concludeth that Chriſt was giuen vs vnto righteouſneſſe, not in reſpect of his nature of manhood but of his nature of Godhead: and that although this righteouſneſſe cannot be found but in the perſon of the Mediatour, yet it is the righteouſneſſe not of man but of God, he doth now binde his rope made of two righteouſneſſes, but he plainly taketh away the office of iuſtifying from Chriſtes nature of manhood. But it is good to ſee how he diſagreeth. It is ſaid in the ſame place, that Chriſt was made vnto vs wiſedome, which belongeth to none but to the eternall worde. Therefore Chriſt in that he is man is not wiſedome. I anſwere that the onely begotten ſonne of God was indeede his eternall wiſedome, but in *Paules* writings that name is giuen him in diuers wiſe, becauſe all the treaſures of wiſedome and knowledge are laid vp in him. That therefore which he had with his father, he diſcloſed vnto vs: and ſo that which *Paul* ſaith is not referred vnto the eſſence of the ſonne of God, but to our vſe, and is rightly applied to Chriſtes nature of manhood: becauſe although he ſhined a light in darkneſſe, before that he did put on fleſh, yet it was a hidden light till the ſame Chriſt came foorth in the nature of man, the ſhining ſunne of righteouſneſſe, which therefore calleth himſelfe the light of the world. Alſo it is fooliſhly obiected of him, that the power of iuſtifying is far aboue both Angels and men: for as much as this hangeth not vpon the worthineſſe of any creature, but vpon the ordinance of God. If Angels will take vpon them to ſatisfie God, they can nothing preuaile, becauſe they are not appointed thereunto. But this ſingularly belonged to Chriſt being man, which was made ſubiect to the law, to redeeme vs from the curſe of the law. Alſo he doth ſlanderouſly cauill, that they which denie that Chriſt is our righteouſneſſe according to his nature of Godhead, doe leaue but one part of Chriſt, and (which is worſe) doe make two Gods, becauſe although they confeſſe, that God dwelleth in vs, yet they ſay againe that we are not righteous by the righteouſneſſe of God. For although we call Chriſt the author of life, in reſpect that he ſuffered death to deſtroy him that had the power of death, we do not by and by take away that honor from whole Chriſt as he was openly ſhewed God in the fleſh, but we onely make a diſtinction how the righteouſneſſe of God is conueied vnto vs, that we may enioy it. In which point *Oſiander* hath too fowly erred. Neither doe we denie that that which is openly giuen vs in Chriſt, proceedeth from the ſecret grace and power of God: and we ſtriue not againſt this, that the righteouſneſſe which Chriſt giueth vs is the righteouſneſſe of God that proceedeth from God: but we hold this ſtedfaſtly, that we haue righteouſneſſe and life in the death and reſurrection of Chriſt. I ouerpaſſe that heaping together of places whereof he may well be aſhamed, wherewith he hath tediouſly combred the Readers without choiſe and without common reaſon, to proue that whereſoeuer is made mention of righteouſneſſe, there ought to be vnderſtanded this eſſentiall righteouſneſſe. As where *Dauid* calleth vpon the righteouſneſſe of God to helpe him: whereas he doth in ſumme aboue an hundred times, *Oſiander* ſticketh not to corrupt ſo many ſentences. And nothing ſtronger is the other obiection, that that is properly and rightly called righteouſneſſe, whereby we be mooued to do rightly, but that God only worketh in vs both to will and to performe. For we doe alſo not denie, but that God reformeth vs with his ſpirit vnto holineſſe of life and righteouſneſſe: but we muſt firſt ſee whether he doe this by himſelfe and immediately, or by the hand of his ſonne, with whom he hath

John 8.12.

Gal.3.13.

Heb.2.14.

Phil.2.13.

left

left all the fulneſſe of his holy ſpirit, that with his abundant ſtore he ſhould ſupply the neede of his members. Moreouer, although righteouſneſſe come vnto vs out of the ſecret fountaine of the Godhead, yet it followeth not that Chriſt which ſanctified himſelfe in the fleſh for our ſakes, was righteouſneſſe vnto vs according to his nature of Godhead. No leſſe fond is that which he ſaith, that Chriſt himſelfe was righteous by the righteouſneſſe of God. Becauſe vnleſſe the will of his father had mooued him, he could not himſelfe haue ſatisfied the office committed vnto him. For though we haue in another place ſaid, that all the deſeruings of Chriſt himſelfe doe proceede from the meere good will of God, yet that maketh nothing to that fantaſticall thing, wherewith *Oſiander* bewitcheth both his owne and ſimple mens eies. For who would ſuffer a man to gather this concluſion, that becauſe God is the fountaine and beginning of our righteouſneſſe, therefore we be eſſentially righteous, and the eſſence of Gods righteouſneſſe dwelleth in vs? In redeeming the Church (ſaith *Eſay*) God did put on his righteouſneſſe as a harneſſe: but did he ſo to ſpoyle Chriſt of his armour which he had giuen him, to make him to be no perfect redeemer? But the Prophet meant nothing elſe but that God borowed nothing out of himſelfe, nor was holpen by any aid to redeeme vs. Which thing *Paul* briefely expreſſed in other words, ſaying, that he gaue vs ſaluation to the ſhewing of his righteouſneſſe. But this doeth not ouerthrow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally, whoſoeuer wrappeth vp a double righteouſneſſe, that poore ſoules may not reſt in the meere onely mercie of God, he doeth in a mockerie crowne Chriſt with thornes.

Iohn 17. 19.

Eſay 59. 17.

Rom. 3. 23.

Rom. 5. 19.

13 But foraſmuch as a great part of men imagineth righteouſneſſe to be made of faith and works, let vs firſt ſhew this alſo, that the righteouſneſſe of faith and works doe ſo differ, that when the one is ſtabliſhed, the other muſt needs be ouerthrowen. The Apoſtle ſaith, that he eſteemed all things as doung, that he might win Chriſt, and finde in him the righteouſneſſe that is of God by faith, counting not his righteouſneſſe that which is by the lawe, but that which is by the faith of Ieſus Chriſt. You ſee that here is alſo a compariſon of contraries, and that here is declared that he which will obtaine the righteouſneſſe of Chriſt, muſt forſake his owne righteouſneſſe. Therefore in another place he ſaith, that this was the cauſe of fall to the Iewes, that going about to eſtabliſh their owne righteouſneſſe, they were not ſubiect to the righteouſneſſe of God. If in ſtabliſhing our owne righteouſneſſe we ſhake away the righteouſneſſe of God, therefore to obtaine Gods righteouſneſſe our owne muſt be vtterly aboliſhed. And he ſheweth the ſame thing, when he ſaith, that our glorying is not excluded by the law, but by faith. Whereupon followeth, that ſo long as there remaineth any righteouſneſſe of works, how little ſoeuer it be, there ſtill remaineth to vs ſome matter to glorie vpon. Now if faith exclude all glorying, then the righteouſneſſe of works can no wiſe be coupled with the righteouſneſſe of faith. To this effect he ſpeaketh ſo plainely in the fourth Chapter to the Romanes, that he leaueth no roume for cauillations or ſhifts: If (ſayeth he) *Abraham* was iuſtified by works, he hath glorie. And immediatly he addeth: but he hath no glorie in the ſight of God. It followeth therefore that he was not iuſtified by works. Then he bringeth an other argument by contraries, when reward is rendered to works, that is done of debt and not of grace. Therefore it is not of the deſeruings of works. Wherefore farewell their dreame, that imagine a righteouſneſſe made of faith and workes mingled together.

Righteouſneſſe cannot be by faith and works ioyned together.

Phil. 3. 8.

Rom. 10. 3.

Rom. 3. 27.

Rom. 4. 2.

14 The Sophiſters thinke that they haue a ſuttle ſhift, that make to themſelues ſport and paſtime with wreſting of Scripture, and with vaine cauillations. For they expound worke in that place to be thoſe which men not yet regenerate do only literally and by the endeuour of free will without the grace of Chriſt: and do ſay that it belongeth not to ſpirituall workes. So by their opinion a man is iuſtified both by faith and by workes. So that the workes be not his owne, but the gifts of Chriſt and the fruites of regeneration. For they ſay that *Paul* ſpake ſo for none other cauſe, but to conuince the Iewes, truſting vpon their owne works, that they did fooliſhly preſume to claime righteouſneſſe to themſelues, ſith the onely ſpirit of Chriſt doeth giue it vs, and not any indeuour by our owne motion of nature. But they do not marke that in the compariſon of the righteouſneſſe of the law and the righteouſneſſe of the Goſpell which

Not only the workes of men vnregenerate but alſo faithfull mens deeds are excluded in the matter of iuſtification.

Paul

Paul bringeth in in another place, all workes are excluded with what title ſoeuer they be adorned. For he teacheth that this is the righteouſneſſe of the law, that he ſhould obtaine ſaluation that hath performed that which the law commandeth: and that this is the righteouſneſſe of faith, if we beleeue that Chriſt died and is riſen againe. Gal 3.12.
Moreouer we ſhall hereafter ſhew in place fit for it, that ſanctification and righteouſneſſe are ſeuerall benefites of Chriſt. Whereupon followeth that the very ſpirituall workes come not into the account when the power of iuſtifying is aſcribed to Faith. And where *Paul* denieth (as I euen now alledged) that *Abraham* had any thing whereupon to glory before God, becauſe he was not made righteous by works: this ought not to be reſtrained to the literall and outward kind of vertues, or to the endeuour of free will. But although the life of the Patriarch *Abraham* were ſpirituall and in maner Angelike, yet he had not ſufficient deſeruings of works to purchaſe him righteouſneſſe before God.

The Schoolemens error about the ſpirit and grace whereby man is iuſtified.

15 The Schoolemen teach a little more groſly that mingle their preparations: but theſe doe leſſe infect the ſimple and vnskilfull with corrupt doctrine, vnder pretence of Spirit and grace hiding the mercie of God which onely is able to appeaſe trembling conſciences. But we confeſſe with *Paul*, that the doers of the Law are iuſtified before God: but becauſe we are all farre from the keeping of the Law, hereupon we gather, that the workes which ſhould moſt of all haue auailed to righteouſneſſe, doe nothing help vs becauſe we lacke them. As for the common Papiſts or Schoolemen, they are in this point doubly deceiued: both becauſe they call Faith an aſſuredneſſe of conſcience in looking for reward at the hand of God for deſeruings, and alſo becauſe they expound the grace of God not to be a free imputation of righteouſneſſe, but the Holy Ghoſt helping to the endeuour of holineſſe. They reade in the Apoſtle that he which Heb.11.6.
commeth to God, muſt firſt beleeue that there is a God, and then that he is a renderer of reward to them that ſeeke him. But they marke not what is the maner of ſeeking. And that they are deceiued in the name of grace, is plainly proued by their owne writings. For *Lombard* expoundeth, that iuſtification by Chriſt is giuen vs two waies, Sent.li.3.diſt. 16.ca.2.
Firſt (ſaith he) the death of Chriſt doth iuſtifie vs, when by it charitie is ſtirred vp in our harts, by which we are made righteous. Secondly, that by the ſame death ſinne is deſtroyed, whereby Satan held vs captiue, ſo that now he hath not whereby to condemne vs. You ſee how he conſidereth the grace of God principally in iuſtification, to be ſo far as we are directed to good workes by the grace of the holy Ghoſt. He would forſooth haue followed the opinion of *Auguſtine*: but he followeth him a far off, and goeth far out of the way from rightly following him: becauſe if *Auguſtine* haue ſpoken any thing plainely he darkeneth it: if there be any thing in *Auguſtine* not very vnpure, he corrupteth it. The Schoolemen haue ſtill ſtraied from woorſe to woorſe, till with headlong fall at length they be rolled downe into a Pelagian error. And the very ſentence of *Auguſtine*, or at leaſt his maner of ſpeaking is not altogether to be receiued, For though he ſingularly well taketh from man all praiſe of righteouſneſſe, and aſſigneth it wholy to the grace of God, yet he referreth grace to ſanctification, whereby we are renewed into newneſſe of life by the holy Ghoſt.

The righteouſneſſe of Faith ſpoken of in Scripture turneth men quite from their owne works to the free goodnes of God, which pardoneth ſinne, and cauſeth ſinners to ſeeke the mercie whereby they are pardoned, and in Chriſt made righteous.

16 But the Scripture, when it ſpeaketh of the righteouſneſſe of Faith, leadeth vs to a far other end, that is to ſay, that turning away from the looking vpon our owne workes, we ſhould onely looke vnto the mercie of God and perfection of Chriſt. For it teacheth this order of iuſtification, that firſt God vouchſaueth to embrace man being a ſinner with his meere and free goodneſſe, conſidering nothing in him but miſerie whereby he may be mooued to mercy, foraſmuch as he ſeeth him altogether naked and void of good works, fetching from himſelfe the cauſe to do him good: then, that he moueth the ſinner himſelfe with feeling of his goodneſſe, which deſpairing vpon his owne works caſteth all the ſumme of his ſaluation vpon Gods mercy. This is the feeling of Faith, by which feeling the ſinner commeth into poſſeſſion of his ſaluation, when he acknowledgeth by the doctrine of the Goſpell that he is reconciled to God: that obtaining forgiueneſſe of ſinnes by meanes of the righteouſneſſe of Chriſt, he is iuſtified: and although he be regenerate by the ſpirit of God, he thinketh vpon continuall righteouſneſſe laid vp for him not in the good works to which he applieth himſelfe, but in the

the onely righteousnesse of Christ. When these things shall be euery one particularly weyed, they shall giue a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are set foorth. But it maketh little matter, so that they hang together in such sort that we may haue the whole matter truly declared and surely prooued.

The difference which S Paul to the Romans putteth betwen the righteousnes of the Gospell & of the law, excludeth works from that iustification which is through faith. Rom.10.5.

17 Here it is good to remember the relation that wee haue before said to be betweene faith and the Gospell: because it is said for this cause that faith iustifieth, for that it receiueth and embraceth the righteousnesse offered in the Gospell. And whereas it is said to be offered by the Gospell, thereby all consideration of workes is excluded. Which thing *Paul* declareth many times elsewhere, but most plainley in two places. For, to the Romanes, comparing the law and the Gospell together he saith: the righteousnesse that is by the law is thus, The man that doth these things shall liue in them. But the righteousnesse that is of faith offereth saluation, if thou beleeue in thy heart and confesse with thy mouth the Lord Iesus, and that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the Gospell, that the law giueth righteousnesse to works, and the Gospel giueth free righteousnesse without helpe of works? it is a notable place, and that may deliuer vs out of many hard doubts, if we vnderstand that the same righteousnesse that is giuen vs by the Gospel is free from all conditions of the law. This is the reason, why he doth more than once with great seeming of contrarietie set the promise by way of oppesition against the law, as if the inheritance be of the law, then it is not of the promise: and all the rest in the same chapter to the same effect. Truely the law it selfe hath also her promises. Therefore there must needes be in the promises of the Gospel, something different and diuers from the promises of the law, vnlesse we will confesse that the comparison is verie fond. But what diuersitie shall this be, vnlesse it be that they are freely giuen, and vpholden by the onely mercie of God, whereas the promises of the law hang vpon the condition of works? Neither let any man here carpe against me, and say, that in this place the righteousnesse is reiected which men of their owne force and free will would compell God to receiue? for as much as *Paul* without exception teacheth that the law in commanding profiteth nothing: because there is none not onely of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoubtedly is the chiefe point of the law: when the spirit of God frameth vs vnto it, why is it not to vs a cause of righteousnesse, but for that euen in the holie ones it is vnperfect, and therefore of it selfe deserueth no reward.

Gal.3.18.

Rom.8.3.

The same difference to the same effect taught in the Epistle to the Galathians. Gal.3.12.

18 The second place is this. It is manifest that no man is iustified by the law before God: Because the righteous man shall liue by faith. But the law is not of faith: but the man that doth these things shall liue in them. How could this argument otherwise stand together, vnlesse we agree vpon this point, that works come not into the account of faith, but are vtterly to be seuered from it? The law (saith he) differeth from faith. Why so? because works are required to the righteousnes thereof. Therefore it followeth that works are not required to the righteousnes of faith. By this relation it appeareth that they which are iustified by faith are iustified beside the deseruing of works, yea without the deseruing of works, because faith receiueth that righteousnesse which the Gospel giueth. And the Gospell differeth from the law in this point, that it bindeth not righteousnes to works, but setteth it in the onely mercie of God. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie vpon, because faith was imputed to him vnto righteousnesse, and he addeth a confirmation, because then there is place for the righteousnesse of faith, when there are no works to which a reward is due. Where be works (saith he) due reward is rendred vnto them: that which is giuen to faith is freely giuen. For the verie meaning of the words that he vseth in that place serue to proue the same. Whereas he adioyneth within a little after, that therefore we obtaine the inheritance by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, because it is receiued by faith: and how commeth that, but because faith without any helpe of works leaneth wholy vpon the mercy of God? And in the same meaning without doubt he teacheth in another place, that the righteousnesse of God was openly shewed without the law, although it hath witnesse

Rom.4.8.

Rom.3.21.

witnesse borne of it by the law and the Prophets: because excluding the law, he saith, that it is not holpen by works, and that we obtaine it not by working, but come emptie that we may receiue it.

19 By this time the Reader perceiueth with what equitie the Sophisters doe at this day cauill at our doctrine, when we say, that man is iustified by faith onely. They dare not denie that man is iustified by faith because it is so often found in Scripture: but because this word, Onely, is neuer expressed, they cannot abide to haue such an addition made. Is it so? But what wil they answer to these words of *Paul*, where he affirmeth that righteousnesse is not of faith except it be freely giuen? How can free gift agree with works? And with what cauillations wil they mock out, that which he saith in another place, that the righteousnesse of God is manifestly shewed in the Gospel? If righteousnesse be manifestly shewed in the Gospell, surely therein is contained not a torne or halfe righteousnesse, but full and perfect. Therefore the lawe hath no place therein. And they stand vpon not onely a false but also a foolish shift about this exclusiue word, Onely. Doeth not he perfectly enough giue all things to onely faith, that taketh all things from workes? What, I pray you meane these sayings, that righteousnesse was manifestly shewed without the law: that man is iustified freelie and without the works of the law? Heere they haue a wittie shift to escape withall, which although they deuise it not themselues, but borrowed it of *Origen* and certaine of the old writers, yet is very foolish. They prate that the ceremoniall works of the law, not the morall, are excluded. They profite so with continuall brawling, that they know not the very first rules of Logike. Doe they thinke that the Apostle doted when he alleaged these places to proue his saying? The man that shall doe these things shall liue in them: and, Cursed is euery one that fulfilleth not all things that are written in the volume of the law. Vnlesse they be mad, they will not say that life was promised to the keepers of Ceremonies, or curse threatned onely to the breakers of them. If these places be to be vnderstanded of the morall lawe, it is no doubt that the morall workes also are excluded from the power of iustifying. To the same purpose serue these arguments that he vseth: because the knowledge of sinne was by the law, therefore righteousnesse is not by the law. Because the lawe worketh wrath, therefore it worketh not righteousnesse. Because the lawe cannot make conscience assured, therefore also it cannot giue righteousnesse. Because faith is imputed vnto righteousnesse, therefore righteousnesse is not a reward of worke, but is giuen being not due. Because we are iustified by faith, therefore glorying is cut off. If there had bin a law giuen that might giue life, then righteousnesse were truly by the law: but God hath shut vp all vnder sinne that the promise might be giuen to the beleeuers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of maners: but very children would hisse out so great shamelesnesse. Therefore let vs hold this for certaine, that the whole lawe is spoken of, when the power of iustifying is taken away from the law.

The doctrine carped at without cause which teacheth iustification by faith, onely excluding thereby workes not onely ceremoniall but morall also.
Rom.4.2.
Rom.1.17.
Rom.3.21. & 24.
Galat.3.10.
Rom.3.20. & 4.15.
Galat.3.21.

20 But if any man maruaile why the Apostle vseth such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although works be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnesse of workes, but that which he hath allowed? Who dare claime any reward as due vnto them, but such as he hath promised? They haue therefore this of the bountifulnesse of God, that they are counted worthie both of the name and reward of righteousnesse: and they be of value onely for this cause, when the purpose of him that doth them is by them to shew his obedience to God. Wherefore the Apostle in another place, to proue that *Abraham* could not be iustified by works, alleageth that the law was giuen almost foure hundred and thirtie yeeres after the couenant made. Vnlearned men would laugh at such an argumēt, because there might be righteous works before the publishing of the law. But because he knew that there was no such value in works but by the testimonie and vouchsauing of God, therefore he taketh it as a thing confessed, that before the law they had no power to iustifie. We vnderstand why he namely expresseth the worke of the law, when he meaneth to take away iustification from any workes because controuersie may be mooued of those and none other.

Neither can workes iustifie though they be highly esteemed because the value of them dependeth onely vpon Gods allowance, neither doth loue giue vnto faith the force whereby it is able to iustifie.
Galat.3.7.

Albeit

Albeit sometime he excepteth all works without any addition, as when he saith that by the testimonie of *Dauid* blessednes is assigned to that man, to whom the Lord imputeth righteousnesse without works. Therefore they can with no cauillations bring to passe, but that we shall get this generall exclusiue only. And they do in vaine seeke that trifling subtletie, that we are iustified by that only faith which worketh by loue, so that righteousnesse must stand vpon loue. We graunt in deed with *Paul*, that no other faith iustifieth, but that which is effectually working with charitie: but that faith taketh not her power of iustifying from that effectualnesse of charitie. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousnesse of Christ. Or else all that which the Apostle so earnestly presseth, should fall to nought. To him that worketh (saith he) the reward is not reckoned according to grace, but according to debt. But to him that worketh not, but beleeueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousnesse. Could he speake more euidētly than in so saying? that there is no righteousnesse of faith but where there are no works to which any reward is due: and that only then faith is imputed vnto righteousnesse, when righteousnesse is giuen by grace that is not due.

Rom.4.6.

Galat.5.6.

Rom.4.4.

Sinne putteth enmitie betweene man and God: so that except it be pardoned vs, we cannot be ioyned vnto him.

Esai.59.7.

21 Now let vs examine how true that is, which is said in the definition, that the righteousnesse of faith is the reconciliation with God, which consisteth vpon the only forgiuenesse of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all men, so long as they continue to be sinners. That hath *Esay* excellently well set out in these words: The hand of the Lord is not shortned, that he is not able to saue: nor his eare dulled that he cannot heare: but your iniquities haue made disagreement betweene you and your God, and your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betweene man and God, and the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousnesse to haue any fellowship with sinne. Wherefore the Apostle teacheth that man is enemie to God till he be restored into fauour by Christ. Whom therefore the Lord receiueth into ioining with him, him he is said to iustifie: because he can neither receiue him into fauour, nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiuenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their works, they shall be found still sinners in deede, who yet must be free and cleane from sinne. It is certaine therefore that they whom God imbraceth, are no otherwise made righteous, but because they are cleansed by hauing the spots of their sinnes wiped away by forgiuenesse, that such a righteousnesse may in one word be called the forgiuenesse of sinnes.

Rom.5.8.

Righteousnes and reconcilement vnto God doe mutually containe the one the other, and are attained vnto when our sinnes are not imputed.

2.Cor.5.19.

2.Cor.5.21.

Rom.4.6.

22 Both these are most cleerly to be seene by these words of *Paul*, which I haue already alleaged: God was in Christ reconciling the world to himself, not imputing their sinnes to man, and he hath left with vs the word of reconciliation. And then he addeth the summe of his message, that him which knew no sinne he made sinne for vs, that we might be made the righteousnesse of God in him. Here he nameth righteousnesse and reconciliation without difference, that we may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousnesse to be when our sinnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth iustifie vs, when thou heares that he doth reconcile vs to himselfe by not imputing sinnes. So to the *Romanes* he prooueth by the testimonie of *Dauid*, that righteousnesse is imputed to man without works, because *Dauid* pronounceth the man blessed whose iniquities are forgiuen, whose sinnes are couered, to whom the Lord hath not imputed his offences. Without doubt by blessednesse he there meaneth righteousnesse. As sith he affirmeth the same to stand in the forgiuenesse of sinnes, there is no cause why we should otherwise define it. Therefore *Zacharie* the father of *Iohn* the Baptist singeth, that the knowledge of saluation consisteth in the forgiuenesse of sinnes. Which rule *Paul* following in his Sermon which he made to the *Antiochians* concerning the summe of saluation, as *Luke* reporteth it, concluded in this maner: By him forgiuenesse of sinnes is preached vnto you, and euery one that beleeueth in him is iustified from all these things, from which ye could not be iustified in the lawe of *Moses*.

Luk.1.77.

Act.13.38.

The

The Apoſtle ſo knitteth the forgiueneſſe of ſinnes with right eouſneſſe, that he ſheweth that they be both all one. Whereupon he rightfully reaſoneth that the righteouſneſſe is freely giuen vnto vs, which we obtaine by the louing kindneſſe of God. Neither ought it to ſeeme a ſtrange vnuſed ſpeech, that the faithfull are righteous before God, not by works, but by free acceptation: ſith both it is ſo oft found in the Scripture, and the old authors alſo do ſometime ſo ſpeake. For *Auguſtine* ſaith thus in one place: The righteouſnes of the ſaints in this world ſtandeth rather in forgiueneſſe of ſins, than in perfection of vertues. Wherewith agreeth the notable ſentence of *Bernard*: Not to ſin is the righteouſnes of God: but the righteouſneſſe of man, is the mercifull kindneſſe of God. He had before affirmed that Chriſt is to vs righteouſnes in abſolution, and therefore that they onely are righteous that haue obtained pardon by mercie.

De ciuit. Dei cap. 27. Serm. 23 in cant. Ser. 22.

23 Hereupon alſo followeth this, that by the onely meane of Chriſts righteouſneſſe, we obtaine to be iuſtified before God. Which is as much in effect as if it were ſaid, that man is not righteous in himſelfe, but becauſe the righteouſneſſe of Chriſt is by imputation enterpartened with him, which thing is woorthie to be heedfully marked. For that trifling error vaniſheth away, to ſay that man is therefore iuſtified by faith, becauſe faith taketh part of the Spirit of God by which he is made righteous, which is ſo contrarie to the doctrine aboue taught, that they can neuer be made to agree together. For it is no doubt that he is voide of his owne righteouſneſſe, that is taught to ſeeke righteouſneſſe without himſelfe. This the Apoſtle affirmeth moſt plainly when he writeth that he which knew no ſinne was made for vs a propitiatorie ſacrifice to clenſe away ſinne, that we might be made the righteouſneſſe of God in him. You ſee that our righteouſneſſe is not in vs but in Chriſt, and that it belongeth to vs only by this title, becauſe we be partakers of Chriſt, becauſe we poſſeſſe all his riches with him. And it maketh nothing to the contrarie that in another place he teacheth, that ſinne was condemned of ſinne in the fleſh of Chriſt, that the righteouſneſſe of the law might be fulfilled in vs: where he meaneth no other fulfilling, but that which we obtaine by imputation. For the Lord Chriſt doth in ſuch ſort communicate his righteouſneſſe with vs, that after a certaine maruellous maner, he powreth the force thereof into vs, ſo much as pertaineth to the iudgement of God. It appeareth that he did no otherwiſe meane, by the other ſentence which he had ſpoken a litle before. As by the diſobedience of one man we were made ſinners, ſo by the obedienc of one man we are iuſtified. What is it elſe to ſet our righteouſneſſe in the obedience of Chriſt, but to affirme that hereby onely we are accounted righteous, becauſe the obedience of Chriſt is imputed vnto vs as if it were our owne? Therefore me thinkes that *Ambroſe* hath excellently well ſhewed how there is an example of this righteouſneſſe in the bleſſing of *Iacob*. For *Iacob* hauing not of himſelfe deſerued the preeminence of the firſt begotten ſonne, hid himſelfe in the apparell of his brother, and being clothed with his brothers coate that ſauoured of a moſt ſweete ſmell, he crept into the fauour of his father, and receiued the bleſſing to his owne commoditie vnder the perſon of another: ſo we doe lie hidden vnder the precious pureneſſe of Chriſt our elder brother, that we may get a teſtimonie of righteouſneſſe in the ſight of God. The words of *Ambroſe* are theſe. Whereas *Iſaac* ſmelt the ſauour of the garments, peraduenture this is ment thereby, that we are not iuſtified by workes but by faith: becauſe fleſhly weakneſſe hindreth workes, but the brightneſſe of faith which meriteth forgiueneſſe of ſins, ouerſhadoweth the error of deeds. And truly ſo it is. For, that we may appeare before the face of God vnto ſaluation, it is neceſſary for vs to ſmell ſweetly with his odour, and to haue our faultes couered and barred with his perfection.

2. Cor. 5. 21.

Rom. 8. 3.

Rom. 6. 19.

Lib. 2. de Iac. & vita beata.

The righteouſneſſe of Chriſt imputed vnto vs maketh vs righteous.

THE TVVELFTH CHAPTER.

That to the end we may be fully perſwaded of the free iuſtification, we muſt lift vp our mindes to the iudgement ſeate of God.

ALthough it appeareth by moſt euident teſtimonies, that all theſe things are true yet we ſhall not cleerely perceiue how neceſſarie they be, vntill we haue ſet before our eyes thoſe things that ought to be the groundes of all this diſputation. Firſt therefore

The cauſe of mens preſuming ſo much vpon the righteouſnes

of their owne works is their not considering how exact puritie it must be that shall answer the law when it commeth to be strictly examined before the iudgement seate of God.

therefore let vs remember this, that we purpose not to speake of the righteousnesse of a worldly iudiciall court, but of the heauenly iudgement seate: that we should not measure by our owne small portion, by what vprightnesse of works Gods iudgements may be satisfied. But it is maruellous to see with what rashnesse & boldnesse it is commonly debated. Yea and it is to be seene how none doe more boldly or with fuller mouthes (as the saying is) prate of the righteousnesse of works, than they that are either monstrously sicke of open outward diseases, or be readie to burst with inward vices. That commeth to passe because they thinke not vpon the righteousnesse of God, whereof if they had neuer so little feeling, they would neuer make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect that nothing be imputed vnto it but euery way whole and absolute, and defiled with no vncleanesse: such as neuer was and neuer shall be able to be found in man. It is indeed easie and ready for euery man in Schooles to talke vainely vpon the worthinesse of works to iustifie men: But when they come vnto the sight of God, such dalliance must auoid, because there is earnest doing vsed, and no trifling strife about words. To this, to this I say, we must apply our mind, if we will profitablie enquire of true righteousnesse, how may we answer the heauenly iudge when he calleth vs to account. Let vs thinke him to be a iudge, not such a one as our own vnderstandings do of themselues imagine: but such a one as he is painted out in the Scripture, with whose brightnesse the Starres shall be darkned, by whose strength the hilles do melt away, by whose wrath the earth is shaken, by whose wisedome the wise are taken in their subtletie, by whose pureness all things are proued vnpure, whose righteousnesse the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled pearceth to the bottome of hell. If he (I say) sit to examine mens dooings, who shall appeere assured before his throne? who shall dwell with a deuouring fire? saith the Prophet. Who shall abide with continuall burnings? he that walketh in righteousnesses and speaketh truth, &c. But let such a one come foorth, whatsoeuer he be. But that answer maketh that none commeth foorth. For this terrible saying soundeth to the contrarie: Lord if thou marke iniquities, Lord, who shall abide it? truly all must needs immediately perish, as it is written in another place: Shall man be iustified if he be compared with God, or shall he be purer then his maker? Behold, they that serue him are not faithfull, and he hath found peruersenesse in his Angels. How much more shall they that dwell in houses of clay, and that haue an earthly foundation, be consumed with mothes? they shall be cut downe from the morning to the euening. Behold among his Saints there is none faithfull, and the heauens are not cleane in his sight: how much more is man abhominable and vnprofitable, which drinketh iniquitie as water? I graunt indeed that in the booke of *Iob*, is mention made of a righteousnesse that is higher than the keeping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousnesse that passeth all senses. Therefore although *Iob* be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angelike holinesse cannot appease God, if he exactly weigh their works. But I therefore will at this time ouerpasse that righteousnesse which I haue spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the written law, we are more than senseless if so many curses wherewith the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this generall curse, Cursed is euery one that doth not abide in all the things that are written in the booke. Finally all this discourse shall be but vnsauorie and cold, vnlesse euery man yeeld himselfe guiltie before the heauenly iudge, and willingly throw downe and abase himselfe, being carefull how he may be acquited.

Esay 33.14.

Psal.130.3. Iob.4.17.

Deut.27.26.

How righteous soeuer we be in comparison of other men, this in the sight of God is not able to make vs blameles.

2 To this, to this I say, we should haue lift vp our eies, to learne rather to tremble for feare, than vainely to reioice. It is indeed easie, so long as the comparison extendeth no further than men, for euery man to thinke himselfe to haue somewhat which other ought not to despise. But when we rise vp to haue respect vnto God, then suddenly that confidence falleth to the ground and commeth to nought. And in the same case altogither is our soule in respect of God, as mans body is in respect of the heauen. For the

the light of the eie, ſo long as it continueth in viewing things that lie neere vnto it, doth ſhew of what pearcing force it is, but if it be once directed vp to the ſunne, then being daſelled and dulled with the too great brightnes thereof, it feeleth no leſſe feeblenes of it ſelfe in beholding of the Sunne, than it perceiued ſtrength in beholding inferiour things. Therefore let vs not deceiue our ſelues with vaine confidence, although we count our ſelues either equall or ſuperiour to other men: but that is nothing to God, by whoſe will this knowledge is to be tried. But if our wildneſſe cannot be tamed with theſe admonitions, he will anſwere to vs as he ſaid to the Phariſees: you be they that iuſtifie your ſelues before men: but that which is high to men is abhominable to God. Now goe thy way and proudly boaſt of thy righteouſneſſe among men, while God from heauen abhorreth it. But what ſay the ſeruants of God that are truly inſtructed with his Spirit? Enter not into iudgement with thy ſeruant, becauſe euery liuing man ſhall not be iuſtified in thy ſight. Another ſaith, although in ſomewhat diuers meaning: Man cannot be righteous with God: if he will contend with him, he ſhall not be able to anſwere one for a thouſand. Here we now plainly heare what is the righteouſneſſe of God, euen ſuch as can be ſatisfied with no works of men, to whom when it examineth vs of a thouſand offences, we cannot purge our ſelues of one. Such a righteouſneſſe had that ſame choſen inſtrument of God *Paul* conceiued, when he profeſſed that he knew himſelfe guiltie in nothing, but that he was not thereby iuſtified.

Luk. 16. 15.

Pſal. 143. 2. Iob 9. 8.

1. Cor. 4. 4.

3 And not onely ſuch examples are in the holy Scriptures, but alſo all godly writers do ſhew that they were alway of this minde. So *Auguſtine* ſaith, All the godly that grone vnder this burden of corruptible fleſh, and in this weakneſſe of life haue this only hope that we haue one Mediator Ieſus Chriſt the righteous, and he is the appeaſement for our ſinnes. What ſaith he? If this be their onely hope, where is the confidence of workes? For when he calleth it only, he leaueth none other. And *Bernard* ſaith. And indeed where is ſafe and ſtedfaſt reſt and aſſuredneſſe for the weake, but in the wounds of our Sauiour? and ſo much the ſurer I dwell therein as he is mightier to ſaue. The world rageth, the bodie burdeneth, the diuell lieth in waite: I fall not, becauſe I am builded vpon the ſure rocke: I haue ſinned a grieuous ſinne, my conſcience is troubled, but it ſhall not be ouertroubled, becauſe I ſhall remember the woundes of the Lord. And hereupō afterward he concludeth, Therfore my merit is the Lords taking of mercy, I am not vtterly without merite, ſo long as he is not without mercies. But if the mercies of the Lord be many, then I alſo haue as many merites. Shall I ſing mine owne righteouſneſſe? Lord I will remember onely thy righteouſneſſe. For that is alſo my righteouſneſſe, for he is made vnto me righteouſneſſe of God. Againe in another place, This is the whole merite of man, if he put his whole hope in him that ſaueth whole man. Likewiſe where retaining peace to himſelfe he leaueth the glory to God, To thee (ſaith he) let glory remaine vnminiſhed: it ſhall be well with me, if I haue peace, I forſweare glory altogether, leaſt I wrongfully take vpon me that which is not mine owne, I looſe alſo that which is offered me. And more plainly in another place he ſaith: Why ſhould the Church be carefull of merites, which hath a ſurer and ſafer way to glory vpon the purpoſe of God? So there is no cauſe why thou ſhouldeſt aske, by what merites we hope for good things, ſpecially when thou heareſt in the Prophet, I will doe it, not for your ſakes, but for mine owne ſake, ſaith the Lord. It ſufficeth for merite, to know what merites ſuffice not. But as it ſufficeth for merite not to preſume of merites, ſo to be without merites ſufficeth to iudgement. Whereas he freely vſeth this worde Merites for good works, we muſt therein beare with the cuſtome. But in the ende his purpoſe was to make hypocrites afraid, that wildly range with licentiouſneſſe of ſinning againſt the grace of God. As afterward he expoundeth himſelfe, ſaying: Happy is the Church that neither wanteth merites without preſumption, nor preſumption without merites. It hath whereupon to preſume, but not merites. It hath merites, but to deſerue, not to preſume. Is not the very not preſuming a deſeruing? Therefore it preſumeth ſo much the more boldly, becauſe it preſumeth not, hauing large matter to glory vpon, euen the many mercies of the Lord.

S. Auguſtine & S. Bernard how far from looking to be iuſtified by their owne workes.

Ad Boni. li. 3 ca. 5.

Super can. ſer. 61.

In Pſal. qui habitat ſer. 15.

In Cant. ſer. 13.

Eze. 36. 22. & 32.

4 This is the truth. The exerciſed conſciences perceiue this to be the onely ſanctuarie of ſafetie, wherein they may ſafely reſt thēſelues when they haue to do with

Men iudged by their owne worthinesse be they neuer so holy shall be found vnholy. 1.Cor.4.5.

the iudgement of God. For if the Starres that seemed most bright in the night season, doe loose their brightnesse, with sight of the Sunne, what thinke we shall become euen of the rarest innocencie of man, when it shall be compared with the pureneſſe of God? For that shall be a most seuere examination, that shall pearce into the most hidden thoughts of the hart, and (as *Paul* saith) shall reueale the secrets of darkenesse, and disclose the hidden things of the hart, which shall compell the lurking and vnwilling conscience to vtter all things that now are fallen out of remembrance. The diuell our accuser will presse vs, which is priuie to all the wicked deeds that he hath mooued vs to doe. There the outward pompous shewes of good workes which now onely are esteemed, shall nothing profit vs. Onely the pureneſſe of will shall be required. Wherefore the hypocrisie, not onely whereby euery man knowing himselfe guiltie before God desireth to boast himselfe before men, but also wherewith euery man deceiueth himselfe before God (as we be all inclined to stroke and flatter our selues) shall fall downe confounded, howsoeuer it now be proude, with more than drunken boldnesse. They that bend not their wit to such a sight, may indeede for a short time sweetly and pleasantly frame a righteousnesse to themselues, but it is such a righteousnesse as shall be by and by shaken away from them at the iudgement of God: like as great riches heaped vp in a dreame doe vanish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteousnesse, shall certainely finde that all the works of men, if they be iudged by their owne worthinesse, are nothing but defilings and filthinesse: that that which among the common people is accompted righteousnesse, is before God meere wickednesse: that that which is iudged puritie, is vncleannesse: that that which is reckoned glorie, is but shame.

That partiall and blinde affection which because we beare vnto our selues when we are our own iudges, maketh vs fondly to imagine that such we shall seeme also when God iudgeth vs must be shaken off. Prou.21.2. & 16.2.

5 From this beholding of the perfection of God, let it not grieue vs to descend to looke vpon our selues without flatterie or blind affection of loue. For it is no maruell if we be all so blind in this behalfe, forasmuch as none of vs doth beware of the pestilent tenderneſſe toward himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs all. To euery man (saith *Salomon*) his owne way is right in his owne eies. Againe. All the waies of man seeme cleane in his owne eies. But what? Is he acquited by this blindnesse? No, But (as he further saith in the same place) the Lord weigheth the hearts, that is to say, while man flattereth himselfe by reason of the outward visor or righteousnesse that he beareth in resemblance, in the meane time the Lord with his ballance examineth the hidden vncleanneſſe of the heart. Therefore sith we so nothing profit with such flatteries, let vs not wilfully mocke our selues to our owne destruction. But that we may trie our selues rightly, we must necessarily call backe our conscience to the iudgement seate of God. For we do altogether need his light to disclose the secret foldings of our peruersnes, which otherwise lie too deeply hidden. For then and neuer till then, we shall cleerely perceiue what is meant hereby: that man being rottennesse and a worme, abhominable and vaine, which drinketh wickednesse as water, is far from being iustified before God. For who should make that cleane that is conceiued of vncleane seed? not one man. Then shall we also finde that by experience, which *Iob* said of himselfe? If I will goe about to shew my selfe innocent, mine owne mouth shall condemne me: If I will shew my selfe righteous: it will proue me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time complained of Israell, that all went astray like sheepe, that euery one turned aside to his owne way. For he there comprehendeth all them, to whom the grace of redemption should come. And the rigorousnesse of this examination ought to proceed so far, till it subdue vs, so that we be fully throwen downe withall, and by that meane prepare vs to receiue the grace of Christ. For he is deceiued that thinketh himselfe able to receiue the enioying of this grace, vntill he haue first throwen downe all hawtinesse of minde. This is a knowen saying: that God confoundeth the proude, and giueth grace to the humble.

Iob.15.16. Iob.14.4. Iob.9.20.

Esay 53.6.

1.Pet.5.5.

6 * But what way is there to humble our selues, but that we being altogether needie and emptie, should giue place to the mercie of God? For I do not call it humblenesse, if we thinke that we haue any thing remaining with vs. And hitherto they haue taught a very hurtfull hypocrisie that haue ioyned these two things together, that we must thinke humblie of our selues before God, and that we must make some account of

**We can neither be righteous till we be humble, nor humble as long as we make any reckoning or account at all of our owne righteousnesse.*

of our owne righteouſneſſe. For if we confeſſe to God contrarie to our owne thinking, we do wickedly lie vnto him: but we cannot thinke as we ought, but that by and by all that ſeemeth glorious in vs muſt be troden vnder foote. Therefore when thou hearest in the Prophet, that there is prepared ſaluation for the humble people, and abacement for the eies of the wicked: Firſt thinke, that there is no entrie open to ſaluation, vntill thou haue laid away all pride and taken to thee perfect humbleneſſe: then, that the ſame humbleneſſe is not a certaine modeſtie whereby thou giueſt ouer to the Lord a haire breadth of thine owne right, as they are called humble before men that do neither preſumptuouſly aduance themſelues, nor reprochfully triumph ouer other, although they ſtand vpon ſome eſtimation of their owne excellencie: but an vnfained ſubmiſſion of a mind throwen downe with feeling of his owne miſerie and needineſſe. For it is ſo eachwhere deſcribed in the word of God. When the Lord ſaith thus in *Zephanias*: I will take away out of thee him that outragiouſly reioyceth, and I will leaue in the mids of thee the afflicted man and the poore man, and they ſhall truſt in the Lord: doth he not there plainly ſhew who be humble? euen they that lie afflicted with knowledge of their owne pouertie. On the other ſide he calleth the proude, outragious reioycers, becauſe men ioying in proſperitie are wont to reioyce without meaſure. But to the humble whom he purpoſeth to ſaue, he leaueth nothing but to truſt in the Lord. And likewiſe it is ſaid in *Eſay*: Whom ſhall I looke vnto, but to the poore and contrite in ſpirit, and him that feareth my words? Againe: The high and excellent, that inhabiteth eternitie, his name is holie, that dwelleth on high, and in the holie place, and with the contrite and humble ſpirit, to quicken the ſpirit of the humble and the hart of the contrite. When thou ſo oft heareſt the name of contrition, vnderſtand thereby the wound of the hart, that ſuffereth not a man throwen downe on the ground to riſe againe. With ſuch contrition ought thy hart to be wounded, if thou wilt according to the ſaying of God be aduanced with the humble: If that be not done, thou ſhalt be brought low with the mightie hand of God to thy ſhame and diſgracement.

Pſal.18.28.

Zeph.3.11.

Eſay 6.6.
Eſay 57.5.

7 And our beſt Schoolemaſter thinking it not enough to ſhew it out in words, hath alſo ſet out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth foorth a Publicane that ſtanding a farre off, not daring to lift vp his eies to Heauen, with much knocking his breſt, prayeth in this wiſe: Lord be mercifull to me a ſinner. Let vs not thinke theſe to be tokens of fained modeſtie, that he dare not looke vp to Heauen, nor to come neerer, that with knocking his breſt he confeſſeth himſelfe a ſinner: but let vs know that they be teſtimonies of inward affliction. On the other ſide he ſetteth the Phariſee which thanketh God that he is not of the common ſort of men, either an oppreſſer, or an vnrighteous man, or an adulterer, becauſe he faſted twiſe on the Sabboth, and gaue tithes of all that he poſſeſſed. He doth with open confeſſion acknowledge that the righteouſneſſe which he hath is the gift of God: but becauſe he ſtandeth in confidence that he is righteous, he departeth from God vnfauoured and in hatred. The Publicane by acknowledging of his owne wickedneſſe is iuſtified. Hereby we may ſee, how great is the eſtimation of our humbling vs before God: ſo that the hart cannot be open to receiue his mercie, vnleſſe it be firſt void of all opinion of his owne worthineſſe. When this opinion hath poſſeſſed the place, it ſhutteth vp the way for Gods mercy to enter. And that no man ſhould doubt hereof, Chriſt was ſent of his Father into the earth with this commiſſion, to bring glad tidings to the poore, to heale the contrite in hart, to preach libertie to the captiue, and deliuerance to them that were ſhut vp in priſon, and to comfort them that mourne: to giue them glory for aſhes, oyle for mourning, the robe of praiſe for the ſpirit of ſorrow. According to this commiſſion, he calleth none but them that labor and are loden to take part of his liberalitie. And in an other place he ſaith: I came not to call the righteous, but ſinners.

The Publicane a paterne of true humilitie. Luk.18.3.

Eſay 61.1.

Math.11.28.
Math.9.13.

8 Therefore if we will giue place to the calling of Chriſt, let all arrogancie and careleſneſſe depart far away from vs. Arrogancie groweth of a fooliſh perſwaſion of our owne righteouſneſſe, when a man thinketh himſelfe to haue ſomewhat, by the deſerning whereof he may be commended before God, careleſneſſe may be euen without any perſwaſion of workes. For many ſinners, becauſe being drunke with ſweetneſſe of vices they thinke not vpon the iudgement of God, lie as it were ſenſeleſſly amaſed

Both pride and careleſneſſe muſt be auoided.

with a diſeaſe of drouſineſſe, that they aſpire not to the mercy offered them. But we muſt no leſſe ſhake off ſuch dull ſluggiſhneſſe, than we muſt caſt away all vaine confidence of our ſelues, that we may without encombrance haſten to Chriſt, that we being emptie and hungrie may be filled with his good things. For we ſhall neuer ſufficiently haue truſt in him, vnleſſe we vtterly diſtruſt of our ſelues, we ſhall neuer ſufficiently raiſe vp our courages in him, vnleſſe they be firſt throwen downe in our ſelues. We ſhall neuer ſufficiently haue conſolation in him, vnleſſe we be firſt deſolate in our ſelues. Therefore we be then meete to take hold of and obtaine the fauour of God, caſting away all truſt of our ſelues, but truſting vpon the onely aſſuredneſſe of his goodneſſe, when (as *Auguſtine* ſaith) forgetting our owne deſeruings, we embrace the gifts of Chriſt. Becauſe if he ſought deſeruings in vs, we ſhould not come to his gifts. Wherewith *Bernard* very well accordeth, comparing proud men to vnfaithfull ſeruants, that arrogantly claime any thing be it neuer ſo litle to their owne deſeruings: becauſe they doe wrongfully keepe to themſelues the praiſe of grace paſſing by them, as if a wall would ſay that it bringeth forth the ſun-beame which it receiueth through a window. But, not to tarrie longer hereupon, let vs take a ſhort but a generall and ſure rule, that he is prepared to take part of the fruits of Gods mercy, that hath vtterly emptied himſelfe, I will not ſay of righteouſneſſe, which is none at all, but of the vaine and windie image of righteouſneſſe. Becauſe euery man ſo much hindereth his receiuing of the liberalitie of God as he reſteth in himſelfe.

De verbis Apoſt. cap. 8 Ser. 15. in Cā.

THE THIRTENTH CHAPTER.

That there are two things to be marked in free iuſtification.

We cānot without robbing God of his glory challenge any thing to our ſelues. Rom. 3. 15.

AND here are alway two things to be principally looked vnto: that is to ſay, that there may remaine to the Lord his glorie vnminiſhed, and as it were wholy and perfectly maintained, and to our conſciences an vntroubled quietneſſe and calme tranquilitie before his iudgement. We ſee how oft and how earneſtly the Scripture exhorteth vs, to giue onely to God a confeſſion of praiſe, when we entreat of righteouſneſſe. And the Apoſtle teſtifieth, that this was the Lords principal purpoſe of giuing vs righteouſneſſe in Chriſt, that he might ſhew his owne righteouſneſſe. And what a ſhewing that ſhould be, he declareth immediately after: that is, if he alone be knowen to be righteous, and that iuſtified him that is of the faith of Ieſus Chriſt. Thou ſeeſt that the righteouſneſſe of God is not ſufficiently ſet out, vnleſſe he alone be accounted righteous, and doe communicate the grace of righteouſneſſe to them that deſerue it not. By this meane he will haue euery mouth to be ſtopped, and the whole world to be made ſubiect to him. For while man hath any thing to ſpeake in his owne defence, ſo long there is ſomewhat taken away from the glorie of God. So in *Ezechiel* he teacheth how much we glorifie his name by reknowledging of our owne wickedneſſe. You ſhall remember (ſaith he) the waies and all the wicked doings wherewith ye haue beene defiled. And ye ſhall be diſpleaſed with your ſelues in your owne ſight, in all the euils that ye haue committed. And ye ſhall know that I am the Lord, when I ſhall doe good to you for mine owne names ſake, & not according to your moſt wicked offences. If theſe things be contained in the true knowledge of God, that we being brooſed with knowledge of our owne iniquitie, ſhould conſider that he doth good to vs whereas we be vnworthy thereof: why then doe we to our great hurt attempt to ſteale away from the Lord any parcell be it neuer ſo ſmall of the praiſe of his free goodneſſe? Likewiſe *Ieremie* when he crieth out, Let not the wiſe man glory in his wiſedome, or the rich man in his riches, or the ſtrong man in his ſtrength, but let him that glorifieth, glory in the Lord: doth he not there declare that ſomewhat is diminiſhed from Gods glory, if man glory in himſelfe? To this purpoſe truely doth *Paul* apply thoſe words, when he teacheth that all the parts of our ſaluation are repoſed in Chriſt, that we ſhould not glorie but in the Lord. For his meaning is that he riſeth vp againſt God and darkeneth his glorie, whoſoeuer thinketh that he hath any thing be it neuer ſo little of his owne.

Ezec. 20. 42.

Iere. 9. 3.

1. Cor. 1. 30.

What it is not to glory in our ſelues.

2 This is the trueth, we neuer truely glory in him, vnleſſe we be vtterly put from our owne glory. On the other ſide, this is to be holden for a catholike principle, that all they

they glory againſt God that glory in themſelues. For *Paul* iudgeth that onely by this meane the world is made ſubiect to God, when all matter to glory vpon is vtterly taken from men. Therefore *Eſay*, when he declareth that Iſraell ſhall haue their iuſtification in God, ſaith alſo that they ſhall there alſo haue their praiſe: as though he ſhould ſay, that he Lord to this end iuſtifieth the elect that they ſhould glorie in him and in nothing elſe. But how we ought to be praiſed in the Lord, he had taught in the verſe next before: that is, that we ſhould ſweare that our righteouſneſſes and ſtrength are in the Lord. Note that there is not required a bare confeſſion, but confirmed with an oath, that a man ſhould not thinke that he ſhall be diſcharged with I wot not what faigned humilitie. And let no man here alleadge for excuſe that he doth not glorie when without arrogancie he reknowledgeth his owne righteouſneſſe: for there can be no ſuch eſtimation but it engendreth confidence, nor confidence but it breedeth glorie. Therefore let vs remember that in all the diſputation of righteouſneſſe we muſt haue regard to this end, that the praiſe thereof remaine with the Lord whole and perfect. Foraſmuch as for declaration of his righteouſneſſe (as the Apoſtle teſtifieth) he hath powred out his grace vpon vs, that he might be iuſt and iuſtifying him that is of the faith of Chriſt. Wherefore in another place, when he had taught that the Lord gaue vs ſaluation, to ſet out the glorie of his name, afterward as it were repeating the ſame thing he addeth: ye are ſaued by grace, and by the gift of God, not by workes, that none ſhould glory. And when *Peter* telleth that we are called vnto hope of ſaluation that we ſhould declare the powers of him that hath called vs out of darkneſſe into his marueilous light, without doubt his meaning is ſo to make the onely praiſes of God to ſound in the eares of the faithfull, that they ſhould with deepe ſilence oppreſſe all arrogancie of the fleſh. In a ſumme, man cannot without robberie of God chalenge to himſelfe any one crum of righteouſneſſe: becauſe euen ſo much is plucked and taken away from the glorie of Gods righteouſneſſe.

Rom. 2. 29.
Hay 45. 25.

Rom 3. 26.
Eph. 1. 2.
Eph. 1. 8.

3 Now if we aske by what meane the conſcience may be quieted before God, we ſhall finde no other meane but if free righteouſneſſe be giuen vs by the gift of God: Let vs alway thinke vpon this ſaying of *Salomon*, Who ſhall ſay, I haue cleanſed my heart, I am made cleane from my ſinne? Truely there is no man that ſhall not be ouerwhelmed with infinite filthineſſe. Therefore let euen the perfectſt man deſcend into his owne conſcience, and call his doings to account: what end ſhall he haue? Shall he ſweetely reſt as though all things were in good order betweene him and God? and ſhall he not rather be vexed with terrible torments, when he ſhall feele matter of damnation abiding in himſelfe if he be iudged according to his workes? The conſcience if it looke vpon God, muſt of neceſſitie either haue aſſured peace with his iudgement, or be beſieged with the terrours of hell. Therefore we profit nothing in diſputing of righteouſneſſe vnleſſe we ſtabliſh ſuch a righteouſneſſe, with the ſtedfaſtneſſe whereof our ſoule may be ſtaied in the iudgement of God. When our ſoule ſhall haue whereby it may both without feare appeare before the face of God, and receiue his iudgement, vnſhaken, then and not till then let vs know that we haue found an vnfaigned righteouſnes. Therefore not without cauſe the Apoſtle ſtandeth ſo much vpon this point, with whoſe wordes I had rather expreſſe it than with mine owne. If (ſaith he) the promiſe of inheritance be of the law, faith is made voide, the promiſe is made aboliſhed. He firſt inferreth that faith is diſanulled and made voide if the promiſe of righteouſneſſe haue reſpect to the deſeruings of our works, or doe hang vpon the keeping of the law. For ſo could euery man aſſuredly reſt in it: becauſe it could neuer come to paſſe that any man might aſſuredly determine with himſelfe that he had ſatisfied the law, as indeede neuer any man doth by workes fully ſatisfie it. Whereof, that we ſhould not neede to ſeeke far for teſtimonies to prooue it, euery man may be a witneſſe to himſelfe that will with a right eie behold himſelfe. And hereby appeareth, in how deepe and darke corners hypocriſie buried the mindes of men, while they ſo careleſſly beare with themſelues, that they ſticke not to ſet their owne flatteries againſt the iudgement of God, as though they would binde to a ſtay his iudiciall proceeding. But the faithfull that doe ſyncerely examine themſelues, are grieued and tormented with a far other maner of carefulneſſe. Therefore there ſhould ſo enter into all mindes a doubting, and at length a very

The opinion of righteouſneſſe by our owne workes troubleth the conſcience and bereaueth vs of all tranquilitie of minde.
Pro. 20. 9.

Rom. 4. 14.

very deſpaire where each man for himſelfe ſhould make account, with how great a burden of debt he is ſtill ouerpreſſed, and how far he is from the condition wherewith he is charged. Lo, how Faith is by this meane already expreſſed and extinguiſhed. For to wauer, to varie, to be caried vp and downe, to ſticke faſt in doubting, to be holden in ſuſpenſe, to ſtagger, and at length to deſpaire, is not to truſt: but to ſtrengthen thy minde with conſtant certaintie and perfect aſſuredneſſe, and to haue whereupon to reſt and faſten thy foote.

To reſt vpon the worthines of our own works, is to make the promiſes of God vnefficiuall.

4 He adioyneth alſo an other thing, that is, that the promiſe ſhall thereby be made of no effect and voide. For if the fulfilling thereof doe hang vpon our deſeruing, when ſhall we come thus farre as to deſerue the bountifulneſſe of God? Alſo this ſecond point hangeth vpon the former: For the promiſe ſhall not be fulfilled but to them that beleeue it. Therefore if Faith be fallen, there ſhall remaine no force of the promiſe. Therefore the inheritance is of Faith, that it may be according to grace, to ſtabliſh the promiſe. For it is aboundantly well ſtabliſhed when it reſteth vpon the onely mercie of God: becauſe his mercie and truth are with a perpetuall knot ioyned together, that is to ſay, whatſoeuer God mercifully promiſeth, he alſo faithfully performeth. So *Dauid* before that he required ſaluation by the word of God firſt determineth the cauſe thereof to be in his mercy. Let thy mercies (ſaith he) come vnto me, thy ſaluation according to thy word. And rightfully: becauſe God is by no other meane perſwaded to make the promiſe but of his owne meere mercie. Therefore we muſt herein ſtay, and deepely faſten all our hope and not to looke to our owne workes, to ſeeke any helpe of them. And that you ſhould not thinke that I herein ſpeake any new thing: *Auguſtine* doth alſo teach that we ought ſo to doe. Chriſt (ſaith he) ſhall reigne for euer in his ſeruants. God hath promiſed it, God hath ſaid it, & if that be not enough, God hath ſworne it. Therefore foraſmuch as the promiſe is ſtabliſhed, not according to our deſeruings, but according to his mercie, no man ought to ſpeake fearefully of that of which he can not doubt. *Bernard* alſo ſaith: The Diſciples of Chriſt ſay, Who can be ſaued? But he anſwered, this is impoſſible with men, but it is not impoſſible with God. This is all our confidence, this is our onely comfort, this is the whole ground of our hope, but being aſſured of the poſſibilitie, what ſay we of his will? Who knoweth whether he be worthie of loue or hatred? Who hath knowen the Lords meaning? Or who hath beene his counſeller? Here now Faith muſt of neceſſitie helpe vs, here muſt his truth ſuccour vs, that that which is hidden from vs in the hart of the Father, may be reueiled by the Spirit, and his Spirit teſtifying it may perſwade our hearts that we are the Sonnes of God. And it may perſwade vs by calling and iuſtifying vs freely by Faith, in which things there is as it were a certaine meane paſſage from the eternall predeſtination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the promiſes of God are not ſtabliſhed, vnleſſe they be taken hold of with aſſured affiance of conſcience: and whereſoeuer there is any doubting or vncertaintie, it pronounceth that they be voide. Againe it pronounceth that they doe nothing but ſtagger and wauer, if they reſt vpon our own works. Therefore we muſt needs either looſe righteouſneſſe, or we muſt not conſider our owne works, but onely Faith muſt take place, whoſe nature is this, to lift vp her eares and ſhut her eyes, that is to ſay, to be heedfully bent to the promiſe onely, and to turne away her thought from all mans worthineſſe or deſeruing. So is that notable prophecie of *Zacharie* fulfilled, that when the wickedneſſe of the land ſhall be done away, a man ſhall call his friend vnder his vine & vnder his figge tree, where the Prophet declareth that the faithfull doe no otherwiſe enioy true peace but after obteining of the forgiueneſſe of ſins. For this cauillation is to be remembred in the Prophets, that when they ſpeake of the kingdome of Chriſt, they ſet out the outward bleſſings of God as figures of the ſpirituall things. Whereupon Chriſt is called both the king of peace and our peace, becauſe he appeaſeth all the troubleſome motions of conſcience. If we ſeeke by what meane he doth it, we muſt needs come to the ſacrifice by which God is appeaſed. For he ſhall neuer ceaſſe to tremble for feare that ſhall not determine that God is appeaſed by the onely ſatisfactorie cleanſing wherein Chriſt hath ſuſtained his wrath. Finally peace is no where elſe to be ſought for but in the terrors of Chriſt our redeemer.

Pſal. 119. 76.

In Pſal. 88. tractatu prio-re.

In dedicat. templi. ſer. 5.

Eccl. 9. 1. 1. Cor. 2. 16.

Zach. 3. 9.

Eſay 9. 6. Eph. 2. 14.

5 But

5 But why doe I vſe ſo darke a teſtimonie? *Paul* euery where demeth that there is peace or quiet ioy left to conſciences, vnleſſe it be determined that we be iuſtified by Faith. And he therewithall declareth whence that aſſuredneſſe commeth, namely when the loue of God is powred into our hearts by the holy Ghoſt: as if he had ſaid, that our conſciences cannot otherwiſe be quieted, vnleſſe we be certainely perſwaded that we pleaſe God. Whereupon alſo in another place he crieth out in the perſon of all the godly, Who ſhall ſeuer vs from the loue of God, which is in Chriſt? becauſe we ſhall tremble euen at euery little breath, till we be arriued into the hauen: but we ſhall be without care euen in the darkeneſſe of death, ſo long as the Lord ſhall ſhew himſelfe a Paſtor to vs. Therefore whoſoeuer prate that we are iuſtified by Faith, becauſe being regenerate we are iuſt by liuing ſpiritually: they neuer taſted the ſweetenеſſe of grace, to conſider that God will be mercifull vnto them. Whereupon alſo followeth, that they doe no more know the maner of praying rightly, than Turkes and whatſoeuer other prophane Nations. For (as *Paul* witneſſeth) it is no true Faith vnleſſe it teach and put vs in minde of that moſt ſweete name of Father, yea vnleſſe it open our mouth freely to cry out *Abba* Father. Which in another place he more plainely expreſſeth, where he ſaith that in Chriſt we haue boldneſſe and entrie in confidence by the faith of him. Truely this commeth not to paſſe by the gift of regeneration: which as it is alway vnperfect in the fleſh, ſo it conteineth in it ſelfe manifold matter of doubting. Wherefore we muſt of neceſſitie come to this remedie, that the faithfull ſhould determine that they may by no other right, hope for the inheritance of the heauenly kingdome, but becauſe being graffed into the body of Chriſt, they are freely accounted righteous. For as touching iuſtification, Faith is a thing meerely paſſiue, bringing nothing of our owne to the recouering of the fauour of God, but receiuing of Chriſt that which we want.

Vpon theſe two promiſes that we ought to aſcribe all glory vnto God, and ſeeke the aſſurance of our owne harts, which we cannot doe as long as we ſeeke righteouſneſſe in our owne works, it followeth that to be iuſtified by Faith, is not as ſome imagine to be iuſt by liuing according to that ſpirit which the faithfull haue receiued.

Rom 5.1.
Rom.5.
Pſal.23.4.
Gala.4.6.

THE FOVRTEENTH CHAPTER.

What is the beginning of iuſtification, and the continuall proceedings thereof.

THat the matter may be made more plaine, let vs ſearch, what may be the righteouſneſſe of man in the whole courſe of his life: and let vs make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or being entred into profeſſion by ſacraments, denying God with vncleanes of life, whom they confeſſe with mouth, they are Chriſts no further than in name: or they be hypocrites which couer the wickedneſſe of their hearts, with vaine deceitfull colours: or being regenerate by the Spirit of God, they endeuour themſelues to true holineſſe. Specially when they are to be iudged by their naturall gifts, from the crowne of their head to the ſole of their foote, there ſhall not be found one ſparkle of goodneſſe, vnleſſe peraduenture we will accuſe the Scripture of falſhood, when it ſetteth out all the Sonnes of *Adam* with theſe titles that they be of froward and ſtubborne heart, that all the imagination of their heart is euill from their infancie, that their thoughts be vaine, that they haue not the feare of God before their eyes, that none of them vnderſtandeth or ſeeketh God, briefly that they be fleſh, by which word are vnderſtanded all thoſe works which *Paul* rehearſeth, fornication, vncleaneneſſe, vnchaſtitie, riotouſneſſe, worſhipping of idoles, witchcrafts, enmities, contentions, emulations, angers, diſſentions, ſectes, enuies, manſlaughters, and whatſoeuer filthineſſe and abhomination may be deuiſed. This forſooth is the worthineſſe, with confidence whereof they muſt be proud. But if any among them excell with ſuch honeſtie of maners as may haue ſome ſhew of holineſſe among men: yet becauſe we know that God regardeth not the outward gliſtering, we muſt ſearch the very fountaine of workes if we will haue them to auaile any thing to righteouſneſſe. We muſt (I ſay) throughly looke into them, from what affection of hart theſe works proceede. But although here lieth open a moſt large fielde to diſcourſe in, yet becauſe the matter may be declared in very few words, I will follow as much as I may a briefeneſſe in teaching.

Foure ſortes of men whoſe workes are in this queſtion to be conſidered of: the firſt ſuch as are not at all indued with any true knowledge of God.

Iere. 17 9.
Gen 8.21.
Pſal 84.11. & 14.2.
Gen.6.3.
Gala.5.19.

2 *First I deny not that whatſoeuer excellent gifts appeere in the vnbeleeuers, they are the giftes of God. Neither doe I ſo differ from common iudgement, that I would affirme

**The vertues of vnbeleeuers, God both worketh and rewardeth.*

affirme that there is no difference betweene the iuſtice, temperance and equitie of *Titus* and *Traianus*, and the rage, intemperance, and crueltie of *Caligula*, or *Nero*, or *Domitian*: betweene the filthie luſtes of *Tiberius*, and in this behalfe the continencie of *Veſpaſian*: and (that we may not tarrie vpon ſome ſpeciall vertues or vices) betweene the obſeruing and the deſpiſing of right and lawes: For there is ſo great difference of right and wrong, that it appeareth euen in the dead image thereof. For what thing ſhall there remaine well ordered in the world, if we confound theſe together? Therefore ſuch a difference betweene honeſt and vnhoneſt doings, the Lord hath not onely engraued in the mindes of all men, but alſo doth oft confirme it with the diſpenſation of his prouidence. For we ſee how he extendeth many bleſſings of this preſent life to them that among men doe follow vertue. Not becauſe that outward image of vertue deſerueth ſo much as the leaſt benefit of his: but ſo it pleaſeth him to declare by proofe how much true righteouſneſſe pleaſeth him, when hee ſuffereth euen outward and faigned righteouſneſſe not to be without reward. Wherevpon followeth that which we euen now confeſſed, that theſe vertues ſuch as they be, or rather images of vertues are the gifts of God, for as much as there is nothing in any wiſe praiſe woorthie, which proceedeth not from him.

There is a puniſhable wickednesſe in the greateſt righteouſneſſe of vnbeleeuers. Lib. 4. cont. Iulianum.

3 But neuertheleſſe it is true which *Auguſtine* writeth, that all they that are ſtrangers from the true religion of the one God, howſoeuer they be accounted woorthy of admiration for opinion of vertue, are not onely woorthie of no reward, but rather are woorthie of puniſhment, becauſe they doe with defiling of their heart, beſpot the pure good things of God. For though they be the inſtruments of God to preſerue the fellowſhip of men with iuſtice, continencie, temperance of mirde, valiantnes, and wiſedome: yet they doe very euilly execute theſe good works of God: becauſe they are reſtrained from euill doing, not by ſincere loue of goodneſſe, but either by onely ambition, or by loue of themſelues, or by ſome other crooked affection. Whereas therefore they are corrupt by the very vncleannelle of heart, as by their beginning, they are no more to be reckoned among vertues, than thoſe vices which are woont to deceiue by reaſon of neereneſſe and likeneſſe of vertue. Finally when we remember, that the end of that which is right, euer is that God be ſerued: whatſoeuer tendeth to any other end, foorthwith worthily looſeth the name of right. Becauſe therefore they haue not reſpect to the marke which the wiſedome of God appointeth: although the thing that they doe, ſeeme good in doing, yet by a wrongfull end it is ſinne. He concludeth therefore that all the *Fabricij*, *Scipioes*, and *Catoes*, in all thoſe excellent actes of theirs: yet ſinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end to which they ought to haue applied them: and that for that cauſe true righteouſneſſe was not in them: for as much as duties are not weighed by the doings, but by the endes.

Whatſoeuer is dont by men vnreconciled vnto God is ill done, 1. Ioan. 5. 12. Lib. 2 ad Bonif. in cap. 5 Præfat in Pſal.

4 Moreouer if it be true which *Iohn* ſaith: that there is no life without the ſonne of God: who ſo haue no part in Chriſt, what maner of men ſoeuer they be, whatſoeuer they doe or goe about, yet they run forward with their whole courſe into deſtruction and the iudgement of eternall death. After this reaſon, is that ſaid of *Auguſtine*. Our religion diſcerneth the righteous from the vnrighteous, not by law of workes: but by the verie law of faith, without which, thoſe that ſeeme good works are turned into ſinnes. Wherefore the ſame *Auguſtine* ſaith very well in another place, when he compareth the endeuour of ſuch men to running out of the way. For how much faſter a man runneth out of the way, ſo much further he is from the marke, and therefore is made ſo much more miſerable. Wherefore he affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is certaine that they are euill trees, forasmuch as without the communication of Chriſt there is no ſanctification. They may therefore beare faire fruits and beautiful to the eie, yea and ſweete in taſte, but in no wiſe good fruits. Hereby we eaſily perceiue that whatſoeuer man thinketh, purpoſeth or doth, before that he be reconciled to God by faith, is accurſed, and not onely of no value to righteouſneſſe, but of certaine deſeruing to damnation. And why diſpute we hereof as of a doubtfull thing, ſith it is already prooued by the witneſſe of the Apoſtle, that it is impoſſible that any man may pleaſe God without faith?

Heb. 11 6.

5 But

5 But there ſhall yet appeare a plainer proofe, if the grace of God be in compariſon, directly ſet againſt the naturall ſtate of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby he may be prouoked to doe good to him, but with his owne free goodneſſe preuenteth him. For what can a dead man doe to attaine life? But when he lighteneth vs with the knowledge of himſelfe, he is ſaid to raiſe vs from death, and to make vs a new creature. For we ſee that oftentimes, ſpecially of the Apoſtle, the goodneſſe of God is ſet foorth vnto vs by this title, God (ſaith he) which is rich in mercie, for the great loue wherewith he loued vs, euen when we were dead by ſinnes, hath made vs aliue together in Chriſt, &c. In another place, where vnder the figure of *Abraham* he entreateth of the generall calling of the faithfull, he ſaith: it is God that giueth life to the dead, and calleth thoſe things that are not, as though they were. If we be nothing, what (I beſeech you) can we doe? Wherefore the Lord ſtrongly beateth downe this arrogancie, in the hiſtorie of *Iob*, in theſe words: who preuenteth me, and I ſhall render it him? for all things are mine. Which ſentence *Paul* expounding applyeth it to this, that we ſhould not thinke that we bring any thing to the Lord but meere ſhame of needineſſe and emptineſſe. Wherefore in the place aboue cited, to prooue that we are come into the hope of ſaluation by his grace alone, not by works, he alleadgeth that we are his creatures becauſe we are new begotten in Chriſt Ieſus, to the good works which he hath prepared that we ſhould walke in them. As if he had ſaid: which of vs may boaſt that he hath with his righteouſneſſe prouoked God, ſith our firſt power to doe good proceedeth out of regeneration? For as we are made by nature, oyle ſhall ſooner be wrong out of a ſtone, than a good worke out of vs. Truely it is wonderfull if man being condemned of ſo great a ſhame, dare yet ſay that there remaineth any thing with him. Therefore let vs confeſſe with this noble inſtrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpoſe and grace: and that the kindneſſe and loue of God our Sauiour toward vs hath appeared, becauſe he hath ſaued vs, not by the workes of righteouſneſſe which we haue done, but according to his own mercie: that being iuſtified by his grace, we might be made the heires of eternall life. By this confeſſion we diſpoile man of all righteouſneſſe euen to the leaſt little peece thereof, till he be by onely mercy regenerate into hope of eternall life: foraſmuch as if the righteouſneſſe of works doe bring any thing toward the iuſtifying of vs, it is falſly ſaid that we are iuſtified by grace. Truely the Apoſtle had not forgotten himſelfe, when he affirmed iuſtification to be of free gift, which in another place reaſoneth that grace is now not grace, if works doe any thing auaile. And what other thing doth the Lord meane, when he ſaith, that he came not to call righteous men but ſinners? If onely ſinners are receiued, why ſeeke we an entrie by faigned righteouſneſſe?

There is in vs no more power to doe good, till God in mercie haue renewed vs, than there is in a dead bodie to exerciſe any action of life.
Iohn 5.25.
Ephe.2.4.
Iob.42.

Rom.11.35.
Iob.41.1.
Rom.10.35.

Ephe.2.10.

1.Tim.1.9.

Tit.3.4.

Rom.11.6.
Math 9.13.

6 Still this ſame thought hath now and then recourſe to my minde, that it is perill leaſt I ſhould doe wrong to the mercies of God, which doe ſo carefully trauaile in prouing of this things as though it were doubtfull or darke. But becauſe our enuiouſneſſe is ſuch, as vnleſſe it be moſt ſtraitly thruſt out of place, it neuer yeeldeth to God that which is his, I am compelled to tarry ſomewhat the longer vpon it. Yet foraſmuch as the Scripture is cleere enough in this matter, I will in fighting rather vſe the wordes thereof than mine owne. *Eſay*, when he hath deſcribed the vniuerſall deſtruction of mankind, doth immediatly after very fitly adioyne the order of reſtoring. The Lord hath ſeene, and it ſeemed euill in his eies. And he ſaw that there is no man: and he marueiled that there is none that offereth himſelfe: & he hath ſet ſaluation in his own arme, and hath ſtrengthened himſelfe with his owne righteouſneſſe. Where are our righteouſneſſes if it be true which the Prophet ſaith: that there is no man that helpeth the Lord in recouering his ſaluation? So an other Prophet, where he bringeth in the Lord, diſcourſing of the reconciling of ſinners to himſelfe, ſaith: I will eſpouſe thee to me for euer, in righteouſneſſe, iudgement, grace and mercie. I will ſay to her that hath not obtained mercy, thou haſt obtained mercy. If ſuch couenant, which it is certaine to be the firſt coniojning that we haue with God, ſtandeth vpon the mercie of God, there is left no foundation of our owne righteouſneſſe. And I would faine learne of thoſe men which faine that man meeteth God with ſome righteouſneſſe of works, whether they thinke

God vouſafeth vnto by vs, ſeeketh vs of meere loue, and doth not only propoſe a redemption whith we by our own works may obtaine in Chriſt, but by effectuall calling ingraffe vs into Chriſt by whoſe blood being ſo ingraffed we are redeemed.
Eſay 56.15.
Oſee.2.19.

thinke that there is any righteousnesse at all, but that which is acceptable to God. If it be madnesse to thinke so, what acceptable thing to God can proceed from his enemies, whom he wholy abhorreth with all their doings? That all we, I say, are the deadly and professed enemies of our God, the truth it selfe testifieth, till being iustified, we are receiued into friendship. If iustification be the beginning of loue, what righteousnesse of works shall goe before it? So *Iohn*, to turne away that pestilent arrogancie, doth diligently put in minde how we did not first loue him. And the selfe same thing the Lord had long before taught by the Prophet: I will loue them saith he, with a free loue, because mine anger is turned. Certainely his loue is not prouoked by workes, if it hath of his owne accord inclined it selfe vnto vs. But the rude common sort of men thinke it to be nothing else, but that no man hath deserued that Christ should performe our redemption: yet that to the entring into the possession of redemption, we be holpen by our own works. Yea, but howsoeuer we be redeemed of Christ, yet till we be by the calling of the Father graffed into the communion of him, we are both heires of darknesse and death, and the enemies of God. For *Paul* teacheth that we are not cleansed and washed from our vncleannesses by the blood of Christ, vntill the holy Ghost worketh that cleansing in vs. Which same thing *Peter* minding to teach, declareth that the sanctifying of the Spirit auaileth vnto obedience & the sprinckling of the blood of Christ. If we be by the Spirit sprinckled with the blood of Christ vnto cleansing, let vs not thinke that before such watering we be any other than a sinner is without Christ. Let this therefore remaine certaine, that the beginning of our saluation is as it were a certaine resurrection from death to life: Because when for Christs sake it is giuen to vs to beleeue in him, then we first begin to passe from death into life.

Rom. 5. 6. Colos. 1. 2.

1. Iohn 4. 10.

Osee. 14. 15.

1. Cor. 6. 11.

1. Pet. 1. 2.

The second and third sortes of men mentioned Sect. 1. hauing not Faith, can not haue righteousnesse such as doth sanctifie them indeed.

7 Vnder this sort are comprehended they which haue in the diuision aboue set beene noted for the second and third sort of men. For the vncleanesse of conscience prooueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this prooueth the want of Faith. Whereby appeareth that they are not yet reconciled to God, nor yet iustified in his sight: forasmuch as these good things are not attained to, but by Faith. What can sinners being estranged from God bring foorth; but that which is accursed in his iudgement? With this foolish boldnesse in deede, both all wicked men are puffed vp, and specially hypocrites, because howsoeuer they know that there whole hart swarmeth full of filthines, yet if they doe any works that haue a shew of goodnesse, they thinke them worthie that God should not despise them. Hereof groweth that pernitious error, that being prooued guiltie of a wicked and mischieuous mind, yet they cannot be driuen to confesse themselues voide of righteousnesse: but euen when they acknowledge themselues vnrighteous, because they cannot deny it, yet they arrogantly claime some righteousnesse vnto them. This vanitie the Lord excellently well confuteth by the Prophet, Aske (saith he) the Priestes, saying: if a man carry sanctified flesh in the hem of his garment, and putteth to it bread or other meate, shall it be sanctified? The Priestes answered: No. And *Haggee* said. If a defiled man in soule touch any of these things, shall it be defiled? The Priestes answered: it shall be defiled. *Haggee* said: So is this people before my face, saith the Lord: and so all the workes of their handes: and all things that they offer to me shall be defiled. I would to God that this saying might either get full credit with vs, or well be setled in our remembrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, that can abide to be perswaded, that which the Lord here plainely pronounceth. The naughtiest man, so soone as he hath performed one or two doubtfull deeds of the law, doubteth not that it shall be accounted to him for righteousnes. But the Lord cryeth to the contrary, that there is no sanctification gotten thereby, vnlesse the hart be first well clensed. And not contented therewith, he affirmeth that all the works whatsoeuer they be that proceede from sinners, are as defiled with vncleannes of the hart. Therefore let the name of righteousnesse depart from these works which are by the Lords own mouth condemned of filthinesse. And with how fit a similitude doth he shew the same? For it might haue been obiected, that whatsoeuer the Lord had commaunded, was inuiolably holy. But he on the contrary side setteth against them, that it is no maruell, if those things that are hal-

Hag. 2. 12.

lowed

lowed by the Law of the Lord, are defiled with the filthineſſe of naughtie men: whereas an vncleane hand prophaneth a holy thing with touching it.

8 The ſame matter he excellently well handleth in *Eſay*. Offer not (ſaith he) ſacrifice in vaine: incenſe is abhomination to me: my Soule hateth your Calends and ſolemnities. They are become tedious to me, and I haue beene wearie with bearing them: when you ſhall hold vp your hands I will turne away mine eies from you: when you ſhall multiply prayer I will not heare: for your hands are full of blood. Be waſhed, be cleane, take away the euill of your thoughts. What meaneth this that the Lord ſo loatheth the obeying of his owne Law? Yea, but he here refuſeth nothing that is of the naturall obſeruing of the Law, the beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away, whatſoeuer things are offered him are not onely trifles, but ſtinking and abhominable filthineſſe. Now let the hypocrites goe, and keeping peruerſneſſe wrapped vp in their hart, endeuour to deſerue the fauour of God with works. But by this meane, they ſhall more and more prouoke him to wrath. For to him the ſacrifices of the wicked are abhominable, and the onely prayer of vpright men pleaſeth him. Therefore we hold that out of doubt, which ought to be moſt commonly knowen to him, that is euen but meanely exerciſed in the Scriptures, that euen thoſe works that ghiſter moſt glorioully in men not yet truely ſanctified, are ſo farre from righteouſneſſe in the ſight of the Lord, that they be iudged ſinnes. And therefore they haue ſaid moſt truely that haue taught that fauour with God is not procured to any perſon by workes: but contrariwiſe that workes doe then pleaſe, and neuer till then, when the perſon hath firſt found grace in the ſight of God. And this order is religiouſly to be kept, to which the Scripture leadeth vs by the hand. *Moſes* writeth that the Lord had reſpect to *Abel* and to his works. See you not how he declareth that God is fauourable to the men, before that he had reſpect to their works? Wherefore the cleanſing of the hart muſt goe before, that the works which come from vs, may be louingly receiued of God: becauſe this ſaying of *Ieremie* is alway in force, that the works of God haue reſpect vnto truth. And that it is onely Faith by which the harts of men are clenſed, the holy Ghoſt hath affirmed by the mouth of *Peter*: whereby it is certaine, that the firſt foundation is in true and liuely Faith.

The harts of hypocrites being not purged, their works in appearance faire, cannot in the ſight of God leuingly be accepted.

Eſay 1. 13.

Prou. 15 8.

Aug. lib. de pœn. & Gre.

Gen. 4. 4.

Act. 15. 6. Iere. 5. 3.

9 Now let vs looke what righteouſneſſe they haue, whom wee haue ſet in the fourth degree. We grant that when God by the meane of the righteouſneſſe of Chriſt, reconcileth vs to himſelfe, and giuing vs free forgiueneſſe of ſinnes, accounteth vs for righteous, with ſuch mercy is alſo conioyned that his beneficiall doing, that by his holy ſpirit he dwelleth in vs, by the power whereof the luſtes of our fleſh are daily more and more mortified, but we are ſanctified: that is to ſay, hallowed to the Lord vnto true pureneſſe of life, when our hearts are framed to the obedience of the law: that this may be our chiefe will, to ſerue his will, and by all meanes to aduance onely his glorie. But euen while by the guiding of the holy Ghoſt we walke in the waies of the Lord, leaſt we yet forgetting our ſelues ſhould waxe proud, there are left certaine remnants of imperfection, which may miniſter vs matter of humilitie. There is none righteous, (ſaith the Scripture) that doth good and ſinneth not. What maner of righteouſneſſe therefore will they yet get by their workes? Firſt, I ſay, that the beſt worke that can be brought foorth of them, is yet alway ſprinkled and corrupted with ſome vncleanneſſe of the fleſh, and hath as it were ſome dregs mingled with it. I ſay, let a holy ſeruant of God chooſe out of all his life the moſt excellent thing that he ſhall thinke that he hath done in the whole courſe thereof, and let him well conſider all the parts of it, without doubt hee ſhall finde ſomewhere ſomewhat ſauouring of the rottenneſſe of the fleſh, foraſmuch as to doing well our cheerefull quickneſſe is neuer ſuch as it ought to be, but in ſlacking our courſe our weakeneſſe is much. Although we ſee that there are euident foule blots wherewith the workes of the holy are beſpred, yet graunt that they be nothing but moſt little ſpots: ſhall they nothing offend the eies of God, before whom euen the ſtarres are not cleane? Thus haue we ſhewed that there commeth not ſo much as one good worke out of holy men, which if it be iudged in it ſelfe deſerueth not iuſt reward of ſhame.

From the fourth ſort of men, ſuch as be truely iuſtified through Chriſt there proceedeth no one good worke in all pointes holy and perfect.

1. Reg. 8. 6.

If we could doe any thing perfectly good, yet the euill which we doe, would make it vnauailable vnto righteousnesse, God iudgeing vs according to the rigour of the law which doth not require only some thing righteous, but forbiddeth euery vnrighteous thing vnder paine of death and condemnation.

Exec. 18. 24.
Iac. 2. 10.

10 Secondly I say, that if it were possible that we should haue some throughly pure and perfect works, yet one sinne is enough to blot out and quench all the remembrance of the former righteousnesse, as the Prophet saith, With whom also *Iames* agreeth: He that offendeth (saith he) in one, is made guiltie of all. Now sith this mortall life is neuer pure or void from sinne, whatsoeuer righteousnesse we should purchase, being from time to time with sinnes following corrupted, oppressed and lost, it should not come into the sight of God, nor be accounted to vs for righteousnesse. Finally when the righteousnesse of works is intreated of, we must not haue respect to the workes of the Law, but to the commandement. Therefore if we seeke righteousnesse by the Law, we shall in vaine bring foorth one or two works: but a perpetuall obedience of the Law is there necessarie. Wherefore the Lord doth not but once (as many fooleshly thinke) impute to vs for righteousnesse that same forgiuenesse of sins whereof we haue spoken, that hauing once obtained pardon of our life past, we should afterward seeke righteousnesse in the law, because he should so doe nothing else but bring vs into a false hope, and mocke and laugh vs to scorne. For sith no perfection could come to vs so long as we are clothed with this flesh, and sith the Law threatneth death and iudgement to all them that performe not full righteousnesse in worke: it shall alway haue whereof it may accuse and condemne vs, vnlesse the mercy of God on the other side did withstand it, to acquite vs from time to time with continuall forgiuenesse of sinnes. Wherefore this standeth alway certaine which we said at the beginning, that if we be weighed by our owne worthinesse, whatsoeuer we purpose or goe about, yet we with all our trauailes and endeuours are worothy of death and destruction.

11 Vpon these two points we must strongly stand fast: that there was neuer any worke of a godly man, which if it were examined by the seuere iudgement of God, was not damnable. Againe, if there be any such shewe, (which is not possible for Man) yet being corrupted and defiled with the sinnes, wherewith it is certaine that the doer of it is loden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginning of iustification there is no strife betweene vs and the sounder sort of schoolemen, but that a sinner being freely deliuered from damnation obtaineth righteousnesse, and that by the forgiuenesse of sinnes: sauing that they vnder the word of iustification comprehend the renewing wherewith we are newly formed by the spirit of God vnto the obedience of the law, and thus they describe the righteousnesse of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good workes iudged righteous before God, and by their deseruing is accepted. But the Lord contrariwise pronounceth that he imputed to *Abraham* faith for righteousnesse, not at the time when he yet serued idols, but when he had alreadie many yeeres excelled in holinesse of life. Therefore *Abraham* had long worshipped God from a pure heart, and had performed the obedience of the law which may be performed of a mortall man, yet he hath righteousnesse reposed in faith. Whereupon we gather, according to the argument of *Paul*, that it was not of workes. Likewise when it is said in the Prophet: The righteous man shall liue by faith, it is not spoken of wicked and prophane men, whom the Lord iustifieth by conuerting them to the faith, but the speech is directed to the faithfull, and to them is promised life by faith. *Paul* also taketh away all doubt, when for confirming of that sentence, he taketh this verse of *Dauid*: Blessed are they whose iniquities are forgiuen. But it is certaine, that *Dauid* speaketh not of the wicked, but of the faithfull, such as himselfe was: because he spake out of the feeling of his owne conscience. Therefore this blessednesse we must not haue once in our life, but hold it throughout all our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two daies, but is perpetuall in the Church. Therefore the faithfull haue euen to the end of their life no other righteousnesse than that which is there set foorth. For Christ euerlastingly remaineth the Mediator to reconcile the father to vs, and the effectualnesse of his death is euerlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewithall our iniquities are couered. Neither doth *Paul* to the Ephesians say, that we haue the beginning of saluation out of grace, but that we are saued by grace, not of workes, that no man should glorie.

Rom. 4. 13.
Heb. 3. 4.
Rom. 4. 7.
Psal. 33.
2. Cor. 5. 18.

12 The

12 The ſtarting holes which the Schoolemen doe here ſeeke to eſcape by, doe not deliuer them. They ſay that good works are not by inward worthineſſe in themſelues of ſo great value, that they be ſufficient to purchaſe righteouſneſſe, but this, that they be of ſo great value, is of grace accepting them. Then, becauſe they be driuen to confeſſe that the righteouſneſſe of works is in this life alway vnperfect, they grant that we, ſo long as we liue, doe neede forgiueneſſe of ſinnes, whereby the want of workes may be ſupplied: but that the defaults which are committed, are recompenced with works of ſupererogation. For I anſwer, that the accepting grace as they call it, is none other than is free goodneſſe wherewith the Father embraceth vs in Chriſt, when he clotheth vs with the innocencie of Chriſt, and accounteth the ſame ours, that by the beneficiall meane therof he may take vs for holy, pure, and innocent. For, the righteouſneſſe of Chriſt (which as it onely is perfect, ſo onely can abide the ſight of God) muſt be ſet in our ſteede, and be preſented at the barre as a ſuretie. Herewith we being furniſhed, doe obtaine continuall forgiueneſſe of ſinnes in Faith. With the pureneſſe hereof our filthineſſes and vncleanneſſes of imperfections being couered are not imputed: but are hidden, as if they were buried, that they may not come into the iudgement of God, vntill the hower come, when the olde man being ſlaine and vtterly deſtroyed in vs, the goodneſſe of God ſhall receiue vs into bleſſed peace with the new *Adam*, where let vs looke for the day of the Lord in which in receiuing vncorrupt bodies, we ſhall be remooued into the glory of the heauenly kingdome.

The ſhifts of ſchoolemen in maintaining the righteouſnes of good works.

13 If theſe things be true, verily no works of ours can of themſelues make vs acceptable and pleaſing to God: neither can the workes themſelues pleaſe, but in reſpect that man being couered with the righteouſneſſe of Chriſt, pleaſeth God, and obtaineth forgiueneſſe of his ſinnes. For God hath not promiſed the reward of eternall life to ſome certaine works, but only pronounceth that he which doth theſe things ſhall liue: ſetting the notable curſe againſt all them that continue not in all things. Whereby the deuiſe of righteouſneſſe in part is largely confuted, ſith no other righteouſneſſe is admitted into heauen, but a whole obſeruing of the law. And no whit ſounder is that which they are wont to babble of ſupplying of recompence by works of Supererogation. For why? Doe they not ſtill returne to the ſame place from whence they are alreadie ſhut out: that he which keepeth the law in part, is by works ſo farre righteous? That which no man of ſound iudgement will graunt them, they doe too ſhameleſſy take for confeſſed. So oft the Lord teſtifieth that he acknowledgeth no righteouſneſſe of workes, but in the perfect obſeruing of his law. What obſtinacie is it, that we when we are deſtitute of that obſeruing, leaſt we ſhould ſeeme ſpoyled of all glorie, that is, to haue altogether giuen place to God, doe boaſt our ſelues of I wot not what ſmall peeces of a few works, & goe about by ſatisfactions to redeeme that which wanteth. Satisfactions haue already before beene ſufficiently ouerthrowen, that we ought not now ſo much as to dreame of them. Onely this I ſay, that they which ſo play the fooles, do not wey how deteſtable a thing ſin is before God: for truly they ſhould vnderſtand that the whole righteouſneſſe of men being laid vpon a heape, is not ſufficient to make recompence for one ſinne. For we ſee that man was by one offence ſo caſt away and abandoned of God, that he therewithall loſt all meane to recouer ſaluation. Therefore the power of ſatisfaction is taken away, wherewith they flatter themſelues, but ſurely ſhall neuer ſatisfie God, to whom nothing is pleaſant or acceptable that proceedeth from his enemies. And his enemies are all they to whom he purpoſeth to impute ſinnes. Therefore our ſinnes muſt be couered and forgiuen, before that the Lord haue reſpect to any worke of ours. Whereupon followeth that the forgiueneſſe of ſins is of free grace which they doe wickedly blaſpheme that truſt in any ſatisfactions. Let vs therefore, after the example of the Apoſtle, forgetting thoſe things that are behinde vs, and haſtning forward to thoſe things that are before vs, runne in our race, endeuouring to the price of the high calling.

The imperfection of our works is not either by works of Supererogation or ſatisfaction ſupplied.

Leuit. 18. 5.

Gen. 3. 17.

Phil. 3. 13.

14 But how doth the boaſting of the works of ſupererogation agree with that rule which is taught vs, that when we haue done all things that are cõmanded vs, we ſhould ſay that we are vnprofitable ſeruants, and that we haue done no more than we ought? To ſay before God, is not to faine or to lie, but to determine with thy ſelfe, that which

Works of Supererogation are workes which we cannot worke.

Luk. 17. 10.

thou art assured of. The Lord therefore commaunded vs vnfainedly to thinke and consider with our selues, that we doe not any free beneficiall doings to him, but to render due seruice. And worthily. For we are seruants indebted in so many seruices, as we are not able to discharge, although all our thoughts and all our members, were turned into dutifull deedes of the law. And therefore that which he saith, When ye haue done all things that are commaunded you, &c. is as much in effect, as if the righteousnesse of one man were more than all the righteousnesse of men. How therefore may we (of whom there is none that is not most farre distant from this marke) be so bold as to boast that we haue added a heape to the full measure? Neither is there any cause why any man may take exception and say, that nothing withstandeth but that his endeuour may proceede beyonde necessarie duties, which in some behalfe ceaseth those that be from necessarie. For this we must altogether hold, that we can imagine nothing that auaileth either to the worship or the loue of God, which is not comprehended vnder the law of God. If it be a part of the law, let vs not boast of voluntary liberality, where we are bound to necessitie.

Vnto God we can doe no more than we owe: if we doe that which he requireth not, it is such as we cannot looke that euer he will reward.

15 And for this purpose that glorying of *Paul* is out of season alleadged. That among the Corinthians he did of his owne will yeeld of his right, which otherwise he might haue vsed if he had would, & that he hath emploied vpon thē not only so much as he ought of dutie, but also hath giuen them his free trauell beyonde the bounds of duties. But they should haue marked the reason there expressed, that he did this least he should be an offence to the weake. For false and deceitfull workemen did boast themselues with this alluring shew of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospell, so that *Paul* was driuen of necessitie either to bring the doctrine of Christ into danger, or to meete with such crafties. Go to: if it be to a Christian man an indifferent thing, to run into offence, when he may refraine it, than I graunt that the Apostle did something of supererogation for the Lord. But if this were by right required of a wise distributer of the Gospell, then I say that he did that which was his dutie to doe. Finally, although there appeare no such cause, yet this saying of *Chrysostome* is alway true, that all our things are in the same case wherein are the proper possessions of bondmen, which it is certaine by the law to be due to their Lord. And Christ hath vttered the same in the parable. For he asked what thanke we will giue to a bond seruant when hauing been all the day trauailed with sundry labours he returneth home to vs in the euening. But it is possible, that he hath laboured with greater diligence than we durst haue required. Be it so: yet he hath done nothing but that which by his state of bondage he ought, for he with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will boast of to God: for they be trifles, such as he neither hath at any time commanded, nor doth approoue them, nor will allow them when account shall be made before him. In this signification onely we will graunt that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands: But let them remember what is in another place spoken of these things: Wherefore doe yee wey your siluer and not in bread? Yee spend your labour and not in being satisfied. It is indeed not verie hard for these idle Rabbines to dispute vnder the shadow in a soft chaire: but when the soueraigne iudge shall sit in his iudgement seat, such windie decrees shall of necessitie vanish away. This, was to be sought what assiance of defence we may bring to his iudgement seat, not what we may talke of in schooles and corners.

Luk.17.7.

Psal.1 12.
Psal.55.2.

We must beware of trusting vnto, and of glorying in our workes.

16 In this behalfe there are chiefly two pestilences to be driuen out of our mindes: that we put no assiance in the righteousnesse of works. And that we ascribe no part of glorie to them. The Scriptures doe euery where thrust vs from all maner of assiance, when they teach that our righteousnesses do stinke in the sight of God, vnlesse they receiue a good sauour from the innocencie of Christ, and that they can doe nothing but prouoke the vengeance of God, vnlesse they be susteined by the tendernes of his mercy. Moreouer they so leaue nothing to vs, but that we should craue the mercy of our iudge with that confession of *Dauid*, that none shall be iustified before him, if he require account of his seruants. But where *Iob* saith: If I haue done wickedly, woe to me:

Psal.143.2.
Iob 10.15.

but

but if I doe righteously, yet I will not so lift vp my head: though he meane of that most high righteousnesse of God, whereunto the very Angels answer not: yet he therewithall sheweth that when they come to the iudgement of God, there remaineth nothing for all mortall men, but to hold their peace as dumbe. For it tendeth not only to this purpose that he had rather willingly yeeld than dangerously striue with the rigorousnes of God: but he meaneth that he felt no other righteousnesse in himselfe, than such as at the first moment should fall before the sight of God. When affiance is driuen away, all glorying must also necessarily depart. For who can giue the praise of righteousnes to these works, the affiance wherof trembleth before the sight of God? We must therefore come whither *Esay* calleth vs, that all the seede of *Israel* may be praised and glory in God: because it is most true which he saith in another place, that we are the planting of the glory of God. Our minde therefore shall then rightly be purged, when it shall neither in any behalfe rest vpon the confidence of works, nor reioyce in the glory of them. But this errour encouraged foolish men to the puffing vp of this false and lying affiance, that they alway set the cause of their saluation in works.

Esay 46.10. Esay 61.3.

17 But if we looke to the foure kindes of causes, which the Philosophers teach vs to consider in the effect of things, we shall finde that none of them doth accord with workes in the stablishing of our saluation. For the Scripture doth euery where report that the cause of procuring the eternall life to vs, is the mercie of the heauenly Father and his free loue toward vs: that materiall cause is Christ with his obedience, by which he purchased righteousnesse for vs. What also shall we say to be the formall or instrumentall cause but faith? And these three causes *Iohn* comprehendeth together in one sentence, when he saith. God so loued the world, that he gaue his onely begotten son, that euery one which beleeueth in him may not perish, but may haue euerlasting life. Now the finall cause the Apostle testifieth to bee both the shewing of the righteousnesse of God and the praise of his goodnesse: where hee rehearseth also the other three in expresse wordes. For he saith thus to the Romanes: all haue sinned and doe neede the glorie of God: but they are iustified freely by his grace. Heere thou hast the head and first fountaine, namely that God embraced vs with his free mercie. Then followeth: by the redemption which is in Christ Iesu. Heere thou hast as it were the matter whereof righteousnesse is made for vs through faith in his bloud. Heere is shewed the instrumentall cause, whereby the righteousnesse of Christ is applied to vs. Last of all he ioyneth the end, when he saith, vnto the shewing of his righteousnesse that he may be righteous and the righteous-maker of him that is of the faith of Christ. And (to touch by the way that this righteousnesse standeth of reconciliation) he setteth expressly by name, that Christ was giuen to vs for reconciliation. So in the first chapter also to the Ephesians he teacheth that we are receiued of God into fauour by meere mercie: that the same is wrought, by the intercession of Christ: receiued by faith: all to this end, that the glorie of the goodnesse of God may fully shine. When we see that all the parts of our saluation are so without vs, what cause is there that we should now either haue affiance or glorie in workes? Neither can euen the most sworne enemies of the grace of God moone any controuersie with vs about the efficient or finall cause, vnlesse they will denie the whole Scripture. In the Materiall and formall cause they cast a false colour, as though our works haue a halfe place with faith and the righteousnesse of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousnesse and life, and that this benefit of righteousnesse is possessed by onely faith.

Workes no way the cause of saluation.

Iohn 3.16.

Rom.3.23.

18 But whereas the holy men doe oftentimes strengthen and comfort themselues with remembrance of their owne innocencie and vprightnesse, and sometime also forbeare not to report of it with praise, that is done two waies: either that in comparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victorie, not so much for commending of their owne righteousnesse, as for the iust and deserued condemning of their aduersaries: or that euen without comparison other, while they record themselues before God, the pureness of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two waies, we shall see hereafter: Now let vs briefely, declare of the latter, how it agreeth with that

Why holy men doe comfort themselues in the consciences of their owne vprightnesse.

which we haue abouesaid, that in the iudgement of God we must rest vpon no affiance of workes, and glorie vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their saluation, doe without respect of workes bend their eies to the onely goodnesse of God. And they doe not only bend themselues to it afore all things as to the beginning of blessednesse, but doe rest therein as in the fulfilling of it. A conscience so founded, raised and stablished, is also stablished with consideration of workes: namely so far as they are the witnessings of God dwelling and raigning in vs. Sith therefore this affiance of works hath no place, vnlesse thou haue first cast the whole affiance of thy minde vpon the mercie of God: it ought not to seeme contrarie to that whereupon it hangeth. Wherefore when we exclude the affiance of workes, we meane onely this that a Christian minde may not bow to the merit of works as to the succour of saluation, but should throughly rest in the free promise of righteousnesse. But we forbid it not to vnderprop and strengthen this faith with the signes of the good will of God toward it selfe. For if all the good gifts which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine maner as it were beames of the face of God, by which we are enlightned to behold that soueraigne light of goodnesse: much more is the grace of good workes, which sheweth that the Spirit of adoption is giuen vs.

The comfort which righteous men doe conceiue by the conscience of their integritie is grounded vpon the knowledge of righteousnesse without respect of works. Pro 14.26. Gen.24.40. 2.King.20.3.

19 When therefore the holy ones doe by innocencie of conscience confirme their Faith, and gather matter of reioycing, they doe nothing but call to minde by the fruit of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by *Salomon*, that in the feare of the Lord is stedfast assuredness: and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they haue walked before his face in vprightnesse and simplicitie: haue no place in laying the foundation of stablishing of conscience: but are then onely of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assuredness, and the holy ones are priuie in their conscience of such an vprightnesse, wherewith are yet mingled many remnants of the flesh. But forasmuch as of the fruites of regeneration they gather an argument of the holy Ghost dwelling in them, they doe thereby not slenderly strengthen themselues to looke for the helpe of God in all their necessities, when they by experience finde him their Father in so great a matter. And euen this also they cannot doe, vnlesse they haue first conceiued the goodnesse of God, sealed with no other assuredness, than of the promise. For if they begin to wey it by good works, nothing shall be more vncertaine nor more weake: forasmuch as if workes be considered by themselues, they shall no lesse by their imperfection shew proofe of the wrath of God, than they do with howsoeuer imperfect pureness testifie his good will. Finally they doe so set out the benefits of God, that yet they turne not away from the free fauour of God, in which *Paul* testifieth that there is the length, breadth, depth, and height of them: as if he should say: Whether soeuer the senses of the godly doe turne themselues, how high soeuer they climbe, how far and wide soeuer they extend them, yet they ought not to goe out of the loue of Christ, but hold themselues wholy in the meditation thereof, because it comprehendeth all kinde of measures in it. And therefore he saith that it excelleth and surmounteth aboue all knowledge: and that when we acknowledge how much Christ hath loued vs, we are fulfilled into all the fulnesse of God. As in another place, when he glorieth that all the godly are vanquishers in battell, he by and by addeth a reason, because of him that loued vs.

Eph.3.18.

Rom.8.37.

If we doe good it is Gods doing and not ours, & with the good which is his, there is much euill of ours mingled.

20 We see now that there is not in the holy ones that affiance of workes, which either giueth any thing to the merit of thē (forasmuch as they regard them none otherwise than as the gifts of God, whereby they reknowledge his goodnesse, none otherwise than as signes of their calling, whereby they may thinke vpon their election) or which withdraweth not any thing from the free righteousnesse which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thing doth *Augustine* in few words, but very well set out where he writeth, I doe not say to the Lord, despise not the works of my hands, or I haue sought the Lord with my hands and haue not beene deceiued. But I doe not commend the works of my hands: for I feare

feare, leaſt when thou haſt looked vpon them, thou ſhalt finde moe ſins than Mercies: onely this I ſay, this I aske, this I deſire, deſpiſe not the works of thy hands, behold in me thy worke, not mine. For if thou beholdeſt mine, thou damneſt me, if thou beholdeſt thine, thou croweſt me. For alſo whatſoeuer good workes I haue, they are of thee. He ſetteth two cauſes, why he dare not boaſt of his workes to God, becauſe if he haue any good works, he ſeeth therein nothing his owne: ſecondly, becauſe the ſame is alſo ouerwhelmed with multitude of ſinnes. Whereupon commeth to paſſe that the conſcience feeleth thereby more feare & diſmaying than aſſuredneſſe. Therefore he would haue God no otherwiſe to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begun.

In what ſenſe the good which we doe, is termed a cauſe of that good which God doth vnto vs.

21 But furthermore whereas the Scripture ſheweth that the good workes of the faithfull, are cauſes why the Lord doth good to them, that is ſo to be vnderſtanded, that that which we haue before ſet may ſtand vnſhaken, that the effect of our ſaluation conſiſteth in the loue of God the Father: the matter, in the obedience of the Sonne: the inſtrument, in the enlightening of the holy Ghoſt, that is to ſay, in Faith: that the end is the glory of the ſo great kindneſſe of God. Theſe things withſtand not, but that the Lord may embrace workes as inferiour cauſes. But whence commeth that? Namely whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinary diſpenſation he doth by good works bring into the poſſeſſion thereof. That which goeth before in order of diſpenſation, he calleth the cauſe of that which followeth. After this maner he ſometime deriueth eternall life from works: not for that it is to be aſcribed to them: but becauſe whom he hath choſen, them he doth iuſtifie, that he may at length glorifie them, he maketh the grace that goeth before which is a ſtep toward that which followeth, after a certaine maner the cauſe of it. But ſo oft as he hath occaſion to aſſigne the true cauſe, he biddeth vs not to flee to works, but holdeth vs in the onely thinking vpon the mercy of God. For what maner of thing is this which he teacheth by the Apoſtle: The reward of ſin is death: the grace of the Lord, is life euerlaſting? Why doth he not ſet righteouſnes in cõpariſon againſt ſin, as he ſetteth life againſt death? Why doth he not make righteouſnes the cauſe of life, as he maketh ſin the cauſe of death? For ſo ſhould the compariſon of contraries haue ſtand well togither, which is much broken by this turning. But the Apoſtle meant by this compariſon to expreſſe that which was truth, that death is due to the deſeruings of men: that life is repoſed in the onely mercy of God. Finally in theſe maners of ſpeaking is rather expreſſed the order than the cauſe: becauſe God in heaping graces vpon graces, taketh cauſe of the firſt to adde the ſecond, that he may leaue nothing vndone to the enriching of his ſeruants: and he ſo continually extendeth his liberalitie, that yet he would haue vs alway to looke vnto the free election which is the fountaine and beginning of it. For although he loueth the gifts which he daily giueth, in ſo much as they ſpring out of that fountaine: yet it is our part to hold faſt that free acceptation, which alone is able to vphold our ſoules: as for ſuch gifts of his Spirit as he afterward giueth vs, ſo to adioyne them to the firſt cauſe, that they miniſh nothing of it.

Rom. 8. 30.

Rom. 6. 23.

THE FIFTEENTH CHAPTER.

That thoſe things that are commonly boaſted concerning the merits of works, doe ouerthrow as well the praiſe of God in giuing of righteouſneſſe, as alſo the aſſuredneſſe of ſaluation.

Whether works though not iuſtifying may notwithſtanding merit.

NOw we haue declared that which is the chiefe point in this matter: that becauſe if righteouſneſſe be vpholden with workes, it muſt needs by and by fall downe before the ſight of God, it is contained in the onely mercie of God, the onely communicating of Chriſt, and therefore in onely faith. But, let vs diligently marke that this is the chiefe ſtay of the matter, leaſt we be entangled with that generall errour, not only of the common people, but alſo of learned men. For ſo ſoone as queſtion is mooued of the iuſtification of faith and workes, they flee to thoſe places which ſeeme to giue to workes ſome merite in the ſight of God: as though the iuſtification of works were fully wonne, if it be once prooued that they be of any value with God. But we haue aboue

aboue plainely shewed that the righteousnesse of workes consisteth onely in the perfect keeping of the Law. Whereupon followeth that no man is iustified by works, but he that hauing climbed vp to the highest top of perfection cannot be prooued guiltie of any offence bee it neuer so little. Therefore it is another and a seuerall question: Howsoeuer works suffice not to iustifie a man, whether yet doe they not deserue fauour with God?

The name of Merit although vsed by the auncient Fathers without preiudice to the truth might nenertheles haue better beene spared.

2 First of the name of Merite I must needs say this afore hand, that whosoeuer first applied it to works of men compared to the iudgement of God, he did very ill prouide for the pureness of Faith. Truely I doe by my good will abstaine from striues about wordes, but I would wish that this sobriete had alway beene vsed among Christian writers, that they would not haue found in their hearts to vse words strange from the Scriptures, which ingendred much offence and no fruite. For whereto, I beseech you, was it needfull to haue the name of Merite brought in, when the price of good works might be fitly expressed by another name without offence? But how much offence that word containeth in it, is euident with the great hurt of the world. Surely as it is most proud it can doe nothing but darken the grace of God, and fill men with froward pride. The old writers of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusing of one little word, giuen to posteritie matter of errour. Howbeit they themselues also doe in many places testifie, how in no case they meant to giue any preiudice against the trueth. For thus saith *Augustine* in one place. Let Merits of men heere hold their peace, which haue perished by *Adam*: and let the grace of God raigne, by Iesus Christ. Againe, the Saints giue nothing to their owne Merits: they will giue all to none but to thy mercy, O God. In another place. When man seeth that whatsoeuer good he hath, hee hath it not from himselfe, but from his God, hee seeth that all that which is praysed in him, is not of his owne merits, but of the mercy of God. You see how taking from men the power of doing well, hee also throweth downe the dignitie of merite. And *Chrysostome* saith, Our works, if there be any, which follow the free calling of God, are repaiment and debt: but the giftes of God are grace and bountifulnesse, and the greatnesse of liberall giuing. But leauing the name, let vs rather looke vpon the thing I haue verily before alleaged a sentence out of *Bernard*, As it sufficeth to merite, not to presume of merits: so to want merits, sufficeth to iudgement. But by adding foorth with an exposition, he sufficiently mitigateth the hardnesse of the word, where he saith: Therefore care thou to haue merits: when thou hast them, know that they are giuen hope for fruite, the mercy of God: and so thou hast escaped all danger, of pouertie, vnthankfulnesse, and presumption. Happy is the Church which neither wanteth merits without presumption, nor presumption without merits. And a little before he had largely shewed, how godly a meaning hee vsed. For of merits (saith he) why should the Church be carefull, which hath a stedfaster and surer cause to glory of the purpose of God? God cannot denie himselfe, he will do that which he hath promised. If there be no cause why thou shouldest aske, by what merits may we hope for good things? specially sith thou heares it said, Not for your sakes, but for my sake: it sufficeth to merite, to know that merits suffice not.

De prædest. Sanct. In Psal. 139. In Psal. 88.

Hom. 33 in Gen.

Eze. 36. 22.

Our works shall haue reward, they deserue none. Luk. 17. 10.

3 What all our works deserue, the Scripture sheweth when it saith that they cannot abide the sight of God, because they are full of vncleanesse: then, what the perfect obseruing of the law (if any such could be found) shall deserue, when it teacheth that we should thinke our selues vnprofitable seruants, when we haue done all thinges that are commanded vs? because we shall haue giuen nothing freely to the Lord, but onely haue performed our due seruices, to which there is no thanke to be giuen. But those good works which he himselfe hath giuen vs, the Lord both calleth ours and testifieth that they are not onely acceptable to him, but also that they shall haue reward. It is our dutie againe for our part, to be encouraged with so great a promise, and to gather vp our hearts, that we be not wearied with well dooing. and to yeeld true thankfulnesse to so great bountifulnesse of God. It is vndoubted that it is the grace of God whatsoeuer there is in works that deserueth praise: that there is not one drop, which we ought properly to ascribe to our selues. This if we doe truely and earnestly acknowledge, there vanisheth away not only all affiance, but also opinion of merite. We (I say) doe

doe not part the praise of good works (as the Sophisters doe) betweene God and man: but we reserue it whole, perfect, and vnminished to the Lord. Onely this we assigne to man, that euen the selfe-same workes that were good hee by his vncleannesse corrupteth and defileth. For nothing commeth out of man, how perfect soeuer he be, that is not defiled with some spot. Therefore, let the Lord call into iudgement euen these things that are best in the workes of men, he shall verily espie in them his own righteousnesse, but mans dishonestie and shame. Good workes therefore do please God and are not vnprofitable to the doers of them, but rather they receiue for reward the most large benefits of God: not because they so deserue, but because the goodnesse of God hath of it selfe appointed this price vnto them. But what spitefulnesse is this, that men not contented with that liberalitie of God, which giueth vndue rewards to workes that deserue no such thing, doe with ambition full of sacriledge endeuour further, that that which is wholly of the liberalitie of God, may seeme to be rendred to the merits of men. Heere I appeale to the common iudgement of euery man. If any man that hath a taking of profit in a piece of ground by another mans liberall graunt, doe also claime to himselfe the title of proprietie: doth he not by such vnthankfulnesse deserue to loose the very selfe possession which he had? Likewise, if a bond-slaue being made free of his Lord, doe hide the baseneſse of the estate of a Libertine, and boast himselfe to be a free-man borne: is he not woorthie to be brought backe into his former bondage? For this is the right vse of enioying a benefit, if wee neither claime to our selues more than is giuen, nor doe defraud the author of the benefit of his praise: but rather doe so behaue our selues, that that which he hath giuen from him selfe to vs, may seeme after a certaine maner to remaine with him. If this moderation be to bee kept toward men, let all men looke and consider what maner of moderation is due to God.

Libertine is he that is free by manumission, not by birth.

4 I know that the Sophisters doe abuse certaine places, to proue thereby that name of Merite toward God is found in the Scriptures. They alleage a sentence out of Ecclesiasticus, Mercy shall make place to euerie man, according to the Merite of his works. And out of the Epistle to the Hebrues, Forget not doing good and communicating, for with such sacrifices men merite of God. As for my might in resisting the authoritie of Ecclesiasticus, I do now release it. Yet I deny that they faithfully alleage that which Ecclesiasticus, whatsoeuer writer yee were, hath written. For the Greeke copie is thus: πᾶσα ἐλεημοσύνη ποιήσει τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ ἀφίσει. He shall make place to euery mercy, and euery man shall finde according to his works. And that this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these words, and by a longer ioyning together of the sentence going before. In the Epistle to the Hebrues, there is no cause why they should snare vs in one little word, when in the Greeke words of the Apostle is nothing else but that such sacrifices doe please and are acceptable to God. This alone ought largely to suffice to subdue and beate downe the outragiousnesse of our pride, that wee faine not any woorthinesse to works beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our good works are continually besprinkeled with many filthie spots, wherwith God may be worthily offended and be angry with vs: so farre is it off, that they be able to win him to vs, or to prouoke his liberalitie toward vs: Yet because hee of his tender kindnesse doth not examine them by extremitie of law, he taketh them as if they were most pure, and therefore though without merite, he rewardeth them with infinite benefits both of this present life and of the life to come. For I do not allow the distinction set by men otherwise learned and godly: that good works deserue the graces that are giuen vs in this life, and that eternall life is the reward of Faith alone. For the Lord doth commonly alway set in heauen the reward of labours and the crowne of battel. Againe, to giue it so to the merite of works, that it be taken away from grace, that the Lord heapeth vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ saith that to him that hath, shall be giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in few things, shall be set ouer many: yet he also sheweth in another place, that the encreases of the faithfull are the gifts of his free goodnesse. All yee that thirst (saith he) come to the waters; and yee that haue not money, come and buie milke and honie without mony and without any exchange. Whatsoeuer

Testimonies abused for proofe of Merites: whereas the doctrine of Scripture doth indeed teach the cleane contrary, that our good works deserue nothing at the hands of God, either in this life or in the life to come.

Eccle. 16. 14.

Heb. 13. 6.

Matt. 25. 21. & 29.

Esa. 55. 1.

soeuer therefore is now giuen to the faithfull for helpe of saluation, yea and blessednesse it selfe, is the meere liberalitie of God: yet both in this and in those he testifieth that he hath consideration of workes: because to testifie the greatnesse of his loue toward vs, he vouchsafeth to graunt such honour not onely to vs, but also to the giftes which he hath giuen vs.

Christ is such a foundation that being builded vpon him we cannot rest any thing vpon the worthinesse of our owne works. 1.Cor.3.11.

5 If these things had in the ages past beene handled and disposed in such order as they ought to haue beene, there had neuer risen so many troubles and dissensions. *Paul* saith, that in the building of Christian doctrine, we must keepe still that foundation which he had laid among the Corinthians, beside which no other can be laide: and that the same foundation is Iesus Christ. What maner of foundation haue we in Christ? is it that he was to vs the beginning of saluation: that the fulfilling thereof should follow of our selues? and hath he but onely opened the way, by which we should goe forward of our owne strength? Not so: but, as he said a litle before, when we acknowledge him, he is to vs righteousnesse. No man therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle saith not that he was sent to helpe vs to obtaine righteousnesse, but that he himselfe might be our righteousnesse. Namely, that we are chosen in him from eternitie before the making of the world, by no deseruing of ours, but according to the purpose of the good pleasure of God: that by his death we are redeemed from the damnation of death, and deliuered from destruction: that in him we are adopted of the heauenly father into children & heires: that by his bloud we are reconciled to the Father: that being giuen to him to be kept we are deliuered from perill of perishing and of being lost: that being so engraffed in him, we are alreadie after a certaine maner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauing obtained such partaking of him, howsoeuer we be yet fooles in our selues, he is wisedome for vs before God: howsoeuer we be sinners, he is righteousnesse for vs: howsoeuer we be vncleane, he is cleannesse for vs: howsoeuer we be weake, howsoeuer vnarmed and lying open in danger of Sathan, yet ours is the power which is giuen him in heauen and earth, whereby he may tread downe Sathan for vs, and breake the gates of hels: howsoeuer we still carrie about with vs the body of death, yet he is life for vs: briefly that all his things are ours, and we in him haue all things, in our selues nothing. Vpon this foundation, I say, it behooueth that we builded, if we will encrease into a holy temple to the Lord.

1.Cor.1.30.

Eph.1.4. Col.1.14. & 20.

Ioan.10.28.

Math.28.18.

Being without Christ we can do no worke that pleaseth God: being in him we are not endued onely with an abilitie of meriting saluation for our selues, but possest with that righteousnesse and life which Christ hath merited for vs. 1 Iohn 5.12. Rom.14.13. 1 Iohn 5.12. Iohn 5.24. Rom 3.24. 1.Iohn.3.23. Eph.2 6. Col.1.13.

6 But the world hath a long time beene otherwise taught. For there hath beene found out I wot not what morall good works, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are all in death which haue not possessed the sonne. If they be in death, how should they bring foorth matter of life? As though it were of no more force, that whatsoeuer is done without faith, is sinne: as though there may be good fruits of an euill tree. But what haue these most pestilent Sophisters left to Christ wherein he may shew foorth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is now our part not to faile the occasion offered. O desperate shamelesnesse of vngodlinesse. Who would haue thought that men professing the name of Christ, durst so strip him naked of his power, and in a maner tread him vnder foote? This testimonie is each where spoken of him, that all they are iustified that beleeue in him: these fellowes teach, that there commeth from him no other benefit, but this, that the way is opened to euery man to iustifie himselfe. But I would to God they tasted what these sayings meane: that all they haue life that haue the Son of God: that whosoeuer beleeueth, is already passed from death into life, that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abiding in them, by whom they cleaue fast to God: that they which are partakers of his life, doe sit with him in heauenly places: that they are transplanted into the kingdome of God, and haue obteined saluation and innumerable other such. For they doe not declare, that there commeth by the faith of Christ nothing but the power to obteine righteousnesse or saluation, but that they are both giuen to vs. Therefore so soone as thou art by faith engraffed into Christ, thou art already made the son of God, the heire of heauen, partaker of righteousnesse, possessor of life, and (that their lies may

may be better confuted) thou haſt not obtained the fit abilitie to deſerue, but euen all the deſeruings of Chriſt: for they are communicated to thee.

7 So the Sorbonicall ſchooles, the mothers of all errours, haue taken from vs the iuſtification of faith which is the ſumme of all godlineſſe. They grant verily in word, that man is iuſtified by formed faith: but this they afterward expound, becauſe good works haue of faith this that they auaile to righteouſneſſe: that they ſeeme in a maner to name faith in mockage, ſith without great enuiouſneſſe it could not be paſſed ouer in ſilence, ſeeing it is ſo oft repeated of the Scripture. And not yet contented, they do in the praiſe of good works priuily ſteale from God ſomewhat to giue away to man. Becauſe they ſee that good works little auaile to aduance man, and that they cannot bee properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the ſtrength of free will, oile forſooth out of a ſtone. And they denie not in deed that the principall cauſe of them is in grace: but they affirme that therby is not excluded free will, by which is all merite. And this not onely the latter Sophiſters do teach, but alſo their *Pythagoras, Lombard:* whom if you compare with theſe men, you may ſay to be ſound witted and ſober. It was truely a point of maruellous blindeneſſe, that when they had *Auguſtine* ſo oft in their mouth, they ſaw not with how great carefulneſſe that man prouided that no peece of the glorie of good works were it neuer ſo little, ſhould be conueied to men. Heere before where he entreated of free will, wee recited certaine teſtimonies of his to this purpoſe, of which ſort there are oftentimes found many like in his writings, as when hee forbiddeth vs that wee ſhould no where boaſt of our merites, becauſe euen they alſo are the gifts of God: And when he writeth that all our merite is onely of grace, that it is not gotten by our ſufficiencie, but is all made by grace, &c. It is no maruell that *Lombard* was blinde at the light of the Scripture, in which it appeareth that he was not ſo well practiſed. Yet nothing could be deſired more plain againſt him and his diſciples, than this word of the Apoſtle. For when he forbiddeth Chriſtians all glorying, hee adioyneth a reaſon why it is not lawfull to glory: becauſe we are that handworke of God, created to all good workes, that we ſhould walke in them. Sith therefore there commeth out of vs no good thing, but in ſo much as we be regenerate: and our regeneration is wholie of God without exception: there is no right why we ſhould claime to our ſelues one ounce in good works. Finally whereas they continually call vpon good workes, in the meane time they ſo inſtruct conſciences, that they neuer dare haue affiance, that they haue God well pleaſed and fauourable to their works. But contrariwiſe we, without making mention of any Merite, doe yet by our doctrine raiſe vp the courages of the faithfull with ſingular comfort, when we teach them that in their works they pleaſe God, and are vndoubtedly accepted vnto him. Yea and alſo heere we require that to man attempt or goe about any worke without faith, that is to ſaie, vnleſſe we doe firſt with aſſured confidence of minde determine that he ſhall pleaſe God.

The ſchoolemen though for faſhion ſake granting righteouſneſſe by faith in ſome ſort, neuertheleſſe to eſtabliſh merits doe aſcribe vnto mans free will, that whereby the grace and glory of God is much impaired, and mens conſciences bereaued of all aſſurance in the fauorable acceptance of God.
Lib. 2. diſt. 28.

In Pſal. 144. Epiſt. 105.

Eph. 2. 10.

8 Wherefore let vs not ſuffer our ſelues to be led ſo much as one haire bredth away from this onely foundation: which being laid, wiſe builders doe afterward wel and orderly builde vpon it. For if there be need of doctrine and exhortation, they put men in minde, that the Sonne of God hath appeared to this end, that he might deſtroy the works of the diuell: that they ſhould not ſinne which are of God, that the time paſt is enough for the fulfilling of the deſires of the Gentiles: that the elect of God are veſſels of mercy choſen out vnto honour, which ought to be made cleane from all filthineſſe. But all is ſpoken at once, when it is ſhewed that Chriſt will haue ſuch diſciples, which forſaking themſelues, and taking vp their croſſe, doe follow him. Hee that hath forſaken himſelfe, hath cut off the roote of all euils, that he may no more ſeeke thoſe things that are his owne. He that hath taken vp his croſſe, hath framed himſelfe to all patience and mildeneſſe. But the example of Chriſt conteineth both theſe and all other duties of godlineſſe and holineſſe. He ſhewed himſelfe obedient to his father, euen to the death: he was wholly occupied in doing the works of God: he with his whole hart breathed out the glory of his father: he gaue his ſoule for his brethren: hee both did good and wiſhed good to his enemies. If there be neede of comfort, theſe will bring marueilous comfort, that we be in affliction, but we are not made carefull: that wee labour

The doctrine of free iuſtification without reſpect of works a ground effectuall to miniſter both courage in doing well, and comfort in ſuffering.
1. Ioh. 3. 8.
2. Pet. 4. 3.
1. Tim 2. 20.
Luk. 9. 23.

labour, but we are not forsaken: we are brought low, but we are not confounded: wee
2. Cor. 4 8. are throwne downe, but we doe not perish: alway bearing about with vs in our bodie
the mortifying of Iesus Christ, that the life of Iesus may bee manifestly shewed in vs,
2 Tim. 2. Phil. 3. 10. that if we be dead with him, we shall also liue together with him: if we suffer with him,
we shall also reigne together with him: that wee be so fashioned like to his sufferings,
Rom. 8. 29. till we attaine to the likenesse of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his Sonne, whom, in him he hath chosen, that he may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall seuere vs from the loue of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Lo, we doe not iustifie a man by works before God: but wee say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdom of sinne into the kingdome of righteousnesse, and that by this testimonie they make
2. Pet. 1. 10. their calling certaine, and are iudged as trees by the fruits.

THE SIXTEENTH CHAPTER.

A confutation of the slanders, whereby the Papists goe about to bring this doctrine in hatred.

The doctrine of iustification by Christ without works falsely accused as a meane to make men slacke and careless to doe well.

WIth this one word may the shamelessnesse of certaine vngodly men be confuted, which slander vs with saying that we destroy good works, and doe draw men away from the following of them, when we say that they are not iustified by works: nor doe deserue saluation: and againe, that we make too easie a way to righteousnesse, when we teach that it lieth in the free forgiuenesse of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto alreadie. These slanders (I say) are with that one word sufficiently confuted: yet I will briefly answer to them both. They alleadge that by the iustification of faith, good workes are destroied. I leaue vnspoken, what maner of men bee these zealous louers of good workes which doe so backebite vs. Let them haue licence as freely to raile as they doe licentiously infect the whole world with the filthinesse of their life. They faine that they bee greeued, that when Faith is so gloriously aduaunced, workes are driuen downe out of their place. What if they bee more raised vp, and stablished? For neither doe we dreame of a faith void of good works, nor a iustification that is without them. This onely is the difference, that when wee confesse that faith and good workes doe necessarilie hang together, yet we set iustification in faith not in workes. For what reason wee doe so, we haue in readinesse easily to declare, if we doe but turne to Christ vnto whom our faith is directed, and from whom it receiueth her whole strength. Why therefore are we iustified by faith? because by faith we take hold of the righteousnesse of Christ, by which alone we are reconciled to God. But this thou canst not take holde of, but that thou must also therewithall take holde of sanctification. For hee was giuen to vs, for righteous-
1. Cor. 1. 30. nesse, wisedome, sanctification, and redemption. Therefore Christ iustifieth none whom he doth not also sanctifie. For these benefites are coupled together with a perpetuall and vnseperable knot, that whom he enlightneth with his wisedome, them he redeemeth: whom he redeemeth he iustifieth: whom he iustifieth he sanctifieth. But for as much as our question is onely of righteousnesse and sanctifying, let vs stay vpon these. We may put difference betweene them, yet Christ containeth them both vnseparably in himselfe. Wilt thou therefore obtaine righteousnesse in Christ? Thou must first possesse Christ: and thou canst not possesse him, but that thou must be made partaker of his sanctification: because he cannot be torne in peeces. Sith therefore the Lord doth grant vs these benefites to be enioyed none otherwise than in giuing himselfe, he giueth them both together, the one neuer without the other. So appeereth how true it is, that we are iustified not without works, and yet not by works: because in the partaking of Christ, whereby we are iustified, is no lesse contained sanctification than righteousnesse.

2 That

2 That alſo is moſt falſe, that the mindes of men are withdrawen from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers muſt be warned, that they fooliſhly reaſon from reward to merite, as I ſhall afterward more plainely declare: namely, becauſe they know not this principle, that God is no leſſe liberall when he aſſigneth reward to workes than when he giueth power to doe well. But this I had rather deferre to the place fit for it. Now it ſhall be enough to touch how weake their obiection is: which ſhall be done two waies. For firſt whereas they ſay that there ſhall be no care of well framing of life, but when hope of reward is ſet before them: they erre quite from the trueth. For if this onely be intended when men ſerue God, that they looke to reward or let out to hire or ſell their labours to him, they little preuaile: for God will be freely worſhipped, freely loued: he (I ſay) alloweth that worſhipper, which when all hope of receiuing reward is cut off, yet ceaſeth not to worſhip him. Moreouer, if men be to be pricked forward, no man can put ſharper ſpurres vnto them, than thoſe that are taken of the end of our redemption and calling: ſuch as the word of God ſpurreth men withall, when it teacheth, that it is too wicked vnthankfulneſſe, not mutually to loue him againe which firſt loued vs: that by the blood of Chriſt our conſciences are clenſed from dead workes to ſerue the liuing God: that it is a hainous ſacrilege, if being once clenſed, we defile our ſelues with new filthineſſe, and prophane that holy blood: that we are deliuered from the hands of our enemies, that wee may without feare ſerue him inholineſſe and righteouſneſſe before him all the daies of our life: that we are made free from ſinne, that we may with a free ſpirite follow righteouſneſſe: that our old man is crucified, that we may riſe againe into newneſſe of life: againe, that if we be dead with Chriſt (as becommeth his members) we muſt ſeeke thoſe things that are aboue, and muſt in the world be waifaring men from home, that we may long toward heauen where is our treaſure: that the grace of God hath appeared to this end, that forſaking all vngodlineſſe and worldly deſires, we may liue ſoberly, holily, and godlily in this world, looking for the bleſſed hope and the appearing of the glorie of the great God and Sauiour: therefore that wee are not appointed that we ſhould ſtirre vp wrath to our ſelues, but that we may obteine ſaluation by Chriſt: that we are the temples of the holy Ghoſt, which is not lawfull to be defiled: that we are not darkneſſe, but light in the Lord, which muſt walke as children of light, that we are not called to vncleanneſſe, but to holineſſe: becauſe this is the will of God, our ſanctification, that we abſtaine from vnlawfull deſires: that our calling is holie, that the ſame is not fulfilled but with pureneſſe of life: that we are for this purpoſe deliuered from ſinne, that we ſhould obey to righteouſneſſe. Can we be pricked forward to charitie with any more liuely argument then that of *Iohn*, that we ſhould mutually loue one an other as God hath loued vs? that heerein his children doe differ from the children of the diuell, the children of light from the children of darkneſſe, becauſe they abide in loue? Againe with that argument of *Paul*, that we if we cleaue to Chriſt, are the members of one bodie, which is meete to be holpen one of another with mutuall duties? Can we be more ſtrongly prouoked to holineſſe than when we heare againe of *Iohn*, that all they that haue this hope, do ſanctify themſelues, becauſe their God is holy? Againe of the mouth of *Paul*: that hauing the promiſe of adoption, we ſhould clenſe our ſelues from all the defiling of the fleſh and ſpirit? then when we heare Chriſt ſetting foorth himſelfe for an example vnto vs that wee ſhould follow his ſteps.

Neither is the affection of weldoing hereby cooled in men when they are taught that the good which they doe, meriteth not the reward which they ſhall receiue for doing: the ſcripture hath other motions than this when it prouoketh vnto good workes.

Heb.9.14. Luk.1.74. Rom.6.18. Col.3.1. Tit.2.11. 1.Theſ.5.9. 1.Cor.3.16. Eph.2,21.& 5.8. 2.Cor.6. 1.Theſ.4.7. 2.Tim.1.9. Rom.6.18. Iohn 13.10. 1.Iohn 2.11. 1 Cor 6 17. & 12.12. 1.Iohn.3.3. 2.Cor.7.1.

3 *And theſe few things I haue ſet foorth for a taſte: For if I ſhould entend to goe through all, I ſhould be driuen to make a long volume. The Apoſtles are all full of encouragements, exhortations and rebukings, whereby they may enſtruct the man of God to euerie good worke, and that without any mention of merite. But rather they fetch their chiefe exhortations from this, that our ſaluation ſtandeth vpon the onely mercy of God and vpon no merite of ours. As *Paul*, after that he hath in a whole Epiſtle diſcourſed that there is no hope of life for vs but in the righteouſnes of Chriſt, when he commeth downe to morall exhortations, he beſeecheth them by that mercie of God which hee hath vouchſafed to entend to vs. And truely this one cauſe ought to haue beene ſufficient, that God may be glorified in vs. But if any be not ſo vehemently

** The Apoſtles in pricking men forward vnto godlines, draw their exhortations principally from the greatneſſe of Gods mercies, and although they mẽtion the rewards promiſed vnto workes:*

yet are they far from eſtabliſhing merites. Rom.12.1. Matth.5.16. Chryſhom. in Gen. 2.Cor.9.7.

vehemently mooued with the glory of God, yet the remembrance of his benefits ought to haue beene moſt ſufficient to ſtir vp ſuch men to do well. But theſe men, which doe peraduenture with thruſting in of merits beate out ſome ſeruile and conſtrained obediences of the law, do falſly ſay that we haue nothing whereby we may exhort men to good workes, becauſe we goe not the ſame way to worke. As though God were much delighted with ſuch obediences which proteſteth that he loueth a cheerefull giuer, and forbiddeth any thing to be giuen as it were of heauineſſe or of neceſſitie. Neither doe I ſpeake this for that I doe either refuſe or deſpiſe that kinde of exhortation, which the Scripture oftentimes vſeth, that it may leaue no meane vnattempted euery way to ſtir vp our mindes. For it rehearſeth the reward which God will render to euerie man according to his works. But I denie that this is the onely thing, yea or the chiefe among many. And then I graunt not that we ought to take beginning thereat. Moreouer I affirme that it maketh nothing to the ſetting vp of ſuch merits as theſe men boaſt of, as we ſhall hereafter ſee. Laſt of all I ſay that it is to no profitable vſe, vnleſſe this doctrine haue firſt taken place, that we are iuſtified by the onely merit of Chriſt, which is conceiued by faith but by no merits of our works, becauſe none can be fit to the endeuour of holineſſe, vnleſſe they haue firſt digeſted this doctrine. Which thing alſo the Prophet very well ſignifieth, when he thus ſpeaketh to God: With thee is mercie that thou maieſt be feared. For he ſheweth that there is no worſhipping of God, but when his mercie is acknowledged, vpon which alone it is both founded and ſtabliſhed. Which is verie worthy to be noted, that we may know not only that the beginning of worſhipping God aright is the affiance of his mercy, but alſo that the feare of God (which the Papiſts will haue to be meritorious) cannot haue the name of merit, becauſe it is grounded vpon the pardon and forgiueneſſe of ſinnes.

To teach that God doth freely pardon ſinners is no allurement vnto ſinne.

4 But it is a moſt vaine ſlander, that men are allured to ſinne, when we affirme the free forgiuenes of ſins, in which we ſay that righteouſnes conſiſteth. For, we ſay that it is of ſo great value, that it can with no good of ours be recompenſed, and that therefore it ſhould neuer be obtained, vnleſſe it were freely giuen. Moreouer, that it is to vs indeede freely giuen, but not ſo to Chriſt which bought it ſo deerely, namely with his owne moſt holy blood, beſide which there was no price of value enough that might be paid to the iudgement of God. When men are taught theſe things, they are put in minde that it is no thanke to them that the ſame moſt holy blood is not ſhed ſo oft as they ſinne. Furthermore we learne, that our filthineſſe is ſuch as is neuer waſhed away but with the fountaine of this moſt pure blood. Ought not they that heare theſe things, to conceiue a greater horrour of ſinne, than if it were ſaid that it is wiped away with the ſprinkling of good works? And if they haue any thing of God, how can they but dread being once cleanſed, to wallow themſelues againe in the mire, as much as in them lieth to trouble and infect the pureneſſe of this fountaine? I haue waſhed my feete, (ſaith the faithfull ſoule in *Salomon*) how ſhall I againe defile them? Now it is euident, whether ſort doe both more abaſe the forgiueneſſe of ſinnes, and doe more make vile the dignitie of righteouſnes. They babble that God is appeaſed with their owne trifling ſatisfactions, that is, their dung: We affirme that the guiltineſſe of ſin is more grieuous than can be purged with ſo light trifles: that the diſpleaſure of God is more heauie than can be releaſed with theſe ſatisfactions of no value, and that therefore this is the prerogatiue of the onely blood of Chriſt. They ſay that righteouſneſſe (if it faile at any time) is reſtored and repaired by ſatisfactorie works: we thinke it more precious than that it can be matched with any recompence of works, and that therefore for the reſtoring thereof we muſt flie to the onely mercie of God. As for the reſt of thoſe things that pertaine to the forgiueneſſe of ſinnes, let them be ſought out of the next Chapter.

Cant.3.5.

THE SEVENTEENTH CHAPTER.

The agreement of the promiſes of the law and the Goſpell.

Iuſtification by faith alone doth not make the

NOw let vs alſo goe through the other arguments wherewith Sathan by the ſouldiers of his guarde, goeth about either to ouerthrow or batter the iuſtification of faith. This I thinke we haue alreadie wrung from the ſlaunderers, that they can no more

more charge vs as enemies of good works. For, iuſtification is taken away, from good workes, not that no good workes ſhould be done, or that thoſe which be done ſhould be denied to be good, but that we ſhould not put affiance in them, nor glory in them, nor aſcribe ſaluation vnto them. For this is our affiance, this is our glory, and the onely author of our ſaluation, that Chriſt the Sonne of God is ours, and we likewiſe are in him the ſonnes of God, and heires of the heauenly kingdome, being called by the goodnes of God, not by our owne worthineſſe into the hope of eternall bleſſednesſe. But becauſe they doe beſide theſe aſſaile vs, as we haue ſaid, with other engines, goe to, let vs goe forward in beating away theſe alſo. Firſt they come backe to the promiſes of the law, which the Lord did ſet forth to the keepers of his law: and they aske whether we will haue them to be vtterly voide or effectuall. Becauſe it were an abſurditie and to be ſcorned to ſay that they are voide, they take it for confeſſed that they are of ſome effectualneſſe. Hereupon they reaſon that we are not iuſtified by onely Faith. For thus ſaith the Lord: and it ſhall be, if thou ſhalt heare theſe commandements & iudgements, and ſhalt keepe them and doe them, the Lord alſo ſhall keepe with thee his couenant and mercy which he hath ſworne to thy fathers, he ſhall loue thee and multiply thee, and bleſſe thee, &c. Againe, if yee ſhall well direct your waies and your endeuours, if ye walke not after ſtrange Gods, if ye do iudgement betweene man and man, and goe not backe into malice, I will walke in the middeſt of you. I will not recite a thouſand peeces of the ſame ſort, which ſith they nothing differ in ſenſe, ſhall be declared by the ſolution of theſe. In a ſumme, *Moſes* teſtifieth that in the law is ſet forth bleſſing and curſe, death and life. Thus therefore they reaſon, that either this bleſſing is made idle and fruitleſſe, or that iuſtification is not of Faith alone. We haue already before ſhewed, how if we ſticke faſt in the law, ouer vs being deſtitute of all bleſſing, hangeth onely curſe which is threatned to all tranſgreſſors. For the Lord promiſeth nothing but to the perfect keepers of his law, ſuch as there is none found. This therefore remaineth, that all mankinde is by the law accuſed, and ſubiect to curſe and the wrath of God: from which that they may be looſed, they muſt needs goe out of the power of the law, and be as it were brought into libertie from the bondage thereof: not that carnall libertie which ſhould withdraw vs from the keeping of the law ſhould allure vs to thinke all things lawfull and to ſuffer our luſt, as it were the ſtaies being broken and with looſe reines to run at riot: but the ſpirituall libertie, which may comfort and raiſe vp a diſmaied & ouerthrowen conſcience, ſhewing it to be free from the curſe and damnation wherewith the Law held it downe bound and faſt tied. This deliuerance from the ſubiection of the Law, and Manumiſſion (as I may call it) we obtaine when by Faith we take hold of the mercy of God in Chriſt, whereby we are certified and aſſured of the righteouſneſſe of ſinnes, with the feeling whereof the law did pricke and bite vs.

promiſes of the law fruitleſſe.

Deut. 7.12.

Ier. 7.3. & 23.

Deut. 11.26.

2 By this reaſon euen the promiſes that were offred vs in the law ſhould be all vneffectuall and voide, vnleſſe the goodneſſe of God by the Goſpell did helpe. For, this condition that we keepe the whole law, vpon which the promiſes hang, and whereby alone they are to be performed, ſhall neuer be fulfiled. And the Lord ſo helpeth, not by leauing part of righteouſneſſe in our workes, and ſupplying part by his mercifull bearing with vs, but when he ſetteth onely Chriſt for the fulfilling of righteouſneſſe. For the Apoſtle, when he had before ſaid that he and other *Iewes* beleeued in Ieſus Chriſt, knowing that man is not iuſtified by the workes of the law, addeth a reaſon: not that they ſhould be holpen to fulneſſe of righteouſneſſe by the faith of Chriſt, but by it ſhould be iuſtified not by the works of the law. If the faithfull remooue from the law into Faith, that they may in Faith finde righteouſneſſe which they ſee to be abſent from the law: truely they forſake the righteouſneſſe of the law. Therefore now let him that liſt, amplifie the rewardings which are ſaid to be prepared for the keeper of the law, ſo that he therewithall conſider that it commeth to paſſe by our peruerſeneſſe, that we feele no fruite thereof till we haue obtained an other righteouſneſſe of Faith. So *Dauid* when he made mention of the rewarding which the Lord hath prepared for his ſeruants, by and by deſcendeth to the reknowledging of ſinnes, whereby that ſame rewarding is made voide. Alſo in the xix. Pſalme, he gloriouſly

The promiſes offred in the law ſhould be vneffectuall if Chriſt did not ſtand vs in ſtead of fulfilling that righteouſnes whereupon the promiſes hang. Gal. 2.16.

Pſal. 19.12.

setteth foorth the benefits of the law, but he by and by crieth out: Who shall vnderstand his faults? Lord clense me from my secret faults? This place altogither agreeth with the place before, where when he had said that all the waies of the Lord are goodnesse and truth to them that feare him, he addeth: For thy names sake Lord, thou shalt be mercifull to my peruersenesse, for it is much. So ought we also to reknowledge, that there is indeede the good will of God set foorth vnto vs in the law, if we might deserue it by works, but that the same neuer commeth to vs by the deseruing of works.

Psal. 19. 12.

Psal. 25. 10.

The vnperfect works of beleeuers rewarded with that which is promised vnto the perfect obseruers of the law: whereof there are three causes.

Leu. 18. Eze. 20. 11. Rom. 10. 5.

3 How then? are they giuen that they should vanish away without fruite? I haue euen now already protested that the same is not my meaning. I say verily that they vtter not their effectualnes toward vs, so long as they haue respect to the merite of works, and that therefore if they be considered in themselues, they be after a certaine maner abolished. If the Apostle teacheth that this noble promise: I haue giuen you commandements, which who so shall doe shall liue in them, is of no value if we stand still in it, and shall neuer a whit more profite than if it had not beene giuen at all: because it belongeth not euen to the most holy seruants of God, which are all far from the fulfilling of the law, but are compassed about with many transgressions. But when the promises of the Gospell are put in place of them, which doe offer free forgiuenesse of sinnes, they bring to passe that not onely we our selues be acceptable to God, but that our workes also haue their thanke: and not this onely that the Lord accepteth them, but also extendeth to them the blessings which were by couenant due to the keeping of the law. I grant therefore, that those things which the Lord hath promised in his law to the followers of righteousnesse and holinesse, are rendered to the workes of the faithfull: but in this rendering the cause is alwaies to be considered that powreth grace to workes. Now causes we see that there be three. The first is, that God turning away his sight from the workes of his seruants, which alway deserue rather reproch than praise, embraceth them in Christ, and by the onely meane of Faith reconcileth them to himselse without the meane of workes. The second, that of his fatherly kindnesse and tender mercifulnesse, he lifteth vp workes to so great honor, not weying the worthinesse of them, that he accounteth them of some value. The third, that he receiueth the very same workes with pardon, not imputing the imperfection, wherewith they all being defiled should otherwise be rather reckoned among sins than vertues. And hereby appeareth how much the Sophisters haue beene deceiued, which thought they had gaily escaped all absurdities, when they said that workes doe not of their owne inward goodnesse auaile to deserue saluation, but by the forme of the couenant, because the Lord hath of his liberalitie so much esteemed them. But in the meane time they considered not, how far those workes which they would haue to be meritorious, were from the condition of the promises, vnlesse there went before both iustification grounded vpon onely faith, and the forgiuenesse of sins, by which euen the good works themselues haue neede to be wiped from spots. Therfore of three causes of Gods liberalitie, by which it is brought to passe that the workes of the faithfull are acceptable, they noted but one, and suppressed two, yea and those the principall.

The testimonie of Peter & example of Cornelius peruersly alleadged to proue that the mercy of God towards men is procured by some worthines of their owne.

Act. 10. 34.

4 These alleadge the saying of *Peter*, which *Luke* rehearseth in the Actes: I finde in trueth that God is not an accepter of persons: but in euery nation he that doth righteousnes is acceptable to him. And hereupon they gather that which seemeth to be vndoubted, that if a man doth by right endeuours get himselse the fauor of God, it is not the beneficiall gift of God alone that he obteineth saluation: yea that God doth so of his mercy helpe a sinner, that he is by works bowed to mercy. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be inclined to mercie, but onely miserie. If therefore it be certaine that man is naked and needie of all goodnesse, and on the other full stuffed and loaden with all kindes of euils, when God first receiueth them: for what qualitie, I pray you, shall we say that he is worthie of the heauenly calling? Away therefore with the vaine imagining of merits, where God so euidently setteth out his free mercifulnesse. For, that which in the same place is said by the voice of the Angels to *Cornelius*, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested that man

by

by endeuour of good works is prepared to receiue the grace of God. For it muſt needes be that *Cornelius* was already enlightened with the ſpirit of wiſedome, ſith he was endued with true wiſedome, namely with the feare of God: that he was ſanctified with the ſame Spirit, ſith he was a follower of righteouſneſſe, which the Apoſtle teacheth to be a moſt certaine fruite thereof. All theſe things therefore which are ſaide to haue pleaſed God in him, he hath of his grace, ſo farre is it off that he did by his owne endeuor prepare himſelfe to receiue it. Truly there cannot one ſyllable of the ſcripture be brought foorth, that agreeth not with this doctrine, that there is none other cauſe for God to accept man vnto him, but becauſe he ſeeth that man ſhould be euery way loſt, if he be left to himſelfe: but becauſe he will not haue him loſt, he vſeth his owne mercy in deliuering him. Now we ſee how this accepting hath not regard to the righteouſneſſe of man, but is a meere token of the goodneſſe of God toward men being miſerable and moſt vnworthie of ſo great a benefite. Gal. 5. 5.

5 But after that the Lord hath brought man out of the bottomleſſe depth of deſtruction, and ſeuered him to himſelfe by grace of adoption: becauſe he hath new begotten him & newly formed him into a new life, he now embraceth him, as a new creature with the gifts of his ſpirit. This is that accepting whereof *Peter* maketh mention, by which the faithfull are after their vocation allured of God euen in reſpect alſo of works: for the Lord cannot but loue and kiſſe thoſe good things which he worketh in them by his Spirit. But this is alway to be remembred, that they are none otherwiſe acceptable to God in reſpect of works, but in as much as for their cauſe & for their ſakes, whatſoeuer good workes he hath giuen them in encreaſing of his liberalitie, he alſo vouchſafeth to accept. For whence haue they good workes, but becauſe the Lord, as he hath choſen them for veſſels vnto honour, ſo will garniſh them with true godlineſſe? Whereby alſo are they accounted good, as though there were nothing wanting in them, but becauſe the kinde Father tenderly graunteth pardon to thoſe deformities and ſpots that cleaue to them? Summarily, he ſignifieth nothing elſe in this place, but that to God his children are acceptable and louely in whom he ſeeth the markes and features of his owne face. For we haue in another place taught that regeneration is a repairing of the image of God in vs. For as much as therefore whereſoeuer the Lord beholdeth his owne face, he both worthily loueth it and hath it in honour: it is not without cauſe ſaid, that the life of the faithfull being framed to holineſſe and righteouſneſſe pleaſeth him, but becauſe the godly being clothed with mortall fleſh, are yet ſinners, and their good works are but begun and fauouring of the faultineſſe of the fleſh: he cannot be fauourable neither to thoſe nor to theſe: vnleſſe he more embrace them in Chriſt than in themſelues. After this maner are thoſe places to be taken, which teſtifie that God is kinde and mercifull to the followers of righteouſneſſe. *Moſes* ſaid to the Iſraelites, The Lord thy God keepeth couenant, to a thouſand generations: which ſentence was afterward vſed of the people for a common maner of ſpeech. So *Salomon* in his ſolemne praier, ſaith, Lord God of Iſraell, which keepeſt couenant and mercie to thy ſeruants which walke before thee in their whole heart. The ſame wordes are alſo repeated of *Nehemias*. For, as in all the couenants of his mercie, the Lord likewiſe on their behalfes requireth of his ſeruaunts vprightneſſe and holineſſe of life, that his goodneſſe ſhould not be made a mockerie, and that no man ſwelling with vaine reioycing by reaſon thereof ſhould bleſſe his owne ſoule, walking in the meane time in the peruerſeneſſe of his owne heart: ſo his will is by this way to keepe in their duetie them that are admitted into the communion of the couenant: yet neuertheleſſe the couenant it ſelfe is both made at the beginning free, and perpetually remaineth ſuch. After this maner *Dauid* when he glorieth that there was rendred to him reward of the cleanneſſe of his handes, yet omitteth not that fountaine which I haue ſpoken of, that he was drawen out of the wombe, becauſe God loued him: where he ſo ſetteth out the goodneſſe of his cauſe, that he abateth nothing from the free mercie which goeth before all gifts, whereof it is the beginning.

The good workes of faithfull men acceptable vnto God howbeit not becauſe they are worthie to be accepted, but for that the mercie of God louing their perſons embraceth their workes, their vnworthineſſe notwithſtanding.

Deut. 7. 9.

1. King. 8. 23.

Nehem. 1. 5. Deut. 29. 18.

6 And here by the way it ſhall be profitable to touch what theſe formes of ſpeaking doe differ from the promiſes of the law. I call promiſes of the law, not thoſe which are each where commonly written in the bookes of *Moſes*: (for as much as in

The vertuous actions of faithful men are aſſurances of

their rewards, and tokens that they are in the fauour of God, but no cause for the worthinesse whereof God should fauour them.

in them also are found many promises of the Gospell) but those which properly belong to the ministerie of the Law. Such promises, by what name soeuer you list to call them, doe declare that there is reward ready vpon condition, if thou doe that which is commanded thee. But when it is said, that the Lord keepeth the couenant of mercy to thē which loue him, therein is rather shewed what maner of men be his seruants which haue faithfully receiued his couenant, than the cause is expressed why the Lord should doe good to them. Now this is the maner of shewing it. As the Lord vouchsafeth to grant vs the grace of eternall life, to this end that he should be loued, feared, and honored of vs: so whatsoeuer promises there are of his mercie in the Scriptures, they are rightfully directed to this end that we should reuerence and worship the Author of the benefites. So oft therefore as we heare that he doth good to them that keepe his law, let vs remember that the children of God are there signified by the duetie which ought to be continuall in them: that we are for this cause adopted, that we should honor him for our Father. Therefore least we should disherite our selues from the right adoption, we must alway endeuour to this whereunto our calling tenderh. But let vs againe keepe this in minde, that the accomplishment of the mercy of God hangeth not vpon the works of the faithfull: but that he therefore fulfilleth the promise of saluation to them which answere to their calling in vprightnesse of life, because in them he acknowledgeth the naturall tokens of his children which are ruled with his Spirit vnto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lord who shall dwell in thy tabernacle, and who shall rest in thy holy hill? The innocent in hands and of a cleane hart, &c. Againe in *Esay*, Who shall dwell with deuouring fire? He that doth righteousnesse, he that speaketh right things, &c. For there is not described the stay whereupon the faithfull may stand before the Lord, but the maner wherewith the most mercifull Father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because he abhorreth sinne, he loueth righteousnesse, whom he ioyneth to himselfe, them he cleanseth with his spirit, that he may make them of like fashion to himselfe and his kingdome. Therefore if the question be of the first cause whereby the entrie is made open to the holy ones into the kingdome of God, from whence they haue that they may stand fast and abide in it, we haue this answer readie, because the Lord by his mercy both hath once adopted them, and perpetually defendeth them. But if the question be of the maner, then we must come downe to regeneration and the fruites thereof, which are rehearsed in that Psalme.

Esay 33.14.

In what sense the commandements of God are called righteousnesse.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good works with the title of righteousnesse, and affirmeth that man is iustified by them. Of the first sort there be very many places where the obseruings of the commandements are called iustifications or righteousnesses. Of the other sort, that is an example which is in *Moses*. This shall be our righteousnesse, if we keepe all these commandements. And if thou take exception and say that this is a promise of the law, which being knit to a condition impossible, prooueth nothing. There be other of which you cannot make the same answer, as this: And that shall be to thee for righteousnesse before the Lord to redeliuer to the poore man his pledge, &c. Againe, that which the Prophet saith, that the zeale in reuenging the shame of *Israel*, was imputed to *Phinees* for righteousnesse. Therefore the Pharisees of our time thinke that here they haue a large matter to triumph vpon. For when we say, that when the righteousnesse of Faith is set vp, the iustification of workes giueth place, by the same right they make this argument: if righteousnesse be of works, then it is false that we are iustified by Faith onely. Though I grant that the commandements of the law are called righteousnesses: it is no maruell: for they are so indeede. Howbeit we must warne the Readers that the Grecians haue not fitly translated the Hebrue word *Hucmi*, *Dikaiomata*, righteousnesses for commaundements. But for the word, I willingly release my quarell. For neither doe we deny this to the Law of God, that it conteineth perfect righteousnesse. For although, because we are debters of all the things that it commaundeth, therefore euen when we haue performed full obedience thereof, we are vnprofitable seruants: yet because the Lord vouchsafed to grant it the honour of righteousnesse,

Deut. 6.25.

Deut. 24.13. Psal. 106.30.

we

we take not away that which he hath giuen. Therefore we willingly confeſſe that the full obedience of the law is righteouſneſſe, that the keeping of euery commandement, is a part of righteouſneſſe, if ſo be that the whole ſumme of righteouſneſſe were had in the other partes alſo. But we denie that there is any where any ſuch forme of righteouſneſſe. And therefore we take away the righteouſneſſe of the law, not for that it is maymed and vnperfect of it ſelfe, but for that by reaſon of the weakeneſſe of our fleſh it is no where ſeene. But the Scripture not onely calleth ſimply the commaundements of the Lord righteouſneſſes: but it alſo giueth this name to the workes of the holy ones. As when it reporteth that *Zacharie* and his wife walked in the righteouſneſſes of the Lord: truely when it ſo ſpeaketh it weigheth workes rather by the nature of the law, than by their owne proper ſtate. Howbeit heere againe is that to be noted, which I euen now ſaid, that of the negligence of the Greeke tranſlator is not a law to be made. But foraſmuch as *Luke* would alter nothing in the receiued tranſlation, I will alſo not ſtriue about it. For God hath commaunded theſe things that are in the law to men for righteouſneſſe: but this righteouſneſſe we performe not but in keeping the whole law: for by euery tranſgreſſion it is broken. Whereas therefore the law doth nothing but preſcribe righteouſneſſe: if we haue reſpect to it, all the ſeuerall commaundements thereof are righteouſneſſe: if wee haue reſpect to men of whom they are done, they doe not obtaine the praiſe of righteouſneſſe by one worke, being treſpaſſers in many, and by that ſame worke which is euer partly faultie by reaſon of imperfection. Luk. 1.6.

8 But now I come to the ſecond kinde, in which is the chiefe hardneſſe. *Paul* hath nothing more ſtrong to prooue the righteouſneſſe of faith: than that which is written of *Abraham*, that his faith was imputed to him for righteouſneſſe. Sith therefore it is ſaid that the act done by *Phinees* was imputed to him for righteouſneſſe: what *Paul* affirmeth of faith, the ſame may we alſo conclude of works. Wherupon our aduerſaries, as though they had won the victorie, determine that we are indeed not iuſtified without faith, but that we are alſo not iuſtified by it alone, and that workes accompliſh our righteouſneſſe. Therefore here I beſeech the godly, that if they know that the true rule of righteouſneſſe is to be taken out of the Scripture onely, they will religiouſly and earneſtly weigh with me, how the Scripture may without cauillations be rightly made to agree with it ſelfe. Foraſmuch as *Paul* knew that the iuſtification of faith is the refuge for them that are deſtitute of their owne righteouſneſſe, he doth boldly conclude that all they that are iuſtified by faith, are excluded from the righteouſneſſe of works. But ſith it is certaine that the iuſtification of faith is common to all the faithful, he doth thereof with like boldneſſe conclude that no man is iuſtified by workes, but rather contrariwiſe that men are iuſtified without any helpe of workes. But it is one thing to diſpute of what value workes are by themſelues, and another thing what account is to made of them after the ſtabliſhing of the righteouſneſſe of faith. If we ſhall ſet a price vpon workes according to their worthineſſe, we ſay that they are vnworthie to come into the ſight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being ſpoiled of all helpe of workes he is iuſtified by onely faith. Now we define righteouſneſſe thus, that a ſinner being receiued into the communion of Chriſt is by his grace reconciled to God, when being cleanſed with his bloud he obteineth forgiueneſſe of ſinnes, and being cloathed with his righteouſneſſe as with his owne, he ſtandeth aſſured before the heauenly iudgement ſeat. When the forgiueneſſe of ſinnes is ſet before, the good workes which follow haue now another valuation than after their owne deſeruing: becauſe whatſoeuer is in them vnperfect, is couered with the perfection of Chriſt: whatſoeuer ſpots or filthineſſe there is, it is wiped away with his cleanneſſe, that it may not come into the examination of the iudgement of God. Therefore when the guiltineſſe of all treſpaſſes is blotted out, whereby men are hindered that they can bring foorth nothing acceptable to God, and when the fault of imperfection is buried, which is woont alſo to defile good workes: the good works which the faithfull doe are counted righteous, or (which is all one) are imputed for righteouſneſſe.

In what ſenſe man is ſaid to be iuſt by workes, and the act of Phinees to haue beene imputed vnto righteouſneſſe. Gen. 4.4. Pſal. 106.31.

9 Now if any man obiect this againſt me to aſſaile the righteouſneſſe of faith, firſt

It commeth of the righteousnesse which is by faith without works that the works of faithfull men are accounted righteous.
Deut.27.
Iob.4.18.

I will aske whether a man be counted righteous for one or two holy works, being in the rest of the workes of his life a trespasser of the law. This is more than an absurditie. Then I will aske if he be counted righteous for many good workes, if he be in any part found guiltie. This also he shall not be so bold to affirme, when the penall ordinance of the law crieth out against it, and proclaimeth all them accursed which haue not fulfilled all the commaundements of the law to the vttermost. Moreouer, I will go further and aske, whether there be any worke that deserueth to bee accused of no vncleannesse or imperfection. And how could there be any such before those eies, to whom euen the verie starres are not cleane enough, nor the Angels righteous enough? So shall he be compelled to graunt that there is no good worke which is not so defiled with transgressions adioyned with it, and with the corruptnesse of it selfe, that it cannot haue the honour of righteousnesse. Now if it bee certaine that it proceedeth from the righteousnesse of faith that works which are otherwise vnpure, vncleane, and but halfe workes, not woorthie of the sight of God, much lesse of his loue, are imputed to righteousnesse, why doe they with boasting of the righteousnesse of workes destroie the iustification of faith, whereas if this iustification were not, they should in vaine boast of that righteousnesse? Will they make a vipers birth? For thereto tend the saying of the vngodly men. They cannot denie that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of works: yet they conclude that man is not iustified by faith, because good workes also are accounted for righteousnesse. Therefore let vs passe these follies and confesse as the truth is, that if the righteousnesse of workes of what sort soeuer it be accounted, hangeth vpon the iustification of faith, it is by this not onely nothing minished but also confirmed, namely whereby the strength thereof appeareth more mightie. Neither yet let vs thinke that workes are so commended after free iustification, that they also afterward come into the place of iustifying a man, or doe part the office betweene them and faith. For vnlesse the iustification remaine alway whole, the vncleannesse of workes shall be vncouered. And it is no absurditie, that a man is so iustified by faith, that not onely hee himselfe is righteous, but also his workes are esteemed righteous, aboue their woorthinesse.

Not onely wee but our works also iustified by faith in Christ: and therefore the righteousnesse of works a thing both vnder and after the righteousnesse of faith.

10 After this maner we will graunt in workes not onely a righteousnesse in part (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect and full righteousnesse. But if we remember vpon what foundation it is vpholden, all the difficultie shall be dissolued. For then and not till then it beginneth to be an acceptable worke, when it is receiued with pardon. Now whence commeth pardon, but because God beholdeth both vs and all our things in Christ? Therfore as wee, when we are grafted into Christ, doe therefore appeare righteous before God, because our wickednesses are couered with his innocencie, so our workes are and be taken for righteous, because whatsoeuer faultinesse is otherwise in them, being buried in the cleannesse of Christ, it is not imputed. So wee may rightfully say, that by onely Faith not onely we but also our workes are iustified. Now if this righteousnes of works of what sort soeuer it be, hangeth vpon Faith and free iustification, and is made of it: it ought to be included vnder it, and to be set vnder it as the effect vnder the cause thereof, as I may so call it: so farre is it off that it ought to be raised vp either to destroy or darken it. So *Paul* to driue men to confesse that our blessednesse consisteth of the mercie of God, not of workes, chiefely enforceth that saying of *Danid*. Blessed are they whose iniquities are forgiuen, and whose sins are couered. Blessed is he to whom the Lord hath not imputed sinne. If any man doe thrust into the contrarie innumerable sayings wherein blessednesse seemeth to be giuen to works, as are these: Blessed is the man which feareth the Lord, which hath pitie on the poore, which hath not walked in the counsell of the wicked, which beareth temptation: Blessed are they which keepe iudgement, the vndefiled, the poore in Spirit, the meeke, the mercifull, &c. They shall not make but that it shall be true which *Paul* saith, For because those things that are there commended are neuer so in man, that he is therefore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuered from miserie by forgiuenesse of sinnes. Forasmuch as therefore all the kindes of blessednesse which are

Rom.4.7.
Psal.32.

Psal.113.
Psal.14.21.
Psal.1.1.
Iam.1.12.
Psal.106.3.
& 119.1.
Mat.5.3.

extolled

extolled in the Scriptures, doe fall downe void, ſo that man receiueth fruite of none of them, till he haue obtained bleſſednesse by forgiuenesse of ſinnes, which may afterward make place for them: it followeth that this is not onely the higheſt and the chiefe but alſo the onely bleſſednesse: vnleſſe peraduenture you will haue that it be weakened of thoſe which conſiſt in it alone. Now there is much leſſe reaſon why the calling of men righteous ſhould trouble vs, which is commonly giuen to the Faithfull. I graunt verily that they are called righteous of the holineſſe of life: but foraſmuch as they rather endeuour to the following of righteouſneſſe, than doe fulfill righteouſneſſe it ſelfe, it is meete that this righteouſneſſe ſuch as it is, giue place to the iuſtification of Faith, from whence it hath that which it is.

S. Iames maketh nothing againſt iuſtification by faith alone without workes. For he ſpeaketh not of ſuch a faith as is meant by S. Paul in deliuering this doctrine.

11 But they ſay that we haue yet more buſineſſe with *Iames*, namely which with open voice fighteth againſt vs. For he teacheth both that *Abraham* was iuſtified by workes, and alſo that all we are iuſtified by workes, not by Faith onely. What then? will they draw *Paul* to fight with *Iames*? If they hold *Iames* for a miniſter of Chriſt, his ſaying muſt be ſo taken that it diſagree not from Chriſt ſpeaking by the mouth of *Paul*, The holy Ghoſt affirmeth by the mouth of *Paul*, that *Abraham* obtained righteouſneſſe by Faith, not by workes: and we alſo doe teach that all are iuſtified by Faith without the workes of the law. The ſame holy Ghoſt teacheth by *Iames* that both *Abrahams* righteouſneſſe and ours conſiſteth of workes, not of onely Faith. It is certaine that the holy Ghoſt fighteth not with himſelfe. What agreement ſhall there be therefore of theſe two? It is enough for the aduerſaries, if they plucke the righteouſneſſe of Faith which we would haue to be faſtened with moſt deepe rootes: but to render to conſciences their quietneſſe, they haue no great care. Whereby verily you may ſee that they gnaw the iuſtification of faith, but in the meane time do appoint no marke of righteouſneſſe where conſciences may ſtay. Therefore let them triumph as they liſt, ſo that they may boaſt of no other victorie than that they haue taken away all certaintie of righteouſneſſe. And this wretched victorie they ſhall obtaine, where the light of truth being quenched, the Lord ſhall ſuffer them to ouerſpread the darkeneſſe of lies. But whereſoeuer the truth of God ſhall ſtand, they ſhall nothing preuaile. I denie therefore that the ſaying of *Iames* which they ſtill continually hold vp againſt vs as it were the ſhield of *Achilles* doth any thing at all make for them. That this may be made plaine, firſt we muſt looke at the marke that the Apoſtle ſhooteth at: and then we muſt note where they be deceiued. Becauſe there were then many (which miſchiefe is wont to be continuall in the Church) which openly bewrayed their infidelitie, in neglecting and omitting all the proper workes of the faithfull, and yet ceaſſed not to boaſt of the falſe name of faith: *Iames* doeth heere mocke the fooliſh boldneſſe of ſuch men. Therefore it is not his purpoſe in any point to diminiſh the force of true faith, but to ſhew how fondly thoſe triflers did chalenge ſo much the vaine image of it, that being contented herewith they careleſly ranne diſſolutely abroade into all licentiouſneſſe of vices. This ground being conceiued, it ſhall be eaſie to perceiue where our aduerſaries doe miſſe. For they fall into two deceits in the word, the one in the name of faith, the other in the word of iuſtifying. Whereas the Apoſtle nameth faith a vaine opinion far diſtant from the truth of faith, it is ſpoken by way of granting, which is no derogation to the matter: which he ſheweth at the beginning in theſe words. What profiteth it, my brethren, if any man ſay that he hath faith, and hath no works? He doth not ſay, if any haue faith without workes, but, If any man boaſt. More plainely alſo he ſpeaketh a little after, where he in mockerie maketh it worſe than the diuels knowledge: laſt of all, when he calleth it dead. But by the definition you may ſufficiently perceiue what he meaneth. Thou beleeueſt (ſaith he) that there is a God. Truely if nothing be contained in this faith but to beleeue that there is a God, it is now no maruell if it do not iuſtifie. And when this is taken from it, let vs not thinke that any thing is abated from the chriſtian faith, the nature whereof is far otherwiſe. For after what maner doth true faith iuſtifie vs, but when it coniovneth vs with Chriſt, that being made one with him we may enioy the partaking of his righteouſneſſe? It doth not therefore iuſtifie vs by this that it conceiueth a knowledge of the being of God, but by this that it reſteth vpon the aſſuredneſſe of the mercie of God.

12 We

Neither doth S. Iames vse the word Iustification, as S. Paul doth, but in a meaning far different: S. Paul meaning thereby the imputation of righteousnesse & S. Iames the declaration of that righteousnes by workes, which without workes was imputed.

12 We haue not yet the worke, vnlesse we examine also the other deceit in the word, forasmuch as *Iames* setteth part of iustification in workes. If you will make *Iames* agreeing both with the rest of the Scriptures, and with himselfe, you must of necessitie take the word of iustifying in another signification than it is taken in *Paul*. For *Paul* saith that we are iustified, when the remembrance of our vnrighteousnesse being blotted our, we are accounted righteous. If *Iames* had meant of that taking, he had wrongfully alleadged that out of *Moses*: *Abraham* beleeued God, &c. For he thus framed it together. *Abraham* by workes obteined righteousnesse, because he sticked not at the commandement of God, to offer vp his sonne. And so the scripture was fulfilled, which saith, that he beleeued God, and it was imputed to him for righteousnesse. If it be an absurditie, that the effect is before his cause, either *Moses* doth in that place falsely testifie, that faith was imputed to *Abraham* for righteousnesse: or he deserued not righteousnesse by that obedience which he shewed in offering vp of *Isaac*. *Abraham* was iustified by his faith, When *Ismael* was not yet conceiued, which was now growen past childhood before that *Isaac* was borne. How therefore shall we say, that he got to himselfe righteousnesse by obedience which followed long afterward? Wherefore either *Iames*, did wrongfully misturne the order (which it is a wickednesse to thinke) or he meant not to say that he was iustified, as though he deserued to be accounted righteous. How then? Truely it appeareth that he speaketh of the declaration of righteousnesse and not the imputation: as if he had said: Who so are righteous by true faith, they doe proue their righteousnesse with obedience and good workes, not with a bare and image-like visor of faith. In a summe, he disputeth not by what meane we are iustified, but he requireth of the faithfull a working righteousnesse. And as *Paul* affirmeth that men be iustified without the helpe of workes: so *Iames* doth here suffer them to be accounted righteous which want good workes. The considering of this end, shall deliuer vs out of al doubt. For our aduersaries are hereby chiefly deceiued, that they thinke that *Iames* defineth the maner of iustifying, whereas he trauaileth about nothing but to ouerthrow their peruerse carelesnesse, which did vainely pretend faith to excuse their despising of good works. Therefore into how many waies soeuer they wrest the words of *Iames*, they shall wring out nothing but two sentences: that a vaine bodilesse shew of faith doth not iustifie, and that a faithfull man not contented with such an imaginatiue shew, doth declare his righteousnesse by good workes.

That the doers of the law are iustified and not the bare hearers helpeth nothing to the ouerthrow of iustification by faith alone.
Rom. 2. 13.

13 As for that which they alleadge out of *Paul*, the same meaning, that the doers of the law, not the hearers, are iustified, it nothing helpeth them. I will not escape away with the solution of *Ambrose*, that that is therefore spoken because the fulfilling of the law is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Iewes from fooliſh confidence, which boasted themselues of the onely knowledge of the law, when in the meane time they were the greatest despisers of it. Therefore that they should not stand so much in their owne conceit for the bare knowledge of the law, he warneth them, that if righteousnes be sought out of the law, not the knowledge but the obseruing of it is required. We verily make no doubt of this that the righteousnes of the law standeth in works: nor yet of this also, that the righteousnes consisteth in the worthinesse and merits of workes. But it is not yet prooued, that we are iustified by workes, vnlesse they bring foorth some man that hath fulfilled the law. And that *Paul* meant none otherwise, the hanging together of the text shall be a sufficient testimonie. After that he had generally condemned the Gentiles and the Iewes of vnrighteousnes, then he descended to the particular shewing of it, and saith, that they which sinned without the Law, doe perish without the law: which is spoken of the Gentiles, but they which haue sinned in the law, are iudged by the law: which pertaineth to the Iewes. Now because they winking at their owne trespassings proudly gloried of the onely law: he adioyneth that which most fitly agreed, that the law was not therefore made, that men should be made righteous by only hearing of the voice thereof: but then and not till then when they obeied, as if he should say: Seekest thou righteousnes in the law: alleadge not the hearing of it, which of it selfe is of small importance, but bring works, by which thou maist declare that the law was not set for thee in vaine.

vaine. Of theſe works becauſe they were all deſtitute, it followed that they were ſpoiled of glorying of the lawe. Therefore we muſt of the meaning of *Paul* rather frame a contrary argument. The righteouſneſſe of the lawe conſiſteth in the perfection of workes. No man can boaſt that he hath by workes ſatisfied the law. Therefore there is no righteouſneſſe by the lawe.

14 Now they alleadge alſo theſe places, wherein the faithfull do boldly offer their righteouſneſſe to the iudgement of God to be examined, and require that ſentence be giuen of them according to it. Of which ſort are theſe: Iudge me O Lord according to my righteouſneſſe, and according to my innocencie, which are in me. Againe, Heare my righteouſneſſe, O God: Thou haſt prooued my heart, and haſt viſited it in the night, and there was no wickedneſſe found in me. Againe, The Lord ſhall render to me according to my righteouſneſſe, and he ſhall recompence me according to the cleanneſſe of my hands. Becauſe I haue kept the waies of the Lord, and haue not wickedly departed from my God. And I ſhall be vnſpotted, and ſhall keepe me from my iniquitie. Againe, Iudge me, Lord, becauſe I haue walked in mine innocencie. I haue not ſit with lying men: I will not enter in with them that doe wicked things. Deſtroy not my ſoule with the vngodly, my life with men of blood in whoſe hands are iniquities: whoſe right hand is filled with gifts. But I haue walked innocently. I haue aboue ſpoken of the affiance which the holy ones doe ſeeme ſimply to take to themſelues of works. As for theſe teſtimonies that we haue heere alleadged, they ſhall not much accomber vs if they be vnderſtanded according to their compaſſe, or (as they commonly call it) their circumſtance. Now the ſame is double. For neither would they haue them to be wholly examined that they ſhould be either condemned or acquited according to the continuall courſe of their whole life: but they bring into iudgement a ſpeciall cauſe to be debated. Neither doe they claime to themſelues righteouſneſſe in reſpect of the perfection of God, but by compariſon of naughtie and wicked men. Firſt when the iuſtifying of man is intreated of, it is not onely required that he haue a good cauſe in ſome particular matter, but a certaine perpetuall agreement of righteouſneſſe in his whole life. But the holy ones, when they call vpon the iudgement of God to approoue their innocencie, doe not offer themſelues free from all guiltineſſe and in euery behalfe faultleſſe: but verily when they haue faſtened their affiance of ſaluation in his goodneſſe onely, yet truſting that he is the reuenger of the poore afflicted againſt right and equitie, they commend to him the cauſe wherein the innocent are oppreſſed. But when they ſet their aduerſaries with them before the iudgement ſeate of God, they boaſt not of ſuch an innocencie as ſhall anſwere to the pureneſſe of God if it be ſeuerely ſearched, but becauſe in compariſon of the malice, obſtinacie, ſubtiletie, and wickedneſſe of their aduerſaries, they know that their plainneſſe, righteouſneſſe, ſimplicitie, and cleanneſſe is knowen and pleaſing to God: they feare not to call vpon him to be iudge betweene themſelues and them. So when *Dauid* ſaid to *Saul*: The Lord render to euery man according to his righteouſneſſe and truth: he meant not that the Lord ſhould examine by himſelfe and reward euery man according to his deſeruings, but he tooke the Lord to witneſſe, how great his innocencie was in compariſon of the wickedneſſe of *Saul*. And *Paul* himſelfe, when he boaſteth with his glorying that he hath a good witneſſe of conſcience, that he hath trauelled with ſimplicitie and vprightneſſe in the Church of God, meaneth not that he ſtandeth vpon ſuch glorying before God, but being compelled with the ſlanders of the wicked, he defendeth his faithfull and honeſt dealing, which he knew to be pleaſing to the mercifull kindneſſe of God, againſt all euill ſpeaking of men whatſoeuer it be. For wee ſee what he ſayeth in another place, that he knoweth no euill by himſelfe, but that he is not thereby iuſtified, namely, becauſe he knew that the iudgement of God farre ſurmounteth the blear-eied ſight of men. Howſoeuer therefore the godly doe defend their innocencie againſt the hypocriſie of the vngodly, by the witneſſing and iudgement of God: yet when they haue to do with God alone, they all cry out with one mouth: If thou marke iniquitie, Lord, Lord, who ſhall abide it? Enter not into iudgement with thy ſeruants: becauſe euery one that liueth ſhall not be iuſtified in thy ſight: and diſtruſting their owne workes, they gladly ſing, Thy goodneſſe is better than life.

The proteſtations which faithfull men doe make of their innocencie in the ſight of God, are no argumẽts that they ſuppoſed themſelues thereby iuſtified before him.

Pſal. 7. 1.
Pſal. 17. 1.
Pſal. 18. 21.
Pſal. 26. 1.

1. Sam. 26. 23.

1. Cor. 1. 12.

1. Cor. 4. 4.

Pſal. 130. 3. & 140. 2.

Pſal. 36. 4.

15 There

Vain mens righteousnesse neither is life vainly promised if we vnderstand it giuen thereunto not for merit but of mercy: neither is perfection falsly attributed vnto saints if a part thereof be the serious acknowledgement of their imperfection.
Prou.20.7.
& 22.15.
Ezec.18.9.
& 33.15.
Ephes.1.4.
1.Thes.3.13.

15 There are also other places not vnlike to these before, in which a man may yet tarie. *Salomon* saith, that he which walketh in his vprightnesse, is righteous. Againe, That in the path of righteousnesse is life, and that in the same is not death. After which manner *Ezechiel* reporteth that hee shall liue that doth iudgement and righteousnesse. None of these do we either deny or darken. But let there come foorth one of the sonnes of *Adam* with such an vprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuarie of mercy. Neither doe we in the meane time deny but that to the faithfull their vprightnesse, though it be but halfe and vnperfect, is a step toward immortalitie. But whence commeth that but because whom the Lord hath taken into the couenant of grace, he searcheth not their works according to their deseruings, but kisseth them with fatherly kindnesse? Whereby we do not onely vnderstand that which the schoolemen doe teach, that workes haue their value of the accepting grace. For they meane that workes which are otherwise insufficient to purchase righteousnesse by the couenant of the lawe, are by the accepting of God aduanced to the value of equalitie. But I say that they being defiled both with other trespassings and with their owne spots, are of no other value at all, than insomuch as the Lord tenderly graunteth pardon to both: that is to say, giueth free righteousnesse to man. Neither are heere those prayers of the Apostle seasonably thrust in place, where he wisheth so great perfection to the faithfull, that they may be faultlesse and vnblameable in the day of the Lord, These words in deed the Celestines did in old time turmoile, to affirme a perfection of righteousnesse in this life. But, which we thinke to be sufficient, we answer briefly after *Augustine*, that all the godly ought in deed to endeuour toward this marke, that they may one day appeere spotlesse and faultlesse before the face of God: but because the best and most excellent maner of this life is nothing but a going forward, we shall then and not till then attaine to this marke, when being vnclothed of this flesh of sinne we shall fully cleaue to the Lord. Yet will I not stiffely striue with him which will giue the title of perfection to the holy ones, so that he also limit the same with the words of *Augustine* himselfe. When (saith he) we will call the vertue of the holie ones, perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth and humilitie.

Lib.ad Boni. 3.cap.7.

THE EIGHTEENTH CHAPTER.

That of the reward, the righteousnesse of workes is ill gathered.

When rewards are promised vnto men according to their works, it is not to shew that good works are the cause but the way to saluation.
Matth.16.27.
2.Cor.5.10.
Rom.2.6.
Iohn 5.29.
Matt.25.34.
Prou.12.14.
& 13.13.
Matth.5.12.
Luk.6.23.
2 Cor.3.8.
Rom.2.6.
& 8.30.

NOw let vs passe ouer to those sayings which affirme, that God will render to euery man according to his works: of which sort are these. Euery man shall beare away that which he hath done in the body, either good or euill. Glorie and honour to him that worketh good: trouble and distresse vpon euery soule of him that worketh euill. And they which haue done good things, shall goe into the resurrection of life: they which haue done euill, into the resurrection of iudgement. Come ye blessed of my father: I haue hungred, and ye gaue me meate: I haue thirsted, and ye gaue me drinke, &c. And with them let vs also ioyne these sayings, which call eternall life the reward of works. Of which sort are these. The rendring of the hands of a man shall be restored to him. He that feareth the commandement shall be rewarded. Be glad and reioice, behold, your reward is plentifull in heauen. Euery man shall receiue reward according to his labour. Where it is said that God shall render to euery man according to his works, the same is easily assoyled. For that manner of speaking doth rather shew the order of following, than the cause. But it is out of doubt, that the Lord doth accomplish our saluation by these degrees of his mercie, when those whom he hath chosen he calleth to him: those whom he hath called, he iustifieth: those whom he hath iustified, he glorifieth. Although therefore he doe by his onely mercy receiue them that be his into life, yet because he bringeth them into the possession thereof by the race of good works, that he may fulfill his worke in them by such order as he hath appointed: it is no maruell if it be said that they be crowned according to their works, by which without doubt they are prepared to receiue the crowne of immortalitie. Yea and after this maner

maner it is fitly ſaid that they worke their owne ſaluation, when in applying themſelues to good workes, they practiſe themſelues toward eternall life: namely as in another place they are commanded to worke the meate which periſheth not, when by beleeuing in Chriſt they get to themſelues life: and yet it is by and by afterward added: Which the ſonne of man ſhall giue you. Whereby appeereth that the word of Working is not ſet as contrarie to grace, but is referred to endeuour: and therefore it followeth not, that either the faithfull are themſelues authors of their owne ſaluation, or that the ſame proceedeth from their works. How then? So ſoone as they are taken into the fellowſhip of Chriſt, by knowledge of the Goſpell, and the enlightening of the holy Ghoſt, eternall life is begun in them. Now the ſame good worke which God hath begun in them, muſt alſo be made perfect vntill the day of the Lord Ieſu. And it is made perfect, when reſembling the heauenly father in righteouſneſſe and holineſſe, they proue themſelues to be his children not ſwarued out of kinde.

Phil. 2. 12.

Iohn 6. 27.

2 There is no cauſe why we ſhould of the name of reward gather an argument that our workes are the cauſe of ſaluation. Firſt let this be determined in our hearts, that the kingdome of heauen is not a reward of ſeruants, but an inheritance of children, which they onely ſhall enioy, that are adopted of the Lord to be his children: and for no other cauſe, but for this adoption. For, the ſonne of the bond-woman ſhall not be heire, but the ſonne of the free-woman. And in the very ſame places, in which the holy Ghoſt promiſeth to workes eternall glorie for reward, in expreſſing the inheritance by name, he ſheweth that it commeth from elſewhere. So Chriſt rehearſeth works, which he recompenſeth with the rewarding of heauen, whē he calleth the elect to the poſſeſſion thereof: but he therewithall adioyneth that it muſt be poſſeſſed by right of inheritance. So *Paul* biddeth ſeruants, which do their dutie faithfully, to hope for reward of the Lord: but he addeth, of inheritance. We ſee how they do as it were by expreſſe words prouide that we impute not eternall bleſſedneſſe to works, but to the adoption of God. Why therefore doe they therewithall together make mention of works? This queſtion ſhall be made plaine with one example of Scripture. Before the birth of *Iſaac*, there was promiſed to *Abraham* a ſeed in which all the nations of the earth ſhould be bleſſed: and a multiplying of his ſeede, which ſhould match the ſtarres of the skie, and the ſands of the ſea, and other like. In many yeres afterward, *Abraham*, as he was commanded by the oracle, prepared himſelfe to offer vp his ſonne in ſacrifice. When he had performed this obedience, he receiued a promiſe. I haue ſworne by my ſelfe (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine owne onely begotten ſonne, I will bleſſe thee, and multiply thy ſeede as the ſtarres of the skie, and the ſands of the ſea: thy ſeede ſhall poſſeſſe the gates of their enemies, and all the nations of the earth ſhall be bleſſed in thy ſeede, becauſe thou haſt obeyed my voyce. What heare we? Hath *Abraham* by his obedience deſerued the bleſſing, the promiſe whereof he had receiued before that the commandement was giuen? Heere verily we haue it without circumſtances ſhewed, that the Lord rewardeth the works of the faithfull with thoſe benefits which he had alreadie giuen them before that the works were thought of, hauing yet no cauſe why he ſhould do good to them but his owne mercie.

The rewarding of workes with ſaluation doth not argue thoſe workes to be the cauſe of that ſaluation wherewith they are rewarded, more than Abrahams obedience in offering his ſonne a cauſe of that bleſſing whereof he had the promiſe before he obeyed.

Epheſ. 1. 18.
Gala. 4. 30.
Math. 25. 34.
Col. 3. 24.
Gen. 15. 5. & 17. 1.
Gen. 22. 3. & 17.

3 Yet doth the Lord not deceiue nor mocke vs when he ſaith that he rendreth for reward to works the ſame thing which he had before works freely giuen. For, becauſe he will haue vs to be exerciſed with good works, to thinke vpon the deliuery or enioying (as I may ſo call it) of theſe things which he hath promiſed, and to runne through them to the bleſſed hope ſet before vs in heauen, the fruite of the premiſes is alſo rightly aſſigned to them, to the ripeneſſe whereof they doe not bring vs. The Apoſtle very fitly expreſſed both theſe points, when he ſaid that the Coloſſians apply themſelues to the duties of charitie, for the hope which is laid vp for them in heauen, of which they had before heard by the word of the true ſpeaking Goſpell. For when he ſaieth that they knew by the Goſpell, that there was hope laid vp for them in heauen, he declareth that the ſame is by Chriſt only, not vnderpropped with any workes. Wherewith accordeth that ſaying of *Peter*, that the godly are kept by the power of God, through faith, vnto the ſaluation which is readie to be manifeſtly ſhewed

We are not mocked when that is promiſed to our workes wherein we are intereſſed by faith alone.

Col. 1. 4.

1. Peter 1. 5.

at the time appointed for it. When he ſaith that they labour for it, he ſignifieth that the faithful muſt run all the time of their life, that they may attaine to it. But leaſt we ſhould thinke that the reward which the Lord promiſeth vs, is reduced to the meaſure of merite, he did put foorth a parable, in which he made himſelfe a houſholder, which ſent all them that he met, to the trimming of his vineyard, ſome at the firſt houre of the day, ſome at the ſecond, ſome at the third, yea and ſome alſo at the 11. At euening he paid to euery one equall wages. The expoſition of which parable, that ſame old writer whatſoeuer he was, whoſe booke is carried abroad vnder the name of *Ambroſe* of the calling of the Gentiles, hath briefely and truely ſet out. I will vſe rather his words than mine owne. The Lord (ſaith he) by the rule of this compariſon hath ſtabliſhed the diuerſitie of manifold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. houre, are made equal with them that had wrought the whole day, doe repreſent the eſtate of them, whom for the aduancing of the excellencie of grace, the tender kindneſſe of the Lord hath rewarded at the waining of the day, and at the ending of their life: not paying wages for their labour, but pouring out the riches of his goodneſſe vpon them whom he hath choſen without workes, that euen they alſo which haue ſwet in great labour, and haue receiued no more than the laſt, may vnderſtand that they haue receiued a gift of grace not a reward of workes. Laſt of all, this alſo is woorthie to be noted in theſe places, where eternall life is called the reward of workes, that it is not ſimply taken for the communicating which we haue with God to bleſſed immortalitie, when he embraceth with fatherly goodwill in Chriſt: but for the poſſeſſing or enioying (as they call it of bleſſedneſſe, as alſo the verie wordes of Chriſt doe ſound, In time to come life euerlaſting. And in another place, Come and poſſeſſe the kingdome, &c. After this maner *Paul* calleth adoptiou, the reuealing of the adoption which ſhall be made in the reſurrection: and afterward expoundeth it the redemption of our bodie. Otherwiſe as eſtranging from God is eternall death, ſo when man is receiued of God into fauour, that he may enioy the communicating of him and be made one with him, he is receiued from death to life: which is done by the beneficiall meane of adoption onely. And if, as they are wont, they ſtifly enforce the reward of workes, we may turne againſt them that ſaying of *Peter* that eternall life is the reward of faith.

Math.12.1.

Lib.cap.3.

Math.10.30. Math.25.34. Rom.8.18.

1.Pet.1.9.

4 Therefore let vs not thinke, that the holy Ghoſt doth with ſuch promiſe ſet forth the worthineſſe of our works, as if they deſerued ſuch reward. For the Scripture leaueth nothing to vs, whereof we may be aduanced in the ſight of God. But rather it wholly endeuoureth to beate downe our arrogancie, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakneſſe is ſo ſuccoured, which otherwiſe would by and by ſlip and fall downe, vnleſſe it did ſuſtaine it ſelfe with this expectation, and mitigate her tedious grieues with comfort. Firſt how hard it is for a man to forſake and denie not onely all his things, but alſo himſelfe, let euerie man conſider for himſelfe. And yet with this introduction Chriſt traineth his ſcholers, that is, all the godly. Then throughout all their life he ſo inſtructeth them vnder the diſcipline of the croſſe, that they may not ſet their heart either to the deſire or confidence of preſent good things. Briefely he ſo handleth them for the moſt part, that which way ſoeuer they turne their eyes throughout the whole wideneſſe of the world, they haue on euery ſide nothing but deſperation preſent before them: ſo that *Paul* ſaith, that we are more miſerable than all men if our hope be onely in this world. That they ſhould not faint in theſe ſo great diſtreſſes, the Lord is preſent with them, which putteth them in minde to lift vp their head higher, to caſt their eies further, that they finde with him the bleſſedneſſe which they ſee not in the world. This bleſſedneſſe he calleth, reward, wages, recompence, not weying the merite of workes, but ſignifying that it is a recompenſing to their troubles, ſufferings, ſlanders, &c. Wherefore nothing withſtandeth, but that we may after the example of the Scripture, call eternall life a rewarding, becauſe in it the Lord receiueth his from labours into reſt, from affliction into proſperous and happie ſtate, from ſorrow into gladneſſe, from pouertie into flowing wealth, from ſhame into glorie, and changeth all the euils which they haue ſuffered for greater good things. So it ſhall alſo be no inconuenience, if wee thinke

Rewards are ſet before vs, not to the end we ſhould glorie in our workes, but leaſt we ſhould faint in the midſt of our trials.

1.Cor.15.19.

holineſſe

holineſſe of life to be a way, not which openeth an entrie into the glorie of the heauenly kingdome, but whereby the elect are led of their God into the diſcloſing of it: for as much as this is his good will to glorifie them whom he hath ſanctified. Onely let vs not imagine a correlation of merit and reward, wherein the Sophiſters do fondly ſtick faſt, becauſe they conſider not this end which we ſet foorth. But how vnorderly is it, when the Lord calleth vs to one end, for vs to looke to another? Nothing is more euident, than that reward is promiſed to good workes, to releeue the weakeneſſe of our fleſh with ſome comfort, not to puffe vp our mindes with glorie. Whoſoeuer therefore doth thereby gather the merit of works, or doth in one balance wey worke with reward, he erreth farre from the right marke of God. Rom.8.30.

5 Wherefore when the Scripture ſaith that God the iuſt iudge will one day render to his a crowne of righteouſneſſe, I doe not onely take exception with *Auguſtine*, and ſay: To whom ſhould he being a iuſt iudge, render a crowne, if he had not being a merciſull father giuen grace? and how ſhould there be righteouſneſſe, vnleſſe grace went before which iuſtifieth the vnrighteous? How ſhould theſe due things be rendered, vnleſſe theſe vndue things were firſt giuen? But alſo I adde another thing. How ſhould he impute righteouſneſſe to our workes, vnleſſe his tender mercifulneſſe did hide the vnrighteouſneſſe that is in them? How ſhould he iudge them worthie of reward, vnleſſe he did by immeaſurable bountifulneſſe take away that which is worthie of puniſhment? For he is woont to call eternall life, grace: becauſe it is rendered to the free gifts of God when it is repaied to works. But the Scripture doth further humble vs, and therewithall raiſe vs vp. For beſides this that it forbiddeth vs to glorie in works, becauſe they are the free gifts of God, it therewithall teacheth that they are alwaies defiled with ſome dregs, that they cannot ſatisfie God, if they be examined by the rule of his iudgement: but leaſt our courage ſhould faint, it teacheth that they pleaſe by onely pardon. But although *Auguſtine* ſpeaketh ſomewhat otherwiſe than we do: yet that he doth not ſo diſagree in the matter, ſhall appeare by his words in his third booke to *Boniface*. Where when he had compared two men together, the one of a life euen miraculouſly holie and perfect, the other honeſt in deede and of vncorrupt manners, but not ſo perfect but that much wanteth in him: at the laſt he concludeth thus. Euen this man which in maners ſeemeth much inferiour, by reaſon of the true faith in God whereof he liueth and according to which he accuſeth himſelfe in all his offences, in all his good works praiſeth God, giuing to himſelfe the ſhame, and to him glorie, and taking from himſelfe both the pardon of ſinnes, and the loue of weldoings, when he is to be deliuered out of this life, he paſſeth into the fellowſhip of Chriſt. Wherefore, but becauſe of faith? Which although it ſaue no man without works, (for it is it, which worketh by loue, not a reprobate faith) yet by it alſo ſinnes are releaſed, becauſe the righteous man liueth of faith: but without it euen the ſame which ſeeme good works are turned into ſinnes. Heere verily he doth plainely confeſſe that which we ſo much trauell to proue, that the righteouſneſſe of good works hangeth hereupon, that they are by pardon allowed of God.

God as a iuſt iudge ſhall render a crowne to our righteouſneſſe but not vnleſſe he doe firſt graunt vnto our vnrighteouſneſſe a gracious pardon. 2.Tim.4.8. Aug.ad Valent.de grat. & lib. arbit. Cap.5. Heb.2.4.

6 A very neere ſenſe to the places aboue recited, haue theſe: Make to your ſelues friends of the Mammon of wickedneſſe, that when you ſhal faile, they may receiue you into euerlaſting tabernacles. Commaund the rich men of this world not to be proudly minded, nor to truſt in vncertaine riches but in the liuing God, to doe well, to become rich in good workes, to lay vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life. For good works are compared to the riches, which wee may enioy in the bleſſedneſſe of eternall life. I anſwere, that we ſhal neuer come to the true vnderſtanding of them, vnleſſe we turne our eies to the marke whereunto the holy Ghoſt directeth his words. If it be true which Chriſt ſaith that our mind abideth there where our treaſure is, as the children of the world are woont to be earneſtly bent to the getting of thoſe things which ſerue for the delights of this preſent life: ſo the faithfull muſt looke ſith they haue learned that this life ſhall by and by vaniſh away like a dreame, that they ſend thoſe things which they would enioy thither where they ſhal haue perfect life. We muſt therfore do as they do which purpoſe to remoue into any place, where they haue choſen to reſt their whole life.

By ſeruing God we do eternally enrich our ſelues, not that our ſeruice is worthy as much as once to be regarded, but that his mercie ſuffereth not his ſeruants to loſe their Labors. Luk.16.9. 1.Tim.6.17.

They ſend their goods before, and do not miſcontentedly want them for a time: becauſe they thinke themſelues ſo much more happie, how much more goods they haue where they ſhall tarie long. If we beleeue that heauen is our countrey, it behooueth vs rather to ſend away our riches thither than to keepe them heere where we muſt loſe them with ſudden remouing. But how ſhall we ſend them thither? If we communicate to the neceſſities of the poore: to whom whatſoeuer is giuen, the Lord accounteth it giuen to himſelfe. Whereupon commeth that notable promiſe, He that giueth to the poore, lendeth for gaine to the Lord. Againe, he that liberally ſoweth, ſhall liberally reape. For thoſe things are deliuered into the hand of the Lord to keepe, which are beſtowed vpon our brethren by the dutie of charitie. He, as he is a faithfull keeper of that which is deliuered to him, will one day reſtore it with plentifull gaine. Are then our dutifull doings of ſo great value with God, that they be as riches laid vp in ſtore for vs in his hand? Who ſhall feare ſo to ſay, when the Scripture doth ſo oft and plainely witneſſe it? But if any man will leape from the meere goodnes of God to the worthineſſe of works, he ſhalbe nothing holpen by theſe teſtimonies to the ſtabliſhing of his errour. For you can gather nothing rightly thereof but the meere inclination of Gods tenderneſſe toward vs: For as much as to encourage vs to well doing although the ſeruices which we do to him are not worthie of ſo much as his only looking vpon them, yet he ſuffreth none of them to be loſt.

Math. 25. 40. Prou. 19. 17. 2. Cor. 9. 6.

This doctrine not ſhaken by the Apoſtle, either when he teacheth that afflictions are ſent that they which are afflicted may be accounted worthie of a kingdome, nor when he denieth that God is ſo vnrighteous to forget the good we doe for his ſake.

7 But they more enforce the words of the Apoſtle, which when he comforteth the Theſſalonians in troubles, teacheth that the ſame are ſent to them, that they may be accounted worthie of the kingdome of God, for which they ſuffer. For (ſaith he) it is righteous with God, to render trouble to them that trouble you: but to you, reſt with vs when the Lord Ieſus ſhall be ſhewed from heauen. But the author of the Epiſtle to the Hebrues ſaith, God is not vnrighteous, that he ſhould forget your worke, and the loue which you haue ſhewed in his name, for that you haue miniſtred to the Saints. To the firſt place I anſwere, that there is no worthineſſe of merits ſpoken of: but becauſe God the father willeth that we whom he hath choſen to be his children, ſhould be made like to Chriſt his firſt begotten ſonne: as it behooued that he ſhould firſt ſuffer, and then enter into the glorie appointed for him: ſo muſt we alſo by many tribulations enter into the kingdome of heauen. Therefore when we ſuffer tribulations for the name of Chriſt, there are as it were certaine marks printed vpon vs, wherewith God vſeth to marke the ſheepe of his flocke. After this manner therefore we are accounted worthie of the kingdome of God, becauſe we beare in our body the marks of our Lord and maſter which are the ſignes of the children of God. To this purpoſe make theſe ſayings: That we beare about in our body the mortification of Ieſus Chriſt that his life may be ſhewed in vs: That we be faſhioned like to his ſufferings, that we may come to the likeneſſe of his reſurrection from the dead. The reaſon which is adioyned ſerueth not to prooue any worthineſſe, but to confirme the hope of the kingdome of God: as if he had ſaid, As it agreeth with the iuſt iudgement of God to take vengeance of your enemies for the vexations that they haue done to you: ſo agreeth it alſo to giue to you releaſe and reſt from vexations. The other place, which teacheth that it ſo becommeth the righteouſneſſe of God not to forget the obedience of them that be his, that it declareth it to be in a maner vnrighteous if he ſhould forget them, hath this meaning: God to quicken our ſlouthfulneſſe, hath giuen vs aſſurance that the labour ſhall not be vaine which we ſhall take for his glorie. Let vs alway remember that this promiſe, as all other ſhould bring vs no profit, vnleſſe the free couenant of mercie went before, whereupon the whole aſſuredneſſe of our ſaluation ſhould reſt. But ſtanding vpon that couenant, we ought aſſuredly to truſt, there ſhall alſo not want reward of the liberalitie of God to our works howſoeuer they be vnworthie. The Apoſtle to confirme vs in that expectation, affirmeth, that God is not vnrighteous, but will ſtand to his promiſe once made. Therefore this righteouſneſſe is rather referred to the truth of Gods promiſe, than to his iuſtice of rendring due. According to which meaning there is a notable ſaying of *Auguſtine*, which as the holie man ſticketh not to rehearſe often as notable, ſo I thinke it not vnworthie that wee ſhould continually remember it. The Lord (ſaith he) is faithfull, which hath made

Gal. 6. 17.

1. Cor. 4. 10.

In Pſal. 32. & 109.

made himselfe debter to vs, not by receiuing any thing of vs, but by promising all things to vs.

The aduance-ment of Charitie is no disgrace to the doctrine of iustification by faith. 1.Cor.13. Col.3.14.

8 There are also alleaged these sayings of *Paul*. If I haue all faith, so that I remoue mountaines out of their place, but haue not charitie, I am nothing. Againe, Now there remaine hope, faith, and charitie, but the greatest among these is charitie. Againe, Aboue all things haue charitie, which is the bond of perfection. By the first two places our Pharisees affirme that we are rather iustified by charitie than by faith, namely by the cheefer vertue, as they say. But this fond argument is easily wiped away. For wee haue in another place alreadie declared, that those things which are spoken in the first place pertaine nothing to true faith. The other place wee also expound of true faith, than which he saith that charitie is greater: not that it is more meritorious, but because it is more fruitfull, because it extendeth further, because it serueth mo, because it remaineth alway in force, whereas the vse of faith continueth but for a time. If we haue regard to excellency, the loue of God should worthily haue the cheese place, of which *Paul* heere speaketh not. For he enforceth this thing onely that we should with mutuall charitie edifie one another in the Lord, but let vs imagine that charitie doth euery where excell faith: yet what man of sound iudgement, yea, or of sound braine, will gather hereof that it doth more iustifie? The power of iustifying which faith hath, consisteth not in the worthinesse of the worke. Our iustification standeth vpon the onely mercy of God and the deseruing of Christ, which iustification when faith taketh hold of it, is said to iustifie. Now if you aske your aduersaries in what sense they assigne iustification to charitie, they will answer that because it is a dutifull doing acceptable to God, therefore by the deseruing thereof righteousnesse is imputed to vs by the acceptation of the goodnesse of God. Heere you see how well the argument proceedeth. We say that faith iustifieth, not because by the worthinesse of it selfe it deserueth righteousnesse to vs, but because it is an instrument by which we freely obtaine the righteousnesse of Christ. These men, omitting the mercy of God, and passing ouer Christ (where the sum of righteousnesse standeth) do affirme that we are iustified by the benefit of charitie because it excelleth aboue faith: euen as if a man should reason that a king is fitter to make a shooe than is a shoomaker, because he is an infinit way more excellent. This onely argument is a plaine example that all the Sorbonicall schooles doe not so much as taste with the vttermost part of their lips what the iustification of faith is. But if any wrangler do yet carp and aske, why in so small distance of place we take the name of faith in *Paul* so diuersly: I haue a weightie cause of this exposition. For sith those gifts which *Paul* rehearseth are after a certaine maner vnder faith and hope, because they pertaine to the knowledge of God, he comprehendeth them all by way of recapitulation vnder the name of faith and hope: as if he should say, both prophecie, and toongs, and the grace and knowledge of interpretation tend to this marke to leade vs to the knowledge of God. And we know God in this life none otherwise but by hope & faith. Therfore when I name faith & hope, I comprehend all these things together. And so there remaine these three, Hope, Faith, Charitie: that is to say, how great diuersitie of gifts soeuer there be, they are all referred to these. Among these the chiefe is Charitie, &c. Out of the third place they gather, If Charitie be the bond of perfection, then it is also the bond of righteousnesse which is nothing else but perfection. First, to speake nothing how *Paul* there calleth perfection, when the members of the Church well set in order doe cleaue together, and to graunt that we are by charitie made perfect before God: yet what new thing bring they foorth? For I will alway on the contrary side take exception and say that we neuer come to this perfection vnlesse we fulfill all the parts of charitie, and thereupon I will gather, that sith all men are most far from the fulfilling of charitie, therefore all hope of perfection is cut off from them.

Nothing contrarie hereunto taught by Christ in saying to a doctor of the law swelling with a vaine

9 I will not goe through all the testimonies which at this day the foolish Sorbonists rashly snatch out of the scriptures, as they first come to hand, and doe throw them against vs. For, some of them are so worthie to be laughed at, that I my selfe also cannot rehearse them, vnlesse I would woorthily be counted fond. Therefore I will make an end, when I shall haue declared the saying of Christ, wherewith they marueilously please themselues. For, to the Lawyer which asked him what was necessarie to

conſcience of his works, If thou wilt enter into life keepe the commandements. Matt. 19. 17.

ſaluation, he anſwered: if thou wilt enter into life keepe the commandements. What would we more (ſay they) when we are commaunded by the author of grace himſelfe to get the kingdome of God by the keeping of his commandements? As though, forſooth it were not certain, that Chriſt tempered his anſwers to them with whom he ſaw that he had to doe. Heere a doctor of the law asketh of the meane to obtain bleſſednes, & not that onely, but with doing of what thing men may attain vnto it. Both the perſon of him that ſpake and the queſtion it ſelfe led the Lord ſo to anſwer. The Lawyer being filled with the perſwaſion of the righteouſnes of the law, was blinde in confidence of workes. Againe, he ſought nothing elſe but what were the works of righteouſneſſe, by which ſaluation is gotten. Therefore he is woorthily ſent to the law, in which there is a perfect mirrour of righteouſneſſe. We alſo do with a loud voice pronounce that the commandements muſt be kept, if life be ſought in works. And this doctrine is neceſſarie to bee knowne of Chriſtians. For how ſhould they flee to Chriſt if they did not acknowledge that they are fallen from the way of life into the headlong downe-fall of death? But how ſhould they vnderſtand how farre they haue ſtraied from the way of life, vnleſſe they firſt vnderſtand what is that way of life? For then they are taught that the ſanctuarie to recouer ſaluation is in Chriſt, when they ſee how great difference there is betweene their life and the righteouſnes of God which is contained in the keeping of the law. The ſumme is this, that if ſaluation be ſought in works, wee muſt keepe the commandements by which we are inſtructed to perfect righteouſnes. But we muſt not ſticke faſt heere, vnleſſe we will faint in our midde courſe: for none of vs is able to keepe the commandements. Sith therefore we are excluded from the righteouſneſſe of the law, we muſt of neceſſitie reſort to another helpe, namely to the faith of Chriſt. Wherefore as here the Lord calleth backe the doctor of the law, whom he knew to ſwel with vaine confidence of works, to the law, wherby he may learn that he is a ſinner ſubiect to dreadfull iudgement of eternall death: ſo in other places without making mention of the law, he comforteth other that are alreadie humbled with ſuch knowledge with promiſe of grace, as, Come to mee all yee that labour and are loaden, and I will refreſh you, and yee ſhall finde reſt for your ſoules. Matt. 11. 39.

Neither is faith by it owne worthineſſe of force to make vs righteous, nor good works to iuſtifie becauſe euill are to condemne. Ioh. 6. 29.

10 At the laſt when they are weary of wreſting the Scripture, they fall to ſubtleties and Sophiſticall arguments. They cauill vpon this that faith is in ſome places called a worke, and thereupon they gather that we doe wrongfully ſet Faith as contrarie to works. As though forſooth faith in that it is an obeying of the will of God, doth with her owne deſeruing procure vnto vs righteouſneſſe, and not rather becauſe by imbracing the mercy of God, it ſealeth in our hearts the righteouſneſſe of Chriſt offered to vs of it in the preaching of the Goſpel. The readers ſhall pardon me if I doe not tarry vpon confuting of ſuch follies, for they themſelues without any aſſault of other, are ſufficiently ouerthrowen with their owne feebleneſſe. But I will by the way confute one obiection which ſeemeth to haue ſome ſhew of reaſon, leaſt it ſhould trouble ſome that are not ſo well practiſed. Sith common reaſon teacheth that of contraries is all one rule, and all particular ſinnes are imputed to vs for vnrighteouſneſſe, they ſay it is meete that to all particular good works be giuen the praiſe of righteouſneſſe. They doe not ſatisfie me which anſwer, that the damnation of men properly proceedeth from onely vnbeleefe, not from particular ſinnes. I doe indeed agree to them, that vnbeleefe is the fountaine and roote of all euils. For it is the firſt departing from God, after which doe follow the particular treſpaſſings againſt the law. But whereas they ſeeme to ſet one ſelfe-ſame reaſon of good and euill works in weying of righteouſneſſe or vnrighteouſneſſe, therein I am compelled to diſagree from them. For the righteouſneſſe of works is the perfect obedience of the law. Therefore thou canſt not be righteous by works, vnleſſe thou doe follow it as a ſtraight line in the whole continuall courſe of thy life. From it ſo ſoone as thou haſt ſwarued thou art fallen into vnrighteouſneſſe. Heereby appeareth that righteouſneſſe commeth not of one or a few works, but of an vnſwarueing and vnwearied obſeruing of the will of God. But the rule of iudging vnrighteouſneſſe is moſt contrarie. For he that hath committed fornication, or hath ſtollen, is by one offence guiltie of death, becauſe he hath offended againſt the maieſtie of God. Therefore theſe our ſubtle arguers doe ſtumble, for that they marke not this ſaying of

Iames,

Iames, that he which ſinneth in one, is made guiltie of all, becauſe hee that hath forbidden to kill, hath alſo forbidden to ſteale, &c. Therefore it ought to ſeeme no abſurditie, when we ſay that death is the iuſt reward of euery ſinne, becauſe they are euerie one woorthy of the iuſt diſpleaſure and vengeance of God. But thou ſhalt reaſon fooliſhly, if on the contrary ſide thou gather that by one good worke man may be reconciled to God, which with many ſinnes deſerueth his wrath. Iam. 2. 10.

THE NINETEENTH CHAPTER.

Of Chriſtian libertie.

The neceſſitie of handling the queſtion that concerneth chriſtian libertie.

NOw we muſt entreat of Chriſtian libertie: the declaration whereof hee muſt not omit whoſe purpoſe is to comprehend in an abridgement the ſumme of the doctrine of the Goſpel. For it is a thing principally neceſſarie, and without the knowledge whereof conſciences dare in a maner enterpriſe nothing without doubting, they ſtumble and ſtart backe in many things, they alway ſtagger and tremble: but eſpecially it is an appendant of iuſtification, and auaileth not a little to the vnderſtanding of the ſtrength thereof. Yea they that earneſtly feare God, ſhall heereby receiue an incomparable fruite of that doctrine which the wicked and Lucinianicall men doe pleaſantly taunt with their ſcoffes, becauſe in the ſpirituall darkneſſe wherewith they bee taken, euery wanton railing is lawfull for them. Wherefore it ſhall now come foorth in fit ſeaſon: and it was profitable to differre to this place the plainer diſcourſing of it (for wee haue alreadie in diuerſe places lightly touched it) becauſe ſo ſoone as any mention is brought in of Chriſtian libertie, then either filthie luſts doe boile, or madde motions do riſe, vnleſſe theſe wanton wits be timely met withall, which do otherwiſe moſt naughtily corrupt the beſt things. For, ſome men by pretence of this libertie, ſhake off al obedience of God, and breake foorth into an vnbrideled licentiouſneſſe: and ſome men diſdaine it, thinking that by it all moderation, order and choiſe of things is taken away. What ſhould we heere do, being compaſſed in ſuch narrow ſtraites? Shall we bid Chriſtian libertie farewell, and ſo cut off all fit occaſion for ſuch perils? But, as we haue ſaid, vnleſſe that bee faſt holden, neither Chriſt, nor the truth of the Goſpell, nor the inward peace of the ſoule is rightly knowen. Rather we muſt endeuour that ſo neceſſarie a part of doctrine be not ſuppreſſed, and yet that in the meane time thoſe fond obiections may be mette withall which are woont to riſe thereupon.

The firſt part of Chriſtian libertie, the freedome from the bondage and tyrannie of the law.

2 Chriſtian libertie (as I thinke) conſiſteth in three parts. The firſt, that the conſciences of the faithfull, when the affiance of their iuſtification before God is to be ſought, may raiſe and aduance themſelues aboue the law, and forget the whole righteouſneſſe of the law. For ſith the law (as we haue already in another place declared) leaueth no man righteous: either we are excluded from all hope of iuſtification, or wee muſt be looſed from the law, and ſo that there be no regard at all had of workes. For who ſo thinketh that he muſt bring ſomewhat be it neuer ſo little of good workes to obtaine righteouſneſſe, hee cannot appoint any end or meaſure of them, but maketh himſelfe debtor to the law. Therefore taking away all mention of the law, and laying aſide all thinking vpon workes, we muſt embrace the onely mercie of God, when we intreat of iuſtification: and turning away our ſight from our ſelues, we muſt behold Chriſt alone. For there the queſtion is not how wee be righteous: but how although we be vnrighteous and vnworthy, we be taken for worthy. Of which thing if conſciences will attaine any certaintie, they muſt giue no place to the law. Neither can any man heereby gather that the law is ſuperfluous to the faithfull, whom it doth not therefore ceaſe to teach, and exhort, and pricke forwarde to goodneſſe, although before the iudgement ſeate of God it hath no place in their conſcences. For theſe two things, as they are moſt diuers, ſo muſt they bee well and diligently diſtinguiſhed of vs. The whole life of Chriſtians ought to be a certaine meditation of godlineſſe, becauſe they are called into ſanctification. Heerein ſtandeth the office of the law, that by putting them in minde of their duetie, it ſhould ſtirre them vp to the endeuor of holineſſe and innocencie. Eph 1. 4. 1. Theſ. 4. 5. But when conſciences are carefull how they may haue God mercifull, what they ſhall anſwere, and vpon what affiance they ſhall ſtand if they be called

called to his iudgement, there is not to be reckoned what the law requireth, but onely Christ must be set foorth for righteousnesse, which passeth all perfection of the law.

The libertie disputed of in the Epistle to the Galathians. Gal 3.13. & 5.1.

3 Vpon this point hangeth almost all the argument of the Epistle to the Galathians. For, that they be fond expositors which teach that *Paul* there contendeth onely for the libertie of ceremonies, may be proued by the places of the arguments. Of which sort are these. That Christ was made a curse for vs, that he might redeeme vs from the curse of the law. Againe, Stand fast in the libertie wherewith Christ hath made you free, and be not againe entangled with the yoke of bondage. Behold, I *Paul* say, if ye be circumsised, Christ shall nothing profit you. And he which is circumcised is debtor of the whole law. Christ is made idle to you whosoeuer yee be that are iustified by the law: ye are fallen away from grace. Wherein truly is contained some higher thing than the libertie of ceremonies. I graunt indeed that *Paul* there entreateth of ceremonies, because he contendeth with the false Apostles, which went about to bring againe into the Christian Church the old shadowes of the law which were abolished by the comming of Christ. But for the discussing of this question, there were higher places to be disputed, in which the whole controuersie stood. First because by those Iewish shadowes the brightnesse of the Gospell was darkened, he sheweth that we haue in Christ a full giuing in deed of all those things which were shadowed by the ceremonies of *Moses*. Secondly, because these deceiuers filled the people with a most naughtie opinion, namely that this obedience auailed to deserue the fauour of God: Here he standeth much vpon this point, that the faithfull should not thinke that they can by any workes of the law, much lesse by those little principles, obraine righteousnesse before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the law, which otherwise hangeth ouer all men, that they should with full assuredne sse rest in Christ alone. Which place properly pertaineth to this purpose. Last of all he maintaineth to the consciences of the faithfull their libertie, that they should not be bound with any religion in things not necessarie.

The second part of Christian libertie free and by the law vnconstrained obedience.

Deut. 6.5.

4 The second part, which hangeth vpon that former part, is that consciences obey the law, not as compelled by the necessitie of the law: but being free from the yoke of the law it selfe, of their owne accord they obey the will of God. For because they abide in perpetuall terrors, so long as they be vnder the dominion of the law, they shall neuer be with cheerefull readinesse framed to the obedience of God, vnlesse they first haue this libertie giuen them. By an example we shall both more briefly, and more plainly perceiue what these things meane. The commandement of the law is, that we loue our God with all our heart, with all our soule, and with all our strengthes. That this may be done, our soule must first be made voide of all other sense and thought, our heart must be cleansed of all desires, all our strengthes must be gathered vp and drawen together to this only purpose. They which haue gone most far before other in the way of the Lord, are yet very far from this marke. For though they loue God with their minde, & with syncere affection of hart, yet they haue stil a great part of their hart and soule possessed with the desires of the flesh, by which they are drawen backe and staied from going forward with hastie course to God. They doe indeed trauell forward with great endeuour: but the flesh partly feebleth their strengthes, and partly draweth them to it selfe. What shall they heere doe, when they feele that they doe nothing lesse then performe the law? They will, they couet, they endeuour, but nothing with such perfection as ought to be. If thou looke vpon the law, they see that whatsoeuer worke they attempt or purpose, is accursed. Neither is there any cause why any man should deceiue himselfe with gathering that the worke is therefore not altogether euil, because it is vnperfect: and therefore that God doth neuertheless accept that good which is in it. For, the law requiring perfect loue, condemneth all imperfection, vnlesse the rigour of it be mitigated. Therefore his workes should fall to nought which he would haue to seeme partly good: and he shall finde that it is a transgression of the law, euen in this because it is vnperfect.

Men freed from the exactions of the law are as

5 Loe, how all our works are subiect to the curse of the law, if they be measured by the rule of the law. But how should then vnhappie soules cheerefully apply themselues to worke, for which they might not trust that they could get any thing but curse?

On

On the other ſide, if being deliuered from this ſeuere exacting of the law, or rather from the whole rigour of the law, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cheerefulneſſe anſwere his calling and follow his guiding. In a ſumme, they which are bound to the yoke of the law, are like to bond-ſeruants, to whom are appointed by their lords certaine taskes of worke for euery day. Theſe ſeruants thinke that they haue done nothing, nor dare come in the ſight of their Lords, vnleſſe they haue performed that full taske of their workes. But children, which are more liberally and more freeman-like handeled of their fathers, ſticke not to preſent to them their begun and halfe vnperfect workes, yea and thoſe hauing ſome fault, truſting that they will accept their obedience and willingneſſe of minde, although they haue not exactly done ſo much as their goodwill was to doe. So muſt we be as may haue ſure affiance, that our obediences ſhall be allowed of our moſt kinde father, how little ſoeuer, and how rude and vnperfect ſoeuer they be. As alſo he aſſureth to vs by the Prophet: I will ſpare them (ſaith he) as the father is woont to ſpare his ſon that ſerueth him. Where this word Spare, is ſet for to beare withall, or gently to winke at faults, for as much as he alſo maketh mention of ſeruice. And this affiance is not a little neceſſarie for vs, without which we ſhall goe about all things in vaine. For God accounteth himſelfe to be worſhipped with no worke of ours but which is truely done of vs for the worſhipping of him. But how can that be done among theſe terrors, where it is doubted whether God be offended or worſhipped without our worke?

children ſweetly woon vnto cheerefull obedience by the fatherly gentleneſſe wherewith they know that God hath promiſed to intreat them.

Mal. 3. 17.

6 And that is the cauſe why the author of the Epiſtle to the Hebrues, referreth all the good workes which are read of in the holy fathers, to faith, and weieth them onely by faith. Touching this liberty there is a place in the Epiſtle to the Romans, where *Paul* reaſoneth that ſinne ought not to haue dominion ouer vs, becauſe we are not vnder the law, but vnder grace. For when hee had exhorted the faithfull that ſin ſhould not reigne in their mortall bodies, and that they ſhould not giue their members to be weapons of wickedneſſe to ſinne, but ſhould dedicate themſelues to God, as they that are aliue from the dead, and their members, weapons of righteouſneſſe to God: and whereas they might on the other ſide obiect that they do yet carry with them the fleſh full of luſts, and that ſinne dwelleth in them, hee adioyneth that comfort by the liberty of the law, as if he ſhould ſay. Though they doe not yet throughly feele ſinne deſtroyed and that righteouſneſſe yet liueth not in them, yet there is no cauſe why they ſhould feare and be diſcouraged as though he had beene alway diſpleaſed with them for the remnants of ſinne, foraſmuch as they are by grace made free from the law, that their workes ſhould not be examined by the rules of the law. As for them that gather that we may ſin becauſe we are not vnder the law, let them know that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

The libertie which we haue in the ſtate of grace a ſpeciall encouragement to ſtriue that we be not ouerruled with ſin. Rom. 11. 2. Rom. 6. 12.

7 The third part is, that we be bound with no conſcience before God of outward things which are by themſelues indifferent, but that we may indifferently ſomtime vſe them, and ſometime leaue them vnuſed. And the knowledge of this liberty alſo is very neceſſary for vs, for if it ſhall be abſent, there ſhall be no quiet to our conſciences, no end of ſuperſtitions. Many at this day doe thinke vs fond to mooue diſputation about the free eating of fleſh, about the free vſe of daies, and garments, and ſuch other ſmall trifles as they indeed thinke them: but there is more weight in them than is commonly thought. For when conſciences haue once caſt themſelues into the ſnare, they enter into a long and cumberſome way, from whence they can afterward finde no eaſie way to get out. If a man begin to doubt whether he may occupie linnen in ſheets, ſhirts, handkerchiefes, and napkings, neither will he be out of doubt whether he may vſe hempe, and at the laſt he will alſo fall in doubt of matters, for he will weigh with himſelf whether he cannot ſup without napkins, whether he may not be without handkerchiefes. If any man thinke deinty meat to be vnlawfull, at length he ſhall not with quietneſſe before the Lord eate either brown-bread or common meats, when he remembreth that he may yet ſuſtaine his body with baſer food. If he doubt of pleaſant wine, afterward he wil not drinke dead wine with good peace of conſcience, laſt of all he will not be ſo bould to touch ſweeter and cleanner water than other. Finall, at the length he will come to this point, to thinke it vnlawfull (as the common ſaying is) to tread vpon

The third part of chriſtian liberty is freedom of conſcience touching the vſe of indifferent things, as cloth, meat, drinke, wherein it is vnneceſſary to know how much is permitted vs, leaſt too much ſtreitneſſe driue vs to inconuenience.

vpon a ſtraw lying a croſſe. For here is begun no light ſtrife, but this is in queſtion, whether God will haue vs to vſe theſe or thoſe things, whoſe will ought to guide all our counſels and dooings. Heereby ſome muſt needs be carried with deſperation into a confuſe deuouring pit: ſome muſt, deſpiſing God, and caſting away his feare, make themſelues away through deſtruction when they haue no ready way: For whoſoeuer are entangled with ſuch doubting, which way ſoeuer they turne themſelues, they ſee euery where preſent offence of conſcience.

We cannot with ſhamefulneſſe vnto God enioy the vſe of outward things, vnleſſe the knowledge of our libertie remoue all ſcruple of conſcience & trouble of mind from vs. Rom. 14. 14.

8 I know (ſaith *Paul*) that nothing is common (meaning by common, vnholy) but who ſo thinketh any thing common, to him it is common. In which words he maketh all outward things ſubiect to our libertie, prouided alway that our mindes haue the aſſurance of the libertie before God. But if any ſuperſtitious opinion caſt into vs any doubt, thoſe things which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: bleſſed is he that iudgeth not himſelfe in that which he alloweth. But he that iudgeth, if he eate, is condemned, becauſe he eateth not of faith. And that which is not of faith, is ſinne. Among ſuch narrow ſtraits, who ſo neuertheleſſe with careleſly venturing on all things ſhew themſelues boulder, doe they not aſmuch turne themſelues away from God? But they which are throughly pearced with ſome feare of God, when they themſelues alſo are compelled to doe many things againſt their conſcience, are diſcouraged and doe fall downe with feare. All that are ſuch, doe receiue none of the gifts of God with thankeſgiuing, by which alone yet *Paul* teſtifieth that they all are ſanctified to our vſe: I meane the thankſgiuing that proceedeth from a heart that acknowledgeth the liberalitie and goodneſſe of God in his gifts. For many of them indeed doe vnderſtand that thoſe are the benefits of God which they vſe, and they praiſe God in his workes: but ſith they are not perſwaded that they are giuen to themſelues, how ſhould they thanke God as the giuer of them? Thus in a ſumme we ſee, whereto this libertie tendeth, namely that we ſhould vſe the gifts of God to ſuch vſe as he hath giuen them vnto vs, without any ſcruple of conſcience, without any trouble of minde, by which confidence our ſoules may both haue peace with him, and acknowledge his liberalitie toward vs. For heere are comprehended all ceremonies that are at libertie to be obſerued, that our conſciences ſhould not be bound with any neceſſitie to keepe them, but ſhould remember that the vſe of them is by Gods benefit ſubiect to themſelues vnto edification.

The vſe and abuſe of the doctrine which concerneth Chriſtian liberty.

9 But it is diligently to be noted, that Chriſtian libertie is in all the parts of it ſpirituall thing, the whole ſtrength whereof conſiſteth in appeaſing fearefull conſciences before God, if either they be vnquieted, or carefull for the forgiueneſſe of ſinnes, or if they be penſiue whether our imperfect workes and defiled with the faults of our fleſh doe pleaſe God, or if they be troubled about the vſe of indifferent things. Wherefore they doe wrongfully expound it, which either doe make it a cloake for their owne deſires, that they may abuſe the gifts of God to their owne luſt, or which doe thinke that there is no liberty but that which is vſed before men, and therefore in vſing it haue no regard of the weake brethren. In the firſt kinde, men doe at this day much offend. There is almoſt no man which may by his ability of wealth be ſumptuous, which deliteth not in exceſſiue gorgiouſneſſe, in furniture of bankets, in apparell of body, in building of houſes, which hath not a will to excell other in all kind of ſtatelineſſe: which doth not maruellouſly flatter himſelfe in his fine. And all theſe things are defended vnder the pretence of Chriſtian liberty. They ſay that they are things indifferent, I grant, ſo that a man indifferently vſe them. But when they are too greedily coueted, when they are proudly boaſted, when they are waſtfully ſpent, it is certaine that thoſe things which otherwiſe were of themſelues lawfull, are by theſe faults defiled. This ſaying of *Paul* doth very well put difference betweene things indifferent. All things are cleane to the cleane: but to the defiled and vnbeleeuing, nothing is cleane, becauſe their minde and conſcience is defiled. For why are accurſed the rich men, they which haue their comfort, which are ſatisfied with meat, which doe now laugh, which ſleepe in beds of Iuory, which ioyne land to land, whoſe bankets haue Lute, Harpe, Taber, and Wine? Verily both Iuory, and Gold, and riches are the good creatures of God, permitted yea and appointed by the prouidence of God for men to vſe. Neither is it any

Tit. 1. 15. Luk. 6. 24. Amos 6. 1. Eſay 5. 8.

any where forbidden either to laugh, or to be ſatisfied with meat, or to ioyne new poſſeſſions to their owne old poſſeſſions or of their anceſters, or to be delighted with muſicall melody, or to drinke wine. This is true indeed. But when they haue plenty of things, to wallow in delightes, to glut themſelues, to make their wit and minde drunke with preſent pleaſures and alway to gape for new, theſe doings are moſt far from the lawfull vſe of the gifts of God. Therefore let them take away immeaſurable deſire, let them take away immeaſurable waſting, let them take away vanity and arrogance, that they may with a pure conſcience purely vſe the gifts of God, When the minde ſhall be framed to this ſobriety, they ſhall haue a rule of the lawfull vſe. On the other ſide let this moderation be wanting, euen baſe and common delicates are too much. For this is truely ſaid, that oftentimes in fraiſe and courſe cloth dwelleth a purple heart, and ſomtime vnder ſilke and purple, lieth ſimple humility. Let euery man in his degree ſo liue either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue, not to be riotous: and let them thinke, that this is the law of Chriſtian liberty: if they haue learned with *Paul* to be contented with thoſe things which they preſently haue: if they can skill both to be humble and to excell: if they be taught in all places and in all things to be both full and hungry, to haue plenty and to ſuffer want. Philip. 4.

10 Herein alſo many men doe erre, becauſe as though their liberty ſhould not be ſound and ſafe vnleſſe it had men witneſſes of it, they doe vndiſcreetly and vnwiſely vſe it. By which vnſeaſonable vſing they many times offend the weake brethren. You may ſee at this day ſome, which thinke that their liberty cannot ſtand, vnleſſe they take poſſeſſion of it by eating of fleſh on Friday. I blame not that they eat: but this falſe opinion muſt be driuen out of their mindes. For they ought to thinke that by their liberty they obtaine no new thing in the ſight of men but before GOD, and that it ſtandeth as well in abſtaining as in vſing. If they vnderſtand that it maketh no matter before GOD, whether they eat fleſh or egges, whether they weare red or blacke garments, that is enough. The conſcience is now free, to which the benefit of ſuch liberty was due. Therefore although they doe afterward abſtaine all their life long from fleſh, and weare alway but one colour, yet they are no leſſe free. Yea therefore becauſe they are free, they doe with a free conſcience abſtaine. But they doe moſt hurtfully offend becauſe they nothing regard the weakeneſſe of their brethren, which we ought ſo to beare with, that we raſhly commit nothing with offence of them. But ſometime alſo it behoueth that our liberty be ſet foorth before men. And this I grant. But there is a meaſure moſt heedfully to be kept, that we caſt not away the care of the weake of whom the Lord hath ſo earneſtly giuen vs charge. *Vndiſcreet and vnſeaſonable vſing of liberty.*

11 I will in this place therefore ſpeake ſomewhat of offences, in what difference they are to be taken, which are to be auoided, and which to be neglected: whereupon we may afterward determine what place there is for our liberty among men. I like well that common diuiſion, which teacheth that there is of offences one ſort giuen, another taken: for aſmuch as it both hath a plaine teſtimony of the Scripture, and doth not vnfitly expreſſe that which it meaneth. If thou doe any thing by vnſeaſonable lightneſſe, or wantonneſſe, or raſhneſſe, not in order, not in fit place, whereby the ignorant and weake are offended, that ſame may be called an offence giuen by thee: becauſe it came to paſſe by thy fault that ſuch offence was ſtirred vp. And it is alway called an offence giuen in any thing, the fault whereof came from the doer of the thing it ſelfe. It is called an offence taken, when a thing which is otherwiſe not euilly done nor out of time is by euill will or by ſome wrongfull maliciouſneſſe of minde drawen to occaſion of offence. For in this caſe was not offence giuen, but theſe wrongfull conſtruers doe without cauſe take one. With that firſt kind of offence none are offended but the weake: but with this ſecond kinde ſowre natures and Phariſaicall ſcornefull heads are offended. Wherefore we ſhall call the one, the offence of the weake: the other of the Phariſees: and we ſhall ſo temper the vſe of our liberty, that it ought to giue place to the ignorance of the weake brethren, but in no wiſe to the rigorouſneſſe of the Phariſees. For what is to be yeelded to weakneſſe, *Paul* ſheweth in very many places. Beare (ſaith he) with the weake in Faith. Againe, Let vs not hereafter iudge one another, but this rather, *Of offences riſing vnto others in the vſe of our liberty.* Rom. 14. 1. & 13.

rather, let there not be laid before our brother any offence or occasion of falling: and many other sayings to the same intent, which are more fit to be read in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weaknesse of our brethren, and not please our selues, but euerie one of vs please his neighbour vnto good for edifying. In another place, But see that your libertie be not in any wise an offence to them that are weake. Againe, Eate ye all things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally bee yee such, that yee giue no offence, neither to the Iewes, nor to the Greekes, nor to the Church of God. Also in another place, Yee are called, brethren, into libertie: onely giue not your libertie to bee an occasion to the flesh, but by charitie serue yee another. Thus it is. Our libertie is not giuen towarde our weake neighbours, whose seruaunts charitie maketh vs in all things: but rather, that hauing peace with God in our mindes, wee may also liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, wee learne by the wordes of the Lord, whereby he biddeth them to bee let alone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees, were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

1.Cor.8.9.
1.Cor.10.25.
Gal.5.13.
Matt.15.14.

How far our liberty extendeth in respect of others whom it may offend.
Act.16.3.
Galat.2.3.
Cor.9.19.& 21.

12 But yet still the matter hangeth doubtfull, vnlesse we know who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what vse at all of libertie remaineth, which might neuer be vsed without great danger. But it seemeth to me that *Paul* hath most plainely declared both by doctrine and by examples, how far our libertie is either to be tempered or to be defended though with offences. When he tooke *Timothie* into his companie, he circumcised him: but he could not be brought to circumcise *Titus*. Here were diuers doings, and no change of purpose or of mind: namely in circumcising *Timothie*, when he was free from all men, he made himselfe a seruant to all men: and he was made to the Iewes, as a Iew, that he might winne the Iewes: to them that were vnder the law, as if he himselfe were vnder the law, that he might win them which were vnder the law: all things to all men, that he might saue many, as he writeth in another place. Thus we haue a right moderation of liberty, if it may be indifferently restrained with some profit. What he had respect vnto, when he stoutly refused to circumcise *Titus*, he himselfe testifieth, writing thus: But neither was *Titus*, which was with me, although he was a Grecian compelled to be circumcised, because of the false brethren which were come in by the way, which had priuily crept in to espy our liberty which we haue in Christ Iesus, that they might bring vs into bondage, to whom we gaue not place by subiection so much as for a time, that the truth of the Gospell might continue with you. There is also a time when we must of necessity defend our liberty, if the same be in weake consciences endangered by the vniust exactings of false Apostles. We must in euery thing study to preserue charity, and haue regard to the edifying of our neighbour. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawful for me, but all things doe not edifie. Let no man seeke that which is his owne, but that which is anothers. There is nothing now plainer by this rule, then that we must vse our liberty, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbeare it. There be some which counterfait the wisedome of *Paul* in forbearing of liberty, while they doe nothing lesse then apply the same to the duties of charity. For so that they may prouide for their owne quietnesse, they wish all mention of liberty to be buried, wheras it is no lesse behouefull for our neighbours, sometime to vse libertie for their benefit and edification, than in fit place to restraine it for their commodity. But it is the part of a godly man to thinke, that free power in outward things is therefore granted him, that he may be the freer to all duties of charity.

Gal.2.4.
1.Cor.10.23.

Intollerable halting couered with pretence of not offending the weake.

13 But whatsoeuer I haue spoken of auoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessary to be done, are not to be left vndone for feare of any offence. For as our liberty is to be submitted to charity, so charity it selfe likewise ought to be vnder the pureness of faith.

Verily

Verily heere alſo ought to be had regard of charitie, but ſo farre as to the altars, that is, that for our neighbours ſake we offend not God. Their intemperance is not to be allowed, which doe nothing but with troubleſome turmoiling, and which had rather raſhly to rend all things, than leiſurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thouſand ſorts of vngodlineſſe, yet doe faigne that they muſt behaue themſelues ſo that they be none offence to their neighbors. As though they doe not in the meane edifie the conſciences of their neighbours to euill, ſpecially whereas they ſticke faſt in the ſame mire without any hope of getting out. And the pleaſant men forſooth, whether their neighbour be to be inſtructed with doctrine or example of life, ſay that he muſt be fed with milke, whom they fill with moſt euill and poyſonous opinions. *Paul* reporteth that he fed the Corinthians with drinking of milke: but if Popiſh Maſſe had then beene among them, would he haue ſacrificed to giue them the drinke of milke? No: For milke is not poyſon. Therefore they lie in ſaying that they feede them whom vnder a ſhew of flattering allurements they cruelly kill. But, graunting that ſuch diſſembling is for a time to be allowed, how long yet will they feede their children with milke? For if they neuer grow bigger, that they may at the leaſt be able to beare ſome light meate, it is certaine that they were neuer brought vp with milke. There are two reaſons that mooue me why I doe not now more ſharply contend with them: firſt, becauſe their follies are ſcarcely worthie to be confuted, ſith they worthily ſeeme filthie in the ſight of all men that haue their ſound wit: ſecondly, becauſe I haue ſufficiently done it in peculiar bookes, I will not now doe a thing alreadie done. Onely let the readers remember this, that with whatſoeuer offences Satan and the world goe about to turne vs away from the ordinances of God, or to ſtay vs from following that which he appointeth, yet we muſt neuertheleſſe goe earneſtly forward: and then, that whatſoeuer dangers hang vpon it, yet is it not at our libertie to ſwarue one haire breadth from the commandement of the ſame God, neither is it lawfull by any pretẽce to attempt any thing but that which he giueth vs leaue. 1. Cor. 3. 2.

14 Now therefore ſith faithfull conſciences hauing receiued ſuch prerogatiue of libertie as we haue aboue ſet foorth, haue by the benefit of Chriſt obtained this that they be not entangled with any ſnares of obſeruations in thoſe things in which the Lord willed that they ſhould be at libertie: we conclude that they are exempt from all power of men. For it is vnmeete, that either Chriſt ſhould loſe the thanke of his ſo great liberalitie, or conſciences their profit. Neither ought we to thinke it a ſlight matter, which we ſee to haue coſt Chriſt ſo deere: namely which he valued not with gold or ſiluer, but with his owne blood: ſo that *Paul* ſticketh not to ſay, that his death is made void, if we yeeld our ſoules into ſubiection to men. For he trauelleth about nothing elſe in certaine Chapters of the Epiſtle to the Galathians, but to ſhew that Chriſt is darkned or rather deſtroyed to vs, vnleſſe our conſciences ſtand faſt in their libertie, which verily they haue loſt if they may at the will of men be ſnared with the bonds of lawes and ordinances. But as it is a thing moſt worthie to be knowne, ſo it needeth a longer and plainer declaration. For ſo ſoone as any word is ſpoken of the abrogating of the ordinances of men, by and by great troubles are raiſed vp partly by ſeditious men, partly by ſlaunderers, as though the whole obedience of men were at once taken away and ouerthrowne.

The conſciences of faithfull men exempted from humane power.

1. Pet. 1. 18. Gal. 5. 1. & 4.

15 Therefore that none of vs may ſtumble at this ſtone, firſt let vs conſider, that there are two ſorts of gouernement in man: the one ſpirituall, whereby the conſcience is framed to godlineſſe and to the worſhip of God: the other ciuill, whereby man is trained to the duties of humanitie and ciuilitie which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iuriſdiction, whereby is ſignified, that the firſt of the two formes of gouernment pertaineth to the life of the Soule, and the latter is occupied in the things of this preſent life: not onely in feeding and clothing, but in ſetting foorth of lawes whereby a man may ſpend his life among men holily, honeſtlie, and ſoberly. For, that firſt kinde hath place in the inward minde, this latter kinde ordereth onely the outward behauiours. The one we may call the ſpirituall kingdome, the other the ciuill kingdome. But theſe two, as we haue diuided them, muſt be either of them alway ſeuerally conſidered by themſelues,

Chriſtians are not therefore according to the outward behauiour of their perſons priuiledged from ſubiection to the lawes of men, becauſe their conſciences are at liberty before God.

and when the one is in considering, we must withdraw and turne away our mindes from the thinking vpon the other. For there are in man as it were two worlds, which both diuers Kings and diuers lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospel teacheth of the spirituall liberty, we shall not wrongfully draw to the ciuell order, as though Christians were according to the outward gouernment lesse subiect to the lawes of men, because their consciences are at liberty before God: as though they were therfore exempt from all bondage of the flesh, because they are free according to the spirit. Againe, because euen in those ordinances which seeme to pertaine to the spirituall kingdome, there may be some errour, we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, and on the other side which ought not to haue place among the godly. Of the Ciuill gouernement there shall be elsewhere place to speake. Also of the Ecclesiastical lawes I omit to speake at this time, because a more full entreating of it shall be fit for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue said) of it selfe not very darke or entangled, doth for this cause accumber many, because they doe not subtilly enough put difference betweene the outward court as they call it, and the court of conscience. Moreouer this encreaseth the difficultie, that *Paul* teacheth that the magistrate ought to be obeied, not onely for feare of punishment, but for conscience. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to naught which wee both haue spoken and shall speake of the spirituall gouernement. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to be fetched from the deriuation of the word. For, as when men doe with minde and vnderstanding conceiue the knowledge of things, they are thereby said (*Scire*) to know, whereupon also is deriued the name of Science: Knowledge: so when they haue a feeling of the iudgement of God, as a witnesse ioyned with them, which doth not suffer them to hide their sinnes but that they be drawen accused to the iudgement seate of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppresse in himselfe that which he knoweth but pursueth him so far till it bring him to guiltinesse. This is it which *Paul* meaneth, where he saith that conscience doth togither witnesse with men, when their thoughts doe accuse or acquite them in the iudgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and espy all his secrets, that nothing may remaine buried in darkenesse. Whereupon also commeth that old Prouerbe, Conscience is a thousand witnesses. And for the same reason *Peter* hath set the examination of a good conscience for the quietnesse of minde, when being perswaded of the grace of Christ, we doe without feare present our selues before God. And the author of the Epistle to the Hebrues, setteth to haue no more conscience of sinne, insteed of, to be deliuered or acquited that sinne may no more accuse vs.

Rom.13.& 5.

Rom.2.15.

1.Pet.3.21.

Heb.10.2.

In what sort the conscience is bound or free.

16 Therefore as workes haue respect to men, so conscience is referred to God, so that a good conscience is no thing else but the inward pureneſse of the heart. In which sense *Paul* writeth that charity is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffered shipwrake from the faith, because they had forsaken a good Conscience. For in these words he signifieth it is a liuely affection to worship God, and a syncere endeuour to liue holily and godlily. Sometime indeed it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endeuoured himselfe to walke with a good conscience toward God and men. But this was therefore said, because the fruites of good conscience doe flow and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of men, or without hauing any consideration of them. As for example: God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth all maner of filthinesse of words and

1.Tim.1.5.

Acts.24.16.

outward

outward wantonneſſe whatſoeuer it be. To the keeping of this law my conſcience is ſubiect although there liued not one man in the world. So he that behaueth himſelfe intemperately, not onely ſinneth in this that he giueth an euill example to the brethren, but alſo hath his conſcience bound with guiltineſſe before God. In things that are of themſelues meane, there is another conſideration. For we ought to abſteine from them if they breede any offence, but the conſcience ſtill being free. So *Paul* ſpeaketh of ſleſh conſecrate to Idols. If any (ſaith he) mooue any doubt, touch it not for conſcience ſake: I ſay for conſcience, not thine but the others. A faithfull man ſhould ſinne, which being firſt warned ſhould neuertheleſſe eate ſuch fleſh. But howſoeuer in reſpect of his brother, it is neceſſarie for him to abſtaine as it is preſcribed of God, yet he ceaſeth not to keepe ſtill the libertie of conſcience. Thus we ſee how this lawe binding the outward worke, leaueth the conſcience vnbound. 1.Cor.10.28.

THE TVVENTIETH CHAPTER.

Of Prayer, which is the chiefe exerciſe of faith, and whereby we daily receiue the benefits of God.

OF theſe things that haue beene hitherto ſpoken, we plainely perceiue how needy and void man is of all good things, and how he wanteth all helps of ſaluation. Wherefore if he ſeeke for releefes whereby he may ſuccour his needineſſe, he muſt go out of himſelfe and get them elſewhere. This is afterward declared vnto vs, that the Lord doth of his own free will and liberality giue himſelfe to vs in his Chriſt, in whom he offereth vs in ſteede of our miſerie all felicitie, in ſteede of our neede welthineſſe, in whom he openeth to vs the heauenly treaſures: that our whole faith ſhould behold his beloued Sonne, that vpon him our whole expectation ſhould hang, in him our whole hope ſhould ſticke and reſt. This verily is the ſecret and hidden Philoſophie, which cannot be wrung out with Logicall arguments: but they learne it whoſe eyes God hath opened that they may ſee light in his light. But ſince that we are taught by faith to acknowledge that whatſoeuer we haue neede of, whatſoeuer wanteth in vs, the ſame is in God and in our Lord Ieſus Chriſt, namely in whom the Lord willed the whole fulneſſe of his largeſſe to reſt, that from thence we ſhould all drawe as out of a moſt plentifull fountaine: now it remaineth that we ſeeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwiſe to know God to be the Lord and giuer of all good things, which allureth vs to pray to him, and not to go to him and pray to him: ſhould ſo nothing profit vs, that it ſhould be all one as if a man ſhould neglect a treaſure ſhewed him buried and digged in the ground. Therefore the Apoſtle to ſhew that true faith cannot be idle from calling vpon God, hath ſet this order: that as of the Goſpell ſpringeth faith, ſo by it our harts are framed to call vpon the name of God. And this is the ſame thing which he had a little before ſaid, that the ſpirit of adoption, which ſealeth in our harts the witneſſe of the Goſpell, raiſeth vp our ſpirits that they dare ſhew foorth their deſires to God, ſtirre vp vnſpeakeable gronings, and cry with confidence Abba Father. It is meete therefore that this laſt point, becauſe it was before but onely ſpoken of by the way and as it were lightly touched, ſhould now be more largely intreated of. *Our owne emptineſſe and the fulneſſe of all riches laid vp in Chriſt ſhould allure vs vnto prayer.* Rom.8.26.

2 This therefore we get by the benefit of prayer, that we attaine to thoſe riches which are laid vp for vs with the heauenlie father. For there is a certaine communicating of men with God, whereby they entring into the ſanctuarie of heauen, doe in his owne preſence call to him touching his promiſes: that the ſame thing which they beleeued him affirming only in word not to be vaine, they may when neede ſo requireth finde in experience. Therefore we ſee that there is nothing ſet forth to vs to be looked for at the hand of the Lord, which we are not alſo commanded to craue with prayers: ſo true it is that by prayer are digged vp the treaſures, which our faith hath looked vpon being ſhewed to it by the goſpell of the Lord. Now how neceſſarie and how many waies profitable this exerciſe of prayer is, it can by no words be ſufficientlie declared. Vndoubtedly it is not without cauſe that the heauenly father teſtifieth, that the onely fortreſſe of ſaluation is in the calling vpon his name, namely *By prayer we are both enriched with grace, and in diſtreſſe quieted.*

whereby we call to vs the presence both of his prouidence, by which he watcheth to take care of our matters: and of his power, by which he sustaineth vs being weake and in a manner fainting: and of his goodnesse, by which he receiueth vs into fauour being miserably loaden with sinnes: finally whereby we call him all whole, to giue himselfe present to vs. Hereby groweth singular rest and quietnesse to our consciences. For when we haue disclosed to the Lord the necessitie which distressed vs, we largely rest though it were but in this onely that none of our euils is hidden from him, whom we are perswaded both to be most well willing toward vs, and most able to prouide well for vs.

It is not a needlesse thing to pray euen for those things which before we pray we know that God is purposed to bestow.

3 But (will some man say) did not he know without any to put him in minde of it, both in what part we be distressed, and what is expedient for vs: so that it may seeme after a certaine manner superfluous, that he should be troubled with our prayers, as though he winked or slept, vntill he were awaked with our voyce? But they which so reason, marke not to what end the Lord hath instructed them that be his to pray: for he ordeined it not so much for his owne cause as rather for ours. He willeth in deede, as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoeuer men require or doe perceiue to make for their profit, and doe testifie the same with wishings. But the profit also of this sacrifice wherewith he is worshipped, commeth to vs. Therefore how much more boldly the holie fathers gloriously talked both to themselues and other of the benefits of God, so much the more sharply they were pricked forward to pray. The onely example of *Elias* shall be enough for vs, which being sure of the counsell of God, after that he not rashly had promised raine to *Achab*, yet busily prayeth betweene his knees, and sendeth his seruant seuen times to espie it: not for that he did discredit the oracle of God, but because he knew that it was his dutie, least his faith should waxe drowsie and sluggish, to lay vp his desires with God. Wherefore although while we lie senseless and so dull that we perceiue not our owne miseries, he waketh and watcheth for vs, and sometime also helpeth vs vndesired, yet it much behooueth vs, that he be continually called vpon of vs, that our heart may be enflamed with earnest and feruent desire to seeke, loue, and worship him, while we accustome our selues in euery necessitie to flee to him as to our shoote-anchor. Againe, that no desire and no wish at all may enter into our mind, whereof we should be ashamed to make him witnesse, while we learne to present our wishes, yea and to poure out our whole heart before his eyes. Then that we may be framed to receiue all his benefits with true thankefulnesse of minde, yea and with outward thanksgiuing, of which we are put in minde by our prayer that they come to vs from his hand. Moreouer, that when we haue obtained that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more feruently caried to thinke vpon his kindnesse, and therewithall embrace with greater pleasure those things which we acknowledge to haue bene obteined by prayer. Last of all, that very vse and experience may according to the measure of our weakenesse assure our minds of his prouidence when we vnderstand that he not onely promiseth that he will neuer faile vs, and that he doth of his owne accord open vs the entrie to call to him in the very point of necessitie, but also hath his hand alway stretched out to help them that be his, and that he doth not feede them with words, but defendeth them with present help. For these causes, the most kind Father, although he neuer sleepeth or is sluggish, yet oftentimes maketh a shew as though he slept and were sluggish, that so he may exercise vs, which are otherwise slothfull and sluggish to come to him, to aske of him, to require him to our owne great benefit. Therefore they doe too foolishly, which to call away the minds of men from prayer, babble that the prouidence of God, which maketh for the safekeeping of all things, is in vaine wearied without callings vpon him: Whereas the Lord contrariwise not in vaine testifieth that he is nigh to all them that call vpon his name in the trueth. And of none other sort is that which other doe triflingly say, that it is superfluous to aske those things which the Lord is of his owne will readie to giue: whereas euen the very same things which flowe to vs from his owne free liberalitie, he will haue vs acknowledge to be graunted to our prayers. Which thing that notable sentence of the Psalme doeth testifie, where-

1. King. 18. 42.

Psal. 145. 18.

wherewith many like ſayings doe accord. The eies of the Lord are vpon the righteous, and his eares vnto their praiers. Which ſaying ſo ſetteth out the prouidence of God bent of his owne accord to prouide for the ſafety of the godly, that yet he ommitteth not the exerciſe of faith, whereby ſlouthfulneſſe is wiped from the mindes of men. The eies of God therefore doe wake, that he may ſuccour the neceſſity of the blinde: but he will againe on our behalfes heare our gronings, that he may the better prooue his loue toward vs. And ſo both are true, that the watchman of *Iſrael* ſleepeth not, nor ſlumbereth, and yet that he ſitteth ſtill as hauing forgotten vs when he ſeeth vs dull and dumme. Pſal. 34. 16. Pſal. 121. 8.

4 Now, to frame praier rightlie and well, let this be the firſt rule, that we be no otherwiſe framed in minde and heart, than becommeth them that enter into talke with God. Which verily we ſhall attaine as touching the minde, if the ſame being free from fleſhly cares and thoughts wherewith it may be called away or withdrawen from the right and pure beholding of God, doe not onely bend it ſelfe wholy to praier, but alſo ſo much as is poſſible be lifted vp and caried aboue it ſelfe. Neither doe I heere require a minde ſo at liberty, that it be pricked and nipped with no care, whereas contrariwiſe the feruentneſſe of praier muſt by ſuch careſulneſſe be kindled in vs (as we ſee that the holy ſeruants of God do ſometime declare great torments, much more carefulneſſes, when they ſay they vtter to the Lord a bewailing voice out of the deepe depth, and out of the middeſt of the iawes of death.) But I ſay that all ſtrange and foraine cares muſt be driuen away, wherewith the minde it ſelfe wandring hither and thither is carried about, and being drawne out of heauen is preſſed downe to the earth. I meane by this that it muſt be lifted vp aboue it ſelfe, that it may not bring into the ſight of God any of thoſe things which our blinde and fooliſh reaſon is wont to imagine, nor may hold it ſelfe bound within the compaſſe of her owne vanity, but riſe vp to pureneſſe worthie for God. *The firſt rule of framing rightly our praiers is to voide our cogitations as much as may be from all fleſhly and earthly cares.*

5 Both theſe things are ſpecially worthie to be noted, that whoſoeuer prepareth himſelfe to pray, ſhould thereto apply all his ſenſes and endeuours, and not (as men are wont) be diuerſly drawen with wandering thoughts: becauſe there is nothing more contrary to the reuerence of God, than ſuch lightneſſe which is a witneſſe of too wanton licentiouſneſſe and looſe from all feare. In which thing we muſt ſo much more earneſtly labour as we finde it more hard. For no man can be bent ſo to pray, but that he ſhall feele many by thoughts to creepe vpon him, either to breake off, or by ſome bowing and ſwaruing to hinder the courſe of his praier. But here let vs call to minde, how great an vnworthineſſe it is, when God receiueth vs vnto familiar talke with him, to abuſe his ſo great gentleneſſe, with mingling holy and prophane things together, when the reuerence of him holdeth not our mindes faſt bound vnto him: but as if we talked with ſome meane man, we doe in the middeſt of our praier, forſaking him, leape hither and thither. Let vs therefore know that none doe rightly and well prepare themſelues to praier, but they whom the maieſty of God pearceth, that they come to it vncumbred of earthly cares and affections. And that is meant by the ceremony of lifting vp of hands, that men ſhould remember that they be farre diſtant from God, vnleſſe they lift vp their ſenſes on high. As alſo it is ſaid in the Pſalme. To thee haue I lifted vp my ſoule. And the Scripture oftentimes vſeth this maner of ſpeech, to lift vp praier: that they which deſire to be heard of God, ſhould not ſit ſtill in their dregs. Let this be the ſumme: that how much more liberally God dealeth with vs, gently alluring vs to vnload our cares into his boſome, ſo much leſſe excuſable are we vnleſſe his ſo excellent and incomparable benefit doe with vs ouerwey all other things and draw vs vnto it ſelfe, that we may earneſtly apply our endeuours and ſenſes to pray: which cannot be done vnleſſe our minde by ſtrongly wraſtling with the hinderances doe riſe vp aboue them. Another point wee haue ſet foorth, that wee aske no more than God giueth leaue. For though hee biddeth vs to poure out our hearts, yet he doth indifferently giue looſe reines to fooliſh and froward affections: and when he promiſeth that he will doe according to the will of the godly, he proceedeth not to ſo tender bearing with them that he ſubmitteth himſelfe to their will. But in both theſe points men do commonly much offend. For not only the moſt part of men *The preparation of the minde vnto prayer is a thing of great both weight and difficulty.* Pſal. 25. 14.

Psal.62.9. presume without shame, without reuerence, to speake to God for their follies, and shameleslly to present to his throne whatsoeuer liked them in their dreame: but also so great foolishnesse or senseleslle dulnesse possesseth them, that they dare thrust into the hearing of God, euen all their most filthie desires, whereof they would greatly be ashamed to make men priuie. Some prophane men haue laughed to scorne, yea and detested this boldnesse, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen *Iupiter* to be their Patrone: couetous men, *Mercurie:* the desirous of learning *Apollo* and *Minerua:* warriers, *Mars:* and lecherous folke, *Venus*. Like as at this day (as I haue euen now touched) men doe in prayers graunt more licence to their vnlawfull desires, than when they sportingly talke with their egals. But God suffereth not his gentlenesse to be so mocked: but claiming to himselfe his right, maketh our prayers subiect to his authoritie, and restraineth them with a bridle. Therefore we must keepe fast this saying of *Iohn:* This is our affiance, that if we aske any thing according to his will, he heareth vs. But for as much as our abilities are farre from being sufficient to performe so great perfection, we must seeke a remedie to help vs. As we ought to bend the sight of our mind to God, so the affection of the hart ought also to follow to the same end. But both doe stay farre beneath it, yea rather doe faint and faile or be caried a contrarie way. Wherefore God to succour this weakenesse, in our prayers giueth the spirit to be our schoolemaster, to instruct vs what is right, and to gouerne our affections. For, because we know not what we ought to pray as we ought, the spirit commeth to our succour, and maketh intercession for vs with vnspeakable gronings, not that it in deede either prayeth or groneth but stirreth vp in vs affiance, desires, and sighings, which the strength of nature were not able to conceiue. And not without cause *Paul* calleth them vnspeakable gronings which so the faithfull send foorth by the guiding of the spirit, because they which are truly exercised in prayers, are not ignorant that they be so holden in perplexitie with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they goe about to vtter stammering words they sticke fast incumbred. Whereupon it followeth, that the gift of praying rightly is a singular gift. These things are not spoken to this purpose, that we fauouring our owne slothfulnesse should giue ouer the charge of praying to the spirit of God, and lie dull in that careleslnesse, to which we are too much inclined (as there are heard the wicked sayings of some, that we must lie negligentlie gaping to wait vntill he preuent our mindes occupied elsewhere) but rather that we loathing our owne slothfulnesse and sluggishnesse, should craue such help of the Spirit. Neither doeth *Paul*, when he biddeth vs to pray in Spirit, therefore cease to exhort vs to wakefulnesse: meaning that the instinct of the Spirit so vseth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeuour: because God will in this behalfe proue how effectually faith moueth our hearts.

1.Iohn 5.14.

Rom.8.26.

2.Cor.14.26.

A second rule for direction of prayer is the sense and feeling of our own wants.

6 Let also another lawe be, that in praying we alway feele our owne want, and that earnestly thinking how we stand in neede of those things that we aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For many doe slightly for manners sake recite prayers after a prescribed forme, as though they rendered a certaine taske to God: and although they confesse that this is a necessarie remedie for their euils, because it is to their destruction to be without the help of God which they craue: yet it appeareth that they doe this duetie for custome, forasmuch as in the meane time their mindes are cold, and do not wey what they aske. The generall and confuse feeling indeede of their necessitie leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their neede. Now what thinke we to be more hatefull or mote detestable to God than this faining, when a man asketh forgiueneslse of sinnes, in the meane time either thinking that he is not a sinner, or not thinking vpon this that he is a sinner, euen wherewith God himselfe is plainely mocked? But of such peruerseneslse (as I haue said) mankinde is full, that for manners sake they many times aske many things of God, which they certainely iudge that without his liberalitie to come to them from some other where, or that they haue them alreadie remaining with them. The fault of some other seemeth to be lighter and yet not tollerable, that they which haue onely conceiued this principle, that

that we muſt ſacrifice to God with praiers, doe mumble vp praiers without any muſing of minde vpon them. But the godly muſt principally take heede, that they neuer come into the ſight of God to aske any thing, but becauſe they doe both boile with earneſt affection of heart, and doe therewithall deſire to obtaine it of him. Yea, and alſo though in thoſe things which we aske onely to the glory of God, we ſeeme not at the firſt ſight to prouide for our owne neceſſitie, yet the ſame ought to be asked with no leſſe feruentneſſe and vehementneſſe of deſire. As, when we pray that his name be hallowed, we muſt (as I may ſo ſpeake) feruently hunger and thirſt for that hallowing.

7 If any man obiect, that we are not alway driuen with the like neceſſity to pray, I grant the ſame indeed: and this difference is profitably taught vs of *Iames*: Is any man heauy among you? Let him pray. Who ſo is merie, let him ſing. Therfore euen common feeling teacheth vs, that becauſe we are too ſlothfull, therefore, as the matter requireth we are the more ſharply pricked forward of God to pray earneſtly. And this *Dauid* calleth the fit time, becauſe (as he teacheth in many other places) how much more hardly troubles, diſcommodities, feares, and other kindes of tentations doe preſſe vs, ſo much freer acceſſe is open for vs, as though God did call vs vnto him. But yet no leſſe true is that ſaying of *Paul*, that we muſt at all times: becauſe howſoeuer things proſperouſly flow according to our hearts deſire, and matter of mirth doth compaſſe vs on euery ſide, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundance of wine and wheat: yet ſith he cannot enioy one morſell of bread but by the continuall grace of God, whole cellers or barnes full ſhall be no let why he ſhould not craue daily bread. Now if we call to minde how many dangers doe euery moment hange ouer vs, the very feare it ſelfe will teach vs that we haue no time free from praier. But this we may better perceiue in ſpirituall things. For, when ſhall ſo many ſinnes, whereof we know our ſelues guilty, ſuffer vs to ſit ſtill without care and not in humblewiſe craue pardon both of the fault and the paine? When doe tentations graunt vs truce, ſo that we neede not to haſt vnto helpe? Moreouer the deſire of the kingdome and glorie of God ought ſo to plucke vs to it ſelfe, not by fittes but continually, that it ſhould alway be fit time for vs. Therefore not without cauſe we are ſo oft commanded to pray continually. I doe not yet ſpeake of perſeuerance in prayer, whereof mention ſhall be made hereafter: but when the Scripture warneth vs that we ought to pray continually, it accuſeth our ſlouthfulneſſe, becauſe we doe not perceiue how neceſſarie this care and diligence is for vs. By this rule all hypocriſie and craftineſſe of lying to God, is debarred, yea driuen farre away from praier. God promiſeth that he will be neere to all them that call vpon him in trueth, and he pronounceth that they ſhall finde him which ſeeke him with their whole heart. But they aſpire not thither which pleaſe themſelues in their own filthineſſe. Therfore aright praier requireth Repentance. Whereupon this is commonly ſaid in the Scriptures, that God heareth not wicked doers, and that their prayers are accurſed, like as their ſacrifices alſo be: becauſe it is rightfull that they finde the eares of GOD ſhut, which doe locke vp their owne hearts, and that they ſhould not finde God eaſie to bow, which doe with their owne hardneſſe prouoke his ſtiffeneſſe. In *Eſay* he threatneth after this maner. When yee ſhall multiplie your prayers, I will not heare you: for your hands are full of bloud. Againe in *Ieremie*: I haue cried and they haue refuſed to heare: they ſhall likewiſe crie, and I will not heare: becauſe he taketh it for a moſt high diſhonour, that wicked men ſhould boaſt of his couenant, which do in all their life defile his holy name. Wherefore in *Eſay* he complaineth that when the *Iewes* come neere to him with their lips, their heart is far from him. He ſpeaketh not this of onely praiers, but affirmeth that he abhorreth faigning in all the parts of worſhipping him. To which purpoſe maketh that ſaying of *Iames*. Yee aske, and receiue not: becauſe yee aske ill, that yee may ſpend it vpon your pleaſures. It is true indeede (as we ſhall againe ſhew a little hereafter) that the praiers of the godlie, which they powre out, doe not reſt vpon their owne worthineſſe: yet is not that admonition of *Iohn* ſuperfluous, if we aske any thing wee ſhall receiue it of him, becauſe we keepe his commandements: foraſmuch as an euill conſcience ſhutteth the gate againſt vs. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worſhippers of God. Therefore whoſoeuer prepareth himſelfe

Although there be no time wherin praier needeth not, yet at ſometime we feele a ſpeciall neceſſity thereof, but reape no benefit thereby at any time without a loathing of our owne filthineſſe which cannot be in vs but by repentance.
Iac. 5. 13.
Pſal. 32. 6.
Ephe. 6. 18.

Eſa. 1. 15.
Iere. 11. 7. & 11.
Eſa. 29.
Iam. 4. 3.
1. Iohn. 3. 22.

himselfe to pray, let him be loathfull to himselfe in his owne euils, and (which cannot be done without Repentance) let him put on the person and minde of a begger.

The third rule of prayer is the vnfained humbling and abasing of our selues.

8 Hereunto let the third rule be ioyned, that whosoeuer presenteth himselfe before God to pray, should forsake all thinking of his owne glorie, put off all opinion of worthinesse, and finally giue ouer all trust of himselfe, giuing in the abasing of himselfe the glorie wholie to God: least if we take any thing be it neuer so little to our selues, we doe with our owne swelling fall away from his face. Of this submission which throweth downe all height, we haue often examples in the seruants of God: among whom the holier that euerie one is, so much the more he is throwen downe when he commeth into the sight of the Lord. So *Daniel*, whom the Lord himselfe commended with so great title of praise, said: We powre not out our praiers before thee in our righteousnesses, but in thy great mercie. Heare vs Lord, Lord be mercifull to vs: Heare vs, and doe these things that we aske, For thine owne sake: because thy name is called vpon ouer the people and ouer thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather seuerally confesseth his owne guiltinesse and humbly fleeth to the sanctuarie of forgiuenesse, as he expresly saith: When I confessed my sinnes and the sinnes of my people. And this humblenesse *Daniel* also setteth out with his owne example, when he saith, Enter not into iudgement with thy seruant, because in thy sight euerie one that liueth shall not be iustified. In such maner *Esay* praieth: Loe, thou art angrie because we haue sinned, the world is founded in thy waies, therefore we shall be saued: And we haue beene all filled with vncleanesse, and all our righteousnesse as a defiled cloth: and we haue all withered away as a leafe, and our iniquities doe scatter vs abroad as the winde: and there is none that calleth vpon thy name, that raiseth vp himselfe to take hold of thee: because thou hast hid thy face from vs, and hast made vs to pine away in the hand of our wickednesse. Now therefor O Lord, thou art our father, we are clay, thou art our fashioner, and we are the worke of thy hande. Be not angrie O Lord, neither remember wickednesse for euer. Behold, looke vpon vs, we are all thy people. Loe, how they stand vpon no affiance at all, but vpon this onely, that thinking vpon this that they be Gods, they despaire not that he will haue care of them. Likewise *Ieremie*. If our iniquities answere against vs, deale thou for thy names sake. For it is both most truly and most holie written, of whomsoeuer it be, which being written by an vnknowen author is fathered vpon the Prophet *Baruc*: A soule heauie and desolate for the greatnesse of euill, crooked, and weake, a hungrie soule, and fainting eies giue glorie to thee O Lord. Not according to the righteousnesses of our fathers doe we poure out praiers in thy sight, and aske mercie before thy face O Lord our God: but because thou art mercifull, haue mercie vpon vs, because we haue sinned before thee.

Dan. 9. 18.

Psal. 143. 2.

Esa. 64. 5.

Ier. 14. 7

The preface of our praier must be the humble acknowledgmēt of sinnes.

9 Finally the beginning and also the preparing of praying rightly, is crauing of pardon, with an humble and plaine confession of fault. For neither is it to be hoped, that euen the holiest man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it possible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruell if the faithfull doe with this key open to themselues the doore to pray. Which we learne out of many places of the Psalmes. For *David* when he asketh another thing, saith: Remember not the sinnes of my youth, remember me according to thy mercie for thy goodnesses sake O Lord. Againe, Looke vpon my affliction, and my labour, and forgiue all my sinnes. Where we also see that it is not enough, if we euerie seuerall day doe call our selues to account for our new sinnes, if we doe not also remember those sins which might seeme to haue beene long agoe forgotten. For, the same Prophet in another place, hauing confessed one hainous offence by this occasion returneth euen to his mothers wombe wherein he had gathered the infection: not to make the fault seeme lesse by the corruption of nature, but that heaping together the sinnes of his whole life, how much more rigorous he is in condemning himselfe, so much more easie he may finde God to intreat. But although the holy ones doe not alway in expresse wordes aske forgiuenesse of sins, yet if we diligently weigh their praiers which the Scripture rehearseth, we shall easily finde that which I say, that they gathered a minde to pray of the onely mercie of God, and so alway tooke their beginning

Psal. 25. 6. & 18.

Psal. 51. 7.

beginning at appeasing him: becauſe if euerie man examine his owne conſcience, ſo farre is he from being bolde to open his eares familiarlie with God, that he trembleth at euery comming toward him, except that he ſtandeth vpon truſt of mercie and pardon. There is alſo another ſpeciall confeſſion, where they aske releaſe of paines, that they alſo pray to haue their ſinnes forgiuen: becauſe it were an abſurditie to will that the effect be taken away while the cauſe abideth. For we muſt beware that God be fauourable vnto vs, before that he teſtifie his fauour with outward ſignes: becauſe both he himſelfe will keepe this order, and it ſhould little profit vs to haue him beneficiall, vnleſſe our conſcience feeling him appeaſed ſhould throughly make him louely vnto vs. Which we are alſo taught by the anſwere of Chriſt. For when he had decreed to heale the man ſicke of the Palſey, he ſaid, Thy ſins are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wiſhed, that God doth firſt receiue vs into fauour, and then ſhew foorth the fruit of reconciliation in helping vs. But beſide that ſpeciall confeſſion of preſent guiltineſſe, whereby the faithfull make ſupplication to obtaine pardon of euerie ſpeciall fault and paine, that generall preface, which procureth fauour to praiers, is neuer to be omitted, vnleſſe they be grounded vpon the free mercie of God, they ſhall neuer obtaine any thing of God. Whereunto may bee referred that ſaying of *Iohn*: If we confeſſe our ſinnes, he is faithfull and righteous to forgiue vs and cleanſe vs from all iniquitie. For which cauſe it behooued prayers in the time of the law to be hallowed with expiation of bloud, that they might be acceptable, and that ſo the people ſhould be put in minde that they are vnwoorthie of ſo great a prerogatiue of honour, till being cleanſed from their defilings they ſhould of the onely mercie of God conceiue affiance to pray.

Math. 9. 1.

1. Ioh. 1. 9.

10 But whereas the holie ones ſeeme ſometime for the entreating of God to alleadge the helpe of their owne righteouſnes (as when *Dauid* ſaith:) Keepe my ſoule, becauſe I am good. Againe *Ezechias*: Remember Lord I beſeech thee, that I haue walked before thee in trueth, and haue done good in thine eies, by ſuch formes of ſpeaking they meane nothing elſe than by their verie regeneration to teſtifie themſelues to bee the ſeruants and children of God, to whom he himſelfe pronounceth that hee will be mercifull. He teacheth by the Prophet (as we haue already ſeene) that his eies are vpon the righteous, and his eares vnto their praiers. Againe by the Apoſtle, that we ſhall obtaine whatſoeuer we aske, if we keepe his commandements. In which ſayings he doth not value praier by the worthineſſe of workes: but his will is ſo to ſtabliſh their affiance, whoſe owne conſcience wel aſſureth them of an vnfained vprightneſſe and innocency, ſuch as all the faithfull ought to be. For the ſame is taken out of the very truth of God, which the blinde man that had his ſight reſtored, ſaith in *Iohn*, that God heareth not ſinners: if we vnderſtand ſinners after the common vſe of the Scripture, for ſuch as without all deſire of righteouſneſſe doe altogether ſleepe and reſt vpon their ſinnes: for aſmuch as no heart can euer breake foorth into vnfained calling vpon God which doth not alſo aſpire to godlineſſe. Therefore with ſuch promiſes accord the praiers of the holy ones, wherein they make mention of their owne pureneſſe or innocency that they may feele that to bee giuen them which is to be looked for of all the ſeruants of God. Again it is then commonly found that they vſe this kind of praier, when they doe in the preſence of the Lord compare themſelues with their enimies, from whoſe vniuſt dealing they wiſhed themſelues to be deliuered by his hand. In this comparison it is no maruell if they brought foorth their righteouſneſſe, and ſimplicity of heart to mooue him the rather by the rightfulneſſe of their cauſe to helpe them. This therefore we take not away from the godly hart of a good man, but that he may vſe the pureneſſe of his conſcience before the Lord, to ſtrengthen himſelfe in the promiſes wherewith the Lord comforteth and vpholdeth his true worſhippers: but our meaning is, that the truſt of obtaining ſtand vpon the onely mercy of God, laying away all thinking of their owne deſeruing.

Prayer is fruitleſſe where there is not an vnfained aſpiring vnto godlines, ſuch as Dauid and Ezechias mention in their praying as warranted thereby that they could not pray in vaine.
Pſal. 85.
2. Reg. 20. 2.
Pſal. 34. 16.
1. Iohn 2. 3.
Ioh. 9. 31.

11 The fourth rule is, that being ſo throwen downe and ſubdued with true humility, we ſhould neuertheleſſe with certaine hope of obtaining be encouraged to pray. Theſe be things indeed contrary in ſhew to ioyne with the feeling of the iuſt vengeance of Gods ſure affiance of fauour: which things doe yet very well agree together, if

**The fourth rule of praier is courage grounded vpon certaine hope and truſt to obtaine the thing we pray for.*

if the onely goodnesse of God raise vs vp being oppressed with our owne euils. For as we haue before taught that repentance and faith are knit as companions together with an vnseparable bond: of which yet the one afraieth vs, the other cheareth vs: so in praiers they must mutually meete together. And this agreement *Dauid* expresseth in few words: I (saith he) will in the multitude of thy goodnesse enter into thy house: I will worship in the Temple of thy holinesse with feare. Vnder the goodnes of God he comprehendeth faith, in the meane time not excluding feare: because not onely his maiesty driueth vs to reuerence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride and assuredneſſe. But I meane not such affiance, which should stroke the minde loosed from all feeling of carefulnesse with a sweete and full quietnesse. For, to rest so peaceably is the doing of them which hauing all things flowing as they would wish it, are touched with no care, are kindled with no desire, doe swell with no feare. And it is a very good spurre to the holy ones to call vpon God, when being distressed with their owne necessity, they are vexed with most great vnquietnesse, and are almost dismaide in themselues, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they doe indeed grone being wearied with weight of present euils, they are also in paine and greeued with feare of greater: yet being so vpholden by it, they both releeue and comfort the hardnesse of bearing them, and doe hope for escape and deliuerance. Therefore the praier of a godly man must arise out of both affections, must also containe and shew both: namely to grone for present euils, and to be carefully afraide of new, and yet therewithall to flie to God, not doubting that he is ready to reach his helping hand. For God is maruellously prouoked to wrath by our distrustfulnesse, if we aske of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praiers, than that this law be prescribed and appointed to them, that they breake not forth rashly, but follow faith going before them. To this principle Christ calleth vs all with this saying: I say vnto you, whatsoeuer things ye require, beleeue that ye shal receiue them, and they shal happen to you. The same also he confirmeth in another place. Whatsoeuer ye aske in praier beleeuing, yee shal receiue. Wherwith agreeth *Iames* saying, If any need wisedom, let him aske it of him which giueth to al men freely, and vpbraideth not: but let him aske in faith not doubting. Wherein setting doubting as contrarie to faith, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtaine nothing which call vpon God in wauering and doubt, and doe not determine in their hearts whether they shall be heard or no. Whom he also compareth to waues which are diuersly tossed and driuen about of the winde. Whereupon in another place he calleth a right praier, the praier of faith. Againe when God so oft affirmeth that he will giue to euery one according to his faith, he signifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatsoeuer is granted by praier. This is meant by that notable saying of *Paul*, which the foolish men doe take no heede vnto. How shall any man call vpon him, in whom he hath not beleeued? But who shall beleeue, vnlesse he haue heard? But faith commeth of hearing, and hearing of the worde of God. For conueying by degrees the beginning of praier from faith, he plainly affirmeth that God cannot be syncerely called vpon of any other, than them to whom by the preaching of the Gospell his mercifulnesse and gentlenesse hath beene made knowen, and familiarly declared.

Psal. 5. 8.

Mat. 11. 24. Mat. 21. 22.

Iam. 5. 15.

Rom. 10. 14.

It is a thing not absurd but most necessarie, that they which call vpon God haue an assured confidence in his fauour, and a stedfast feeling of his good will.

12 This necessitie our aduersaries doe not thinke vpon. Therefore when we bid the faithfull to hold with assured confidence of minde that God is fauourable and beareth good will to them, they thinke that we speake a most great absurditie. But if they had any vse of true praier, they would truely vnderstand that God cannot be rightlie called vpon without that stedfast feeling of Gods good will. Sith no man can well perceiue the force of faith, but he which by experience feeleth it in his heart: what may a man profit by disputing with such men which doe openly shew, that they neuer had any thing but a vaine imagination? For of what force, and how necessarie is that assuredneſſe which we require, is chiefly learned by inuocation. Which who so seeth not, he bewraieth that he hath a very dull conscience. Let vs therefore, leauing this kinde of blinde men, sticke fast in that saying of *Paul*, that God cannot be called vpon of any other,

other, but them that know his mercie by the Goſpell, and are ſurely perſwaded that it is ready for them. For what maner of ſaying ſhould this be? O Lord, I am verily in doubt whether thou wilt heare me: but becauſe I am diſtreſſed with carefulneſſe, I flee to thee, that thou maiſt helpe me if I be worthy. This was not the wonted maner of all the holy ones, whoſe praiers we read in the Scriptures. Neither hath the holy Ghoſt thus taught vs by the Apoſtle which biddeth vs to goe to the heauenlie throne with confidence, that we may obtaine grace, and when in another place he teacheth that we haue boldneſſe and acceſſe in confidence by the faith of Chriſt. We muſt therefore hold faſt with both hands this aſſuredneſſe to obtaine what we aske (ſith both the Lord with his owne voice ſo commandeth vs, and all the holy ones teach it by their example) if we will pray with fruit. For, that onely praier is pleaſing to God which ſpringeth out of ſuch a preſumption of faith (as I may ſo call it) and is grounded vpon a dreadleſſe certaintie of faith. He might haue been content with the bare name of faith, but he not onely added confidence, but alſo furniſhed the ſame with libertie or boldneſſe, by this marke to put difference betweene vs and vnbeleeuers, which doe indeede alſo pray to God as we doe, but at aduenture. For which reaſon the whole Church praieth in the Pſalme: Let thy mercie be vpon vs, as we put our truſt in thee. The ſame condition is alſo ſpoken of in another place by the Prophet: In what day I ſhall cry, this I know that God is with me. Againe, In the morning I will direct my ſelfe to thee, and I will watch. For of theſe words we gather, that praiers are in vaine caſt into the aire, vnleſſe hope be adioyned, from whence as out of a watch tower we may quietly waite for the Lord. Wherewith agreeth the order of *Pauls* exhortation. For before that he mooue the faithfull to pray in ſpirit at all times with wakefulneſſe and diligence, he firſt of all biddeth them to take the ſhield of Faith, the helmet of ſaluation, and the ſword of the Spirit, which is the word of God. Now let the Readers here call to remembrance that which I haue before ſaid, that faith is not ouerthrowen where it is ioyned with acknowledging of our miſerie, needineſſe, and filthineſſe. For with how heauie weight ſoeuer of euill doings the faithfull feele themſelues to be ouerloaden or grieued, and that they bee not onely voide of all things which may procure fauour with God, but alſo that they be burdened with many offences which may worthilie make him dreadfull to them: yet they ceaſe not to preſent themſelues, neither doth this feeling make them ſo afraide but that they ſtill reſort to him, for as much as there is no other way to come to him. For praier was not ordeined, whereby we ſhould arrogantly aduance our ſelues before God, or eſteeme at great value any thing of our owne, but whereby confeſſing our guiltineſſe, wee would bewaile our miſeries to him, as children doe familiarly open their complaints to their parents. But rather the vnmeaſurable heape of our euils ought to be full of ſpurres or pricks to pricke vs forwarde to pray. As alſo the Prophet teacheth vs by his example, ſaying: Heale my ſoule, becauſe I haue ſinned againſt thee, I graunt indeed that in ſuch ſayings ſhould be deadly prickings vnleſſe God did helpe: but the moſt good father of his incomparable tender kindneſſe hath brought remedie in fit ſeaſon, whereby appeaſing all trouble, aſſwaging all cares, wiping away feares, he might gently allure vs to him, yea, and taking away all doubts (much more all ſtops) he might make vs an eaſie way.

Heb. 4. 16.
Ephe. 3. 11.
Pſal. 33.
Pſal 66. 10.
Pſal. 5. 15.
Ephe. 6. 16.
Pſal. 64. 5.

13 And firſt when he commandeth vs to pray, he doth by the very ſame commandement accuſe vs of wicked obſtinacie, vnleſſe we obey him. Nothing could be more preciſely commanded, than that which is in the Pſalme: Call vpon me in the day of trouble. But for as much as among all the dueties of godlineſſe, the Scripture commendeth none more often, I need not to tarrie longer vpon this point. Aske (ſaith our maſter) and ye ſhall receiue: knocke, it ſhall be opened to you. Howbeit here is alſo with the commandement ioyned a promiſe as it is neceſſary. For though all men confeſſe that the commandement ought to be obeyed, yet the moſt part would flee from God, when he calleth, vnleſſe he promiſed that he would be eaſie to be intreated, yea and would offer himſelfe. Theſe two things being ſtabliſhed, it is certaine that whoſoeuer make delaies that they come not ſtraight to God, are not onely rebellious and diſobedient, but alſo are prooued guiltie of infidelitie, becauſe they diſtruſt the promiſes. Which is ſo much more to be noted, becauſe hypocrites vnder the colour of humilitie and

Nothing ſhould withhold vs frō praier, whereunto we are both by the authoritie of his commandement bound, and encouraged by the ſweet allurements of his promiſes to whō we pray.
Pſal. 50. 15.
Mat. 7. 7.

and modeſtie doe as well proudly deſpiſe the commandement of God, as diſcredit his gentle calling, yea and defraud him of the chiefe part of his worſhip. For after that he hath refuſed ſacrifices, in which at that time all holineſſe ſeemed to ſtand, he declareth that this is the chiefe thing and moſt pretious to him aboue all other, to be called vpon in the day of need. Therefore where he requireth his owne, and encourageth vs to cheerefulneſſe of obeying, there are none ſo gay colours of doubting that may excuſe vs. Wherefore how many teſtimonies are commonly found in the Scriptures whereby we are commanded to call vpon God, ſo many ſtandards are ſet vp before our eies to put affiance into vs. It were raſhneſſe to ruſh into the ſight of God, vnleſſe he did preuent vs with calling vs. Therefore he openeth vs the way with his owne voice, ſaying:
Zach. 13. 9. I will ſay to them, Yee are my people: and they ſhall ſay to me, thou art our God. We ſee how he preuenteth them that worſhip him, and willeth them to follow him, and therefore it is not to be feared that this ſhould not be a verie ſweete melodie which hee tuneth. Specially let this notable title of God come in our minde, whereupon if we ſtay,
Pſal. 65. 3. we ſhall eaſily paſſe ouer all ſtops. Thou God that heareſt praier, euen to thee ſhall all fleſh come. For what is more louely or more alluring, than that God be garniſhed with this title which may aſcertaine vs that nothing is more proper to his nature, than to grant the deſire of humble ſuters? Hereby the Prophet gathereth that the gate ſtandeth open not onely to a few, but to all men: becauſe he ſpeaketh euen to all in this ſaying:
Pſal. 50. 15. Call vpon mee in the day of trouble: I will deliuer thee, and thou ſhalt glorifie me. Ac-
2. Sam. 7. 27. cording to this rule *Dauid* laieth for himſelfe that a promiſe was giuen him, that he may obtaine what he asketh: Thou Lord haſt reuealed into the eare of thy ſeruant: therefore thy ſeruant hath found his heart to pray. Whereupon we gather that he was feare-
Pſal. 145. 19. full, ſauing in ſo much as the promiſe had encouraged him. So in another place hee armeth himſelfe with this generall doctrine. He will doe the will of them that feare him. Yea, and this we may note in the Pſalmes, that as it were breaking his courſe of praying he paſſeth ouer ſometime to the power of God, ſometime to his goodneſſe, ſometime to the truth of his promiſes. It might ſeeme that *Dauid* by vnſeaſonable thruſting in of theſe ſentences, made mangled praiers: but the faithfull know by vſe and experience that feruentneſſe fainteth vnleſſe they put new nouriſhments vnto it, and therefore in praying the meditation both of the nature of God, and of his word is not ſuperfluous. And ſo by the example of *Dauid*: let it not greeue vs to thruſt in ſuch things as may refreſh fainting hearts with new liuely ſtrength.

Our ſluggiſhnes notwithſtanding ſo many ſo effectuall motiues vnto this heauenly exerciſe.

14 And it is wonderfull that with ſo great ſweetneſſe of promiſes we are either but coldly or almoſt not at all mooued, that a great part of men wandering about by compaſſes had rather leauing the fountaine of liuing waters, to digge for themſelues drie pits, than to embrace the liberality of God freely offered them. An inuincible tower is the name of the Lord (ſaith *Salomon*) to it the righteous man ſhall flee, and he ſhall be ſaued. And *Ioel*, after that he had prophecied of that horrible diſtruction which was at hand, addeth this notable ſentence. Whoſoeuer calleth vpon the name of the Lord, ſhall be ſafe: which ſentence we know to pertaine properly to the courſe of the Goſpel. Pro. 18. 10. Ioel. 2. 32. Scarcely euery hundreth man is mooued to goe forward to meete God. He himſelfe crieth by *Eſay*: Yee ſhall call vpon me, and I will heare you, yea, before that yee crie, Eſa. 65. 24. I will anſwere you. And the ſame honour alſo in another place he vouchſafeth to giue in common to the whole Chuch, as it belongeth to all the members of Chriſt. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither Pſal. 91. 15. yet (as I haue alreadie ſaid) is it my purpoſe to reckon vp all the places, but to chooſe out the chiefe, by which we may take a taſte how kindly God alloureth vs vnto him, and with how ſtraite bonds our vnthankfulneſſe is bound, when among ſo ſharpe prickings our ſluggiſhneſſe ſtill maketh delay. Wherefore let theſe ſayings alway ſound in Pſal. 145. our eares: The Lord is nigh to all them that call vpon him, that call vpon him in truth: alſo theſe ſayings which we haue alleadged out of *Eſay* and *Ioel*, by which God affirmeth that he is heedefull to heare prayers, yea and is delighted as with a ſacrifice of ſweete ſauour, when we caſt our cares vpon him. This ſingular fruite we receiue of the promiſes of God, when we make our prayers not doubtingly and fearefully: but truſting vpon his word, whoſe maieſtie would otherwiſe make vs afraid, we dare call

call vpon him by the name of Father, for as much as he vouchsafeth to put this most sweete name into our mouthes. It remaineth that we hauing such allurements should know that we haue thereby matter enough to obtaine our prayers: for as much as our prayers stand vpon no merit of our owne, but all their worthinesse and hope of obtaining are grounded vpon the promises of God, and hang vpon them: so that it needeth none other vnderpropping, nor looketh vpward hither or thither. Therefore we must determine in our mindes, that although we excell not in like holinesse as is praysed in the holie Fathers, Prophets, and Apostles, yet because the commaundement of prayer is common to vs, and faith is also common, if we rest vpon the word of God, in this right we are fellowes with them. For God (as we haue before shewed) promising that he will be gentle, and mercifull to all, giueth cause of hope to all euen the most miserable, that they shall obtaine what they aske. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: onely let there be present a pureness of heart, misliking of our selues, humilitie, and faith: let not our hypocrisie vnholilie abuse the name of God with deceitfull calling vpon it: the most good father will not put backe them, whom he not only exhorteth to come to him, but also mooueth them by all the meanes that he can. Hereupon commeth the maner of praying of *Dauid* which I haue euen now rehearsed. Lo thou hast promised, Lord, to thy seruant: for this cause thy seruant at this day gathereth courage, and hath found what prayer he might make before thee. Now therefore O Lord God, thou art God, and thy words shall be true. Thou hast spoken to thy seruant of these benefits: begin therefore, and do them. As also in another place, Persoume to thy seruant according to thy word. And all the Israelites togither, so oft as they arme themselues with remembrance of the couenant, do sufficiently declare that we should not pray fearefully, whereas the Lord so appointeth. And herein they followed the examples of the Fathers, specially of *Iacob*, which after that he had confessed that he was vnworthie of so many mercies which he had receiued at the hand of God, yet he sayeth that he is encouraged to require greater things, because God had promised that he would do them. But whatsoeuer colours the vnbeleeuers do pretend, when they flee not to God so oft as necessitie presseth them, when they seeke not him nor craue his help, they do as much defraud him of his due honor as if they made to themselues new gods and idols: for by this meane they denie that he is to them the author of all good things. On the other side, there is nothing stronger to deliuer the godly from all doubt, than to be armed with this thought, that no stop ought to stay them while they obey the commandement of God, which pronounceth that nothing is more pleasing to him than obedience. Heere againe that which I said before more clearly appeareth, that a dreadlesse spirit to pray agreeth well with feare, reuerence, and carefulnesse: and that it is no absurditie to say that God raiseth vp the ouerthrowen. After this maner those formes of speech agree well together which in seeming are contrarie. *Ieremie* and *Daniel* say that they throw downe prayers before God. In another place *Ieremie* saith: Let our prayer fall downe in the sight of God, that he may haue mercie on the remnant of his people. On the other side, the faithfull are oftentimes said to lift vp prayer. So speaketh *Ezechias*, requiring the Prophet to make intercession for him. And *Dauid* desireth that his prayer may ascend as incense. For although they being perswaded of the fatherly loue of God, cheerefully commit themselues into his faithfull keeping, and doubt not to craue the helpe which he freely promiseth: yet doeth not an idle carefulnesse lift them vp, as though they had cast away shame, but they ascend so vpward by degrees of promises, that they still remaine humble suppliants in the abacement of themselues.

2.Sam.7.27.

Psal.119.76.

Gen.32.10.

Iere.42.9. Dan.9.18. Iere.42.2. 2.King.20.10. Psal.141.

15 * Heere are questions obiected more than one. For the Scripture reporteth that the Lord graunted certaine desires which yet brake foorth of a minde not quiet nor well framed. Verily for a iust cause: *Iotham* had auowed the inhabitants of *Sichem*, to the destruction which afterward came vpon them: but yet God kindled with feruentnesse of anger and vengeance following his execration seemeth to allow ill tempered violent passions. Such heate also caried *Sampson* when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. For though there were some

* *Some hauing prayed otherwise than they should, haue nevertheless at the hands of God obtained the things they haue prayed for.*

Iud.9.20.

Iud.6.28.

peece of good zeale mingled with it: yet a hote, and therefore faultie greedinesse of vengeance did beare rule therein. God granted it. Whereupon it seemeth that it may be gathered, that although the praiers be not framed according to the prescribed rule of the worde, yet they obtaine their effect. I answere first that a generall law is not taken away by singular examples: againe, that sometime speciall motions haue beene put into a few men, whereby it came to passe that there was another consideration of them than of the common people. For the answere of Christ is to be noted, when the Disciples did vndiscreetly desire to counterfait the example of *Elias*, that they knew not with what Spirit they were endued. But we must goe yet further, and say that the praiers doe not alway please God which he graunteth: but that, so much as serueth for example that is by cleare praise made plaine which the Scripture teacheth, namely that he succoureth the miserable, heareth the gronings of them which being vniustly troubled doe craue his helpe: that therefore hee executeth his iudgements, when the complaints of the poore rise vp to him, although they be vnworthie to obtaine any thing be it neuer so little. For how oft hath he taken vengeance of the cruelties, robberies, violence, filthy lustes, and other wicked dooings of the vngodly, subduing their boldnesse and rage, and also ouerthrowing their tyrannous power, testified that he helpeth the vnworthily oppressed, which yet did beate the aire with praying to an vncertaine Godhead? And one Psalme plainely teacheth that the prayers want not effect, which yet doe not pearce into heauen by faith. For he gathereth together those prayers which necessitie wringeth no lesse out of the vnbeleeuers than out of the godly by the verie feeling of nature: to which yet he prooueth by the effect, that God is fauourable. Is it because he doth with such gentlenesse testifie that they be pleasing to him? No. But to enlarge or to set out his mercie by this circumstance, for that euen to vnbeleeuers their prayers are not denied: and then the more to pricke forward his true worshippers to pray, when they see that prophane wailings sometime want not their effect. Yet there is no cause why the faithful should swarue from the law laid vpon them by God, or should enuie the vnbeleeuers, as though they had gotten some great gaine, when they obteined their desire. After this maner wee haue said, that the Lord was bowed with the Repentance of *Achab*, that he might shew by this example how easie he is to entreat toward his elect, when true turning is brought to appease him. Therefore in the Psalme he blameth the *Iewes*, that they hauing by experience prooued him so easie to graunt their prayers, yet within a little after returned to the stubbornnesse of their nature. Which also plainely appeareth by the historie of the Iudges: namely that so oft as they wept, although their teares were deceitfull, yet they were deliuered out of the hands of their enemies. As therefore the Lord indifferently bringeth foorth his Sunne vpon the good and the euill: so doth he also not despise their weepings, whose cause is righteous and their miseries woorthie of helpe. In the meane time he no more heareth these to saluation, than heerein ministreth foode to the despisers of his goodnesse. The question seemeth to be somewhat harder of *Abraham* and *Samuel*: of whom the one being warranted by no worde of God, prayed for the *Sodomites*: the other against a manifest forbidding prayed for *Saul*. Likewise is it of *Ieremie* which praied that the Citie might not be destroyed. For though their requestes were denied, yet it seemeth hard to take faith from them. But this solution shall (as I trust) satisfie sober readers: that they being instructed with the generall principles, whereby God commandeth them to be mercifull euen also to the vnworthie, were not altogether without faith, although in a speciall case their opinion deceiued them. *Augustine* writeth wisely in a certaine place. How (saith he) doe the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Euen because they pray according to his will: not that hidden and vnchangeable will, but the will which he inspireth into them, that he may heare them after another maner: as he wisely maketh difference. This is well said: because after his incomprehensible counsell he so tempereth the successes of things, that the praiers of the holy ones be not voide which are wrapped both with faith and error together. Neither yet ought this more to auaile to be an example to follow, than it excuseth the holy ones themselues, whom I denie not to haue passed measure. Wherefore where appeareth no certaine promise, we must aske of God with a condition adioyned.

Luk 9.55.

Psal.107.

1.King.21.39.

Psal.100.5.

Gen.18.13. 1.Sam.11. Iere.31.16.

Lib.de ciuit. Dei 22.cap.1.

To

To which purpose serueth that saying of *Dauid*. Watch to the iudgement which thou hast commanded: because he telleth that he was warranted by a speciall oracle to aske a temporall benefit. Psal. 7. 7.

16 This also it is profitable to note, that those things which I haue spoken of the fower rules of right praier, are not so exactly required with extreame rigour, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repentance together with a feruentnesse of zeale and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet wee must keepe a reuerence and modestie, that wee giue not loose reines to all requestes whatsoeuer they be, and that we desire no more, than God giueth leaue: and then, least the maiestie of God should grow in contempt with vs, that wee must lift vp our mindes vpward to a pure and vndefiled worshipping of him. This no man hath euer performed with such pureness as it ought to be. For (to speake nothing of the common sort) how many complaintes of *Dauid* doe sauour of vntemperance: not that hee meant of purpose to quarrell with God, or carpe against his iudgements: but because hee fainting for weakness, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speech and pardoneth our ignorance, so oft as any thing vnaduisedly escapeth vs: as truely without this tender bearing, there should be no libertie of praying. But although *Dauids* minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obtaine: yet there arise yea boile out sometimes troublous affections, which are much disagreeing from the first rule that we haue set. Specially we may perceiue by the conclusion of the xxxix Psalme, with how great vehemencie of sorrow that holy man was caried away, that he could not keepe measure. Cease (saith he) from me, till I goe away and be not. A man would say that he like a desperate man desireth nothing else but that the hand of God ceassing, he might rot in his euils. Hee saith it not for that he with an auowed minde runneth into such outrage, or (as the reprobate are woont) would haue God to depart from him: but onely he complaineth that the wrath of GOD is too heauie for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the worde of God, and in which the holie ones doe not sufficiently weigh what is lawfull and expedient. Whatsoeuer praiers are spotted with these faults, they deserue to be refused: yet if the holie ones doe bewaile, correct themselues, and by and by come to themselues againe, God pardoneth them. So they offend also in the second rule, because they are oftentimes driuen to wrastle with their owne coldnesse, and their neede and miserie doth not sharpely enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes doe slip aside, and in a maner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, least our faint, or vnperfect, or broken and wandering praiers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpward. Heereupon came the ceremonie of lifting vp of hands, as we haue before said, which hath been vsed in all ages and nations, as yet it is in vre. But how many a one is there, which when he lifteth vp his hands doth not in his owne conscience finde himselfe dull, because his heart resteth vpon the ground? As touching the asking of forgiuenesse of sinnes, although none of the faithfull doe ouerpasse it, yet they which are truely exercised in praiers doe feele that they bring scarcely the tenth part of that sacrifice, of which *Dauid* speaketh. An acceptable sacrifice to God is a troubled Spirit: a broken and humble heart O God thou wilt not despise. So there is alway a double pardon to be asked, both because they know themselues guiltie in consciences of many faultes, with feeling whereof they are not yet so touched, that they mislike themselues so much as they ought: and also that, so much as it is giuen them to profit in repentance and in the feare of God, they being throwen downe with iust sorrow for their offences, should pray to escape the punishment of the iudge. Chiefly the feeblenes or imperfection of faith corrupteth the praiers of the faithful, vnles the tender mercy of God did helpe them. But it is no maruel that God pardoneth this default, which doth oftentimes exercise them that be his with sharp instructions, as if he should of purpose quench their faith. This is a most hard tentation, when the faithfull Psal. 51. 19.

The rules of praier must not be too rigorously applied.

Psal.80. faithfull are compelled to cry: How long wilt thou be angry vpon the praier of thy seruant? as though the very praiers made God more angry. So when *Ieremy* saieth: The Lord hath shut out my praier, it is no doubt that he was shaken with a violent pang of trouble. Innumerable such examples are commonly found in the Scriptures, by which appeareth that the Faith of the holy ones was oftentimes mingled and tossed with doubtings, that in beleeuing and hoping they bewraied yet some vnfaithfulnesse: but because they come not so far as it is to be wished, they ought to indeuour so much the more that their faults being amended, they may daily come neerer to the perfect rule of praying, and in the meane time to feele in how great a depth of euils they be drowned, which euen in the very remedies doe get to themselues new diseases: sith there is no praier, which the Lord doth not worthily loath, vnlesse he winke at the spots wherwith they are all besprinkled. I rehearse not these things to this end that the Faithfull should carelesly pardon themselues any thing, but that in sharply chastising themselues they should trauell to ouercome these stops, and although Satan labour to stop vp all the waies, that he may keepe them from praying, yet neuertheless they should breake through, being certainely perswaded, that although they be not vncombred of all hinderances, yet their indeuours doe please God, and their praiers are allowed of him, so that they trauile and bend themselues thitherward, whither they doe not by and by attaine.

Lam.3.8.

That the conscience of our own imbecillitie discourage vs not too much, we are to release our selues in praier with the mediation of Christ Iesus beside whose name no other by way of intercession should be mentioned in our prayers.

17 But for asmuch as there is no man worthy to present himselfe to God, and to come into his sight: the heauenly Father himselfe to deliuer vs both from shame and feare which should haue throwen downe all our courages, hath giuen to vs his Sonne Iesus Christ our Lord, to be an Aduocate and Mediator with him for vs, by whose leading we may boldly come to him, trusting that we haue such an intercessor, nothing shal be denied vs which we aske in his name, as nothing can be denied him of the Father. And heereunto must all be referred whatsoeuer we haue heretofore taught concerning Faith: because as the promise setteth out vnto vs Christ for our Mediator, so vnlesse our hope of obtaining stay vpon him, it taketh from it selfe the benefit of praying. For so soone as the terrible maiesty of God commeth in our minde it is impossible but that we should tremble for feare, and the acknowledging of our owne vnworthinesse should driue vs far away, till Christ come meane betweene vs and him, which may change the throne of dreadfull glory into the throne of grace: as also the Apostle teacheth that we may be bold to appeare with all confidence which shall obtaine mercy and finde grace in helpe comming in fit season. And as there is a law set that we should call vpon God like as there is a promise giuen, that they shall be heard which call vpon him: so are we peculiarly commanded to call vpon him in the name of Christ, and we haue a promise set foorth, that we shall obtaine that which we shall aske in his name. Hitherto (saith he) yet haue not asked any thing in my name: aske and ye shall receiue. In that day ye shall aske in my name, and whatsoeuer ye aske, I will doe that the father may be glorified in the son. Hereby it is plaine without controuersie, that they which call vpon God in any other name than of Christ, do stubbornly breake his commandements, and regard his will as nothing, and that they haue no promise to obtaine any thing. For (as *Paul* saith) all the promises of God are in Christ, yea and Amen, that is to say, they are confirmed and fulfilled.

1.Tim.1.5. 1.Iohn 2.1. Heb.4.15.

Iohn 14.13. & 16.24.

2.Cor.1.20.

No prayer effectuall which hath not Christ an aduocate.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heauen. In that hower (saith he) ye shal aske in my name. It is certaine that euen from the begining none were heard that praied, but by meane of the Mediator. For this reason the Lord had ordained in the law, that the Priest alone entering into the sanctuary, should beare vpon his shoulders the names of the tribes of Israel, and as many precious stones before his breast: but the people should stand a far off in the porch, and from thence should ioyne their praiers with the Priest. Yea and the sacrifice auailed hereto, that the praiers should be made sure and of force. Therefore that shadowish ceremony of the law taught that wee are all shut out from the face of God, and that therefore we neede a Mediatour, which may appeare in our name, and may beare vs vpon his shoulders, and hold vs fast bound to his breast, that wee may be heard in his person:

Iohn 16.26. Exod. 28.9.& 10.21.

perſon: then that by ſprinkling of bloud our praiers are clenſed, which (as we haue alreadie ſaid) are neuer voide of filthineſſe. And we ſee that the holie ones, when they deſired to obtaine any thing, grounded their hope vpon ſacrifices, becauſe they knew them to bee the ſtabliſhings of all requeſts. Let him remember thy offering (ſaith *Dauid*) and make thy burnt offering fatte. Heereupon is gathered that God hath beene from the beginning appeaſed by the interceſſion of Chriſt, to receiue the praiers of the godlie. Why then doth Chriſt appoint a new heire, when his Diſciples ſhall beginne to pray in his name, but becauſe this grace, as it is at this day more glorious, ſo deſerueth more commendation with vs. And in this ſame ſenſe he had ſaide a little before. Hitherto yee haue not asked any thing in my name, now aske. Not that they vnderſtood nothing at all of the office of the Mediatour (whereas all the Iewes were inſtructed in the principles) but becauſe they had not yet clearely knowen that Chriſt by his aſcending into heauen ſhould be a ſurer patrone of the Church than he was before. Therefore to comfort their griefe of his abſence with ſome ſpeciall fruite, he claimeth to himſelfe the office of an aduocate, and teacheth that they haue hitherto wanted the chiefe benefit, which it ſhall be graunted them to enioy, when being aided by his mediation, they ſhal more freely call vpon GOD: As the Apoſtle ſaith that his new way is dedicate in his bloud. And ſo much leſſe excuſable is our frowardneſſe, vnleſſe wee doe with both armes (as the ſaying is) embrace ſo ineſtimable benefit, which is properly appointed for vs. Heb.10.20.

19 Now whereas he is the onely way, and the onely entrie by which it is graunted vs to come in vnto God: who ſo doe ſwarue from this way and forſake this entrie, for them there remaineth no way nor entry to God: there is nothing left in his throne but wrath, iudgement, and terrour. Finally ſith the Father hath marked him for our head, and guide, they which do in any wiſe ſwarue or goe away from him, doe labour as much as in them lieth to race out and disfigure the marke which God hath imprinted. So Chriſt is ſet to be the onely Mediator, by whoſe interceſſion the Father may be made to vs fauorable and eaſie to be entreated. Howbeit in the meane time the holy ones haue their interceſſions left to them, whereby they doe mutually commend the ſafetie one of another to God, of which the Apoſtle maketh mention: but thoſe be ſuch as hang vpon that one onely interceſſion: ſo far is it off, that they miniſh any thing of it. For as they ſpring out of the affection of loue, wherewith we embrace one another, as the members of one bodie: ſo they are alſo referred to the vnitie of the head. Sith therefore they alſo are made in the name of Chriſt, what doe they elſe but teſtifie that no man can be holpen by any praiers at all, but with the interceſſion of Chriſt? And as Chriſt with his interceſſion withſtandeth not, but that in the Church we may with praiers be aduocates one for another: ſo let this remaine certaine, that all the interceſſors of the whole church ought to be directed to that onely one. Yea and for this cauſe we ought ſpeciallie to beware of vnthankfulneſſe, becauſe God pardoning our vnwoorthineſſe, doth not onely giue leaue to euery one of vs to pray for himſelfe, but alſo admitteth vs to be entreaters one of another. For, where God appointeth aduocates for his Church which deſerue worthilie to be reiected if they pray priuately euerie one for himſelfe: what a pride were it to abuſe this libertie to darken the honour of Chriſt.

The interceſſion of Chriſt withſtãdeth not but that we may be aduocates one for another: ſo that we know that the force of our mutuall praiers dependeth wholy vpon him without whom it were in vaine to intreat either for others or for our ſelues. 1.Tit.2.1.

20 Now it is a meere trifling, which the Sophiſters babble, that Chriſt is the Mediator of redemption, but the faithfull are Mediators of interceſſion. As though Chriſt hauing performed a Mediation for a time, hath giuen to his ſeruants that eternall Mediatourſhip which ſhall neuer die. Full curteouſly forſooth they handle him, that cut away ſo little a portion of honour from him. But the Scripture ſaith farre otherwiſe, with the ſimplicitie whereof a good man ought to be contented, leauing theſe deceiuers. For where *Iohn* ſaith, that if any do ſinne, wee haue an aduocate with the Father, Chriſt Ieſus: doth he meane that he was once in olde time a patrone for vs, and not rather aſſigned to him an euerlaſting interceſſion? How ſay we to this that *Paul* alſo affirmeth, that he ſitteth at the right hande of God the father and maketh interceſſion for vs? And when in another place hee calleth him the onely Mediatour of God and men: meaneth hee not of prayers, of which hee had a little before made mention? For when he had before ſaide that interceſſion muſt bee made for all men: for proofe of

Chriſt the onely mediator not only of redemption but interceſſion alſo.

1.Ioh.2.2.

Rom.8.32.
1.Tim.2.5.
Rom.15.30.

of that saying, he by and by addeth, that of all men there is one God and one Mediator. And none otherwise doth *Augustine* expound it, when he saith thus: Christian men do mutually commend themselues in their praiers. But hee for whom none maketh intercession, but hee for all, he is the onely and true Mediatour. *Paul* the Apostle, though he were a principall member vnder the head (yet because he was a member of the body of Christ, and knew that the greatest and truest Priest of the Church entred, not by a figure, into the inward places of the vaile, to the holy of holy places, but by expresse and stedfast truth into the innermost places of heauen, to a holinesse not shadowish but eternall) commendeth himselfe also to the prayers of the faithfull. Neither doth he make himselfe a Mediatour betweene the people & God, but prayeth that all the members of the body of Christ should mutually pray for him: because the members are carefull one for another: and if one member suffer, the other suffer with it. And that so the mutuall praiers one for another of all the members yet trauailing in earth, may ascend to the head which is gone before into heauen, in whom is appeasement for our sinnes. For if *Paul* were a Mediatour, the other Apostles should also be Mediatours: and if there were many Mediatours, then neither should *Pauls* owne reason stand fast, in which he had said, For there is one God, one Mediatour of one GOD and men, the man Christ, in whom we also are one if we keepe the vnitie of faith in the bond of peace. Againe in another place. But if thou seeke for a Priest, he is aboue the heauens, where he maketh intercession for thee, which in earth died for thee. Yet doe we not dreame that he falleth downe at the Fathers knees and in humble wise entreateth for vs: but we vnderstand with the Apostle, that he so appeareth before the face of God, that the vertue of his death auaileth to be a perpetuall intercession for vs: yet so that being entred into the sanctuary of heauen, vnto the end of the ages of the world he alone carrieth to God the praiers of the people abiding a far off in the porch.

Lib. cont. Par. 2. cap. 1.
Rom. 15. 30.
Ephs. 6. 9.
Col. 4. 3.
1. Cor. 12. 25.
Ephe. 4. 3.
In Psal. 94.

No Saint hath entry vnto God but by Christ: and therefore we cannot without iniury vnto him, make them our intercessors.

21 As touching the Saints, which being dead in the flesh doe liue in Christ, if we giue any praier at all to them, let vs not dreame that they themselues haue any other way of asking than Christ which onely is the way, or that their praiers be acceptable to God in any other name. Therefore sith the Scripture calleth vs backe from all to Christ onely: sith the heauenly fathers will is to gather together all in him: it was a point of too much dulnesse, I will not say madnesse, so to desire to make for our selues an entry by them, that we should be led away from him without whom euen they themselues haue no entry open. But, that this hath beene vsually done in certaine ages past, and that it is at this day done wheresoeuer Papistry reigneth, who can deny? Their merites are from time to time thrust in, to obtaine the good will of God: and for the most part, Christ being passed ouer, God is praied to by their names. Is not this, I beseech you, to conuey away to them the office of that onely intercession, which we haue affirmed to belong to Christ alone? Againe, what Angell or Diuell euer reueiled to any man any one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truely when the wit of man so seeketh for it selfe succours, wherewith we are not certified by the word of God, it plainly bewraieth his owne distrustfulnesse. If we appeale to all their consciences that are delighted with the intercession of Saints, we shall finde that the same commeth from no other ground, but because they are grieued with carefulnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doubtfulnesse first they dishonour Christ, and rob him of the title of onely Mediatour, which as it is giuen him of the Father for a singular prerogatiue, so ought not also to be conueyed away to any other. And in this very doing they darken the glory of his birth, they make void his crosse, finally whatsoeuer he hath done or suffered they spoile and defraud of the due praise thereof: for all tend to this end that he may be in deede and be accounted the onely Mediator. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnlesse they acknowledge Christ to be their brother. Which they vtterly deny vnlesse they thinke that he beareth a brotherly affection toward them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth onely him to vs, sendeth vs to him, and staieth vs in him. He (saith *Ambrose*) is our mouth, by which

we

we ſpeake to the Father: our eye, by which we ſee the Father: our right hand, by which we offer vs to the Father, otherwiſe than by whoſe interceſſion neither we nor all the Saints haue any thing with God. If they anſwere that the common prayers which they make in Churches, are ended with this concluſion adioyned, Through Chriſt our Lord: this is a triſling ſhift: becauſe the interceſſion of Chriſt is no leſſe prophaned when it is mingled with the prayers and merits of dead men, than if it were vtterly omitted and only dead men were in our mouth. Againe, in all their Letanies, Hymnes, and Proſes, where no honour is left vngiuen to dead Saints, there is no mention of Chriſt.

Lib. de Iſa. & anima.

22 But their fooliſh dulneſſe proceeded ſo farre, that heere we haue the nature of ſuperſtition expreſſed, which when it hath once ſhaken off the bridle, is wont to make no end of running aſtray. For after that men once begun to looke to their interceſſion of Saints, by little and little there was giuen to euery one his ſpeciall doing, that according to the diuerſitie of buſineſſe, ſometime one and ſometime another ſhould be called vpon to be interceſſor: then they tooke to themſelues euery one his peculiar Saint, into whoſe faith they committed themſelues as it were to the keeping of ſafegarding gods. And not only (wherewith the Prophet in the old time reproched *Iſrael*) gods were ſet vp according to the number of Cities, but euen to the number of perſons. But ſith the Saints referre their deſires to the only will of God, and behold it and reſt vpon it: he thinketh fooliſhly, and fleſhly, yea and ſlanderouſly of them, which aſſigneth to them any other prayer, than whereby they pray for the comming of the kingdome of God: from which that is moſt farre diſtant which they faigne to them, that euery one is with priuate affection more partially bent to his own worſhippers. At length many abſtained not from horrible ſacriledge, in calling now vpon them not as helpers but as principall rulers of their ſaluation. Loe whereunto fooliſh men doe fall when they wander out of their true ſtanding, that is, the word of God. I ſpeake not of the groſſer monſtrouſneſſes of vngodlineſſe, wherein although they be abhominable to God, Angels, and men, they are not yet aſhamed nor wearie of them. They falling downe before the image or picture of *Barbara*, *Catherine*, and ſuch other, doe mumble *Pater noſter*, Our father. This madneſſe the Paſtors do ſo not care to heale or reſtraine, that being allured with the ſweete ſauour of gaine they allow it with reioyſing at it. But although they turne from themſelues the blame of ſo hainous an offence, yet by what colour will they defend this that *Loy* or *Medard* are prayed vnto, to looke downe vpon and help their ſeruants from heauen? that the holy Virgin is prayed vnto, to commaund her ſonne to do that which they aske? In the old time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer ſhould be made to Saincts. And it is likely that when the holie men could not altogether ſuppreſſe the force of the naughtie cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint *Peter* pray for vs. But how much further hath their diueliſh importunacie ranged, which ſticke not to giue away to dead men that which properly belongeth onely to God and Chriſt?

How farre ſuperſtition hath gone in prayer vnto Saincts.

Iere. 2. 28. & 11. 13.

23 But whereas they trauell to bring to paſſe that ſuch interceſſion may ſeeme to be grounded vpon the authoritie of Scripture, therein they labour in vaine. We reade oftentimes (ſay they) of the prayers of Angels: and not that onely: but it is ſaid that the prayers of the faithfull are by their hands caried into the ſight of God. But if they liſt to compare holie men departed out of this preſent life, to Angels: they ſhould proue that they are miniſtring ſpirits, to whom is committed the miniſterie to looke to our ſafetie, to whom the charge is giuen to keepe vs in all our wayes, to go about vs, to admoniſh and counſell vs, to watch for vs: all which things are giuen to Angels, but not to them. How wrongfully they wrap vp dead holie men with Angels, appeareth largely by ſo many diuers offices, whereby the ſcripture putteth difference betweene ſome and otherſome. No man dare execute the office of an aduocate before an earthly iudge, vnleſſe he be admitted, from whence then haue wormes ſo great libertie, to thruſt vnto God thoſe for patrons to whom it is not read that the office is inioyned? Gods will was to appoint the Angels to looke vnto our ſafetie, wherefore they do both frequent holy aſſemblies, and the Church is a ſtage to them, wherein they wonder at the

Vaine labouring to ground the interceſſion of Saints vpon Scripture.

Heb. 1. 14. Pſal 91. 11. Pſal. 34. 8.

the diuerſe and manifold wiſedome of God. Who ſo conuey away to other that which ispeculiar to them, verily they confound & peruert the order ſet by God, which ought to haue beene inuiolable. With like handſomeneſſe they proceede in alleadging other teſtimonies. God ſaid to *Ieremie:* If *Moſes* and *Samuel* ſhould ſtand before me, my ſoule is not to this people. How (ſay they) could he haue ſpoken thus of dead men, vnleſſe he knew that they made interceſſion for the liuing? But I on the contrarie ſide gather thus, that ſith it thereby appeareth that neither *Moſes* nor *Samuel* made interceſſion for the people of Iſrael, there was then no interceſſion at all of dead men. For which of the Saints is to be thought to be carefull for the ſafetie of the people, when *Moſes* ceaſſeth, which in this behalfe farre paſſed all other when he liued. But if they follow ſuch ſleight ſubtleties, to ſay that the dead make interceſſion for the liuing, becauſe the Lord ſaid, If they ſhould make interceſſion: I will much more colourably reaſon in this maner: In the extreme neceſſitie of the people *Moſes* made not interceſſion, of whom it is ſaid, if he ſhall make interceſſion. Therefore it is likely that none other maketh interceſſion, ſith they are all ſo farre from the gentleneſſe, goodneſſe, and fatherly carefulneſſe of *Moſes*. This forſooth they get with cauilling, that they be wounded with the ſame weapons, wherewith they thought themſelues gaily fenſed. But it is very fond that a ſimple ſentence ſhould ſo be wreſted, becauſe the Lord pronounceth onely that he will not ſpare the offences of the people, although they had ſeene *Moſes* to be their patrone, or *Samuel*, to whoſe praiers he had ſhewed himſelfe ſo tender. Which ſenſe is moſt cleerely gathered out of a like place of *Ezechiel*. If (ſaith the Lord) theſe three men were in the citie, *Noe*, *Daniel*, and *Iob*, they ſhall not deliuer their ſons and daughters in their righteouſneſſe: but they ſhall deliuer onely their owne ſoules. Where it is no doubt that he meant if two of them ſhould happen to reuiue againe, for the third was then aliue, namely *Daniel*, who (as it is knowen) did in the firſt flouriſhing of his youth ſhew an incomparable example of godlineſſe: let vs then leaue them whom the Scripture plainly ſheweth to haue ended their courſe. Therefore *Paul*, when he ſpeaketh of *Dauid*, teacheth not that he doth with praiers helpe his poſteritie, but onely that he ſerued his owne time.

Ierc. 15. 1.

Ezec. 14. 14.

Acts 13. 36.

A third argument for interceſſion of Saints anſwered.

24 They anſwer againe: ſhall we then take from them all praier of charity, which in the whole courſe of their life breathed nothing but charity and mercy? Verily as I will not curiouſly ſearch what they doe, or what they muſe vpon: ſo it is not likely that they are carried about hither and thither with diuers and particular requeſts: but rather that they doe with a ſtaied and vnmooued will, long for the kingdome of God, which ſtandeth no leſſe in the deſtruction of the wicked, than in the ſaluation of the godly. If this be true, it is no doubt that their charity is contained in the communion of the body of Chriſt, and extendeth no further, than the nature of that communion beareth. But now though I grant that they pray in this maner for vs, yet they doe not therefore depart from their owne quietneſſe, to be diuerſly drawen into earthly cares: and much leſſe muſt we therefore by and by call vpon them. Neither doth it thereby follow that they muſt ſo doe, becauſe men which liue in earth may commend one another in their praier. For this dooing ſerueth for nouriſhing of charitie among them, when they doe as it were part and mutually take vpon them their neceſſities among themſelues. And this they doe by the commandement of the Lord, and are not without a promiſe, which two things, haue alway the chiefe place in prayer. All ſuch conſiderations are farre from the dead, whom when the Lord hath conueied from our companie, he hath left to vs no enterchange of doings with them, nor to them with vs, ſo farre as we may gather by coniectures. But if any man alleadge, that it is impoſſible but that they muſt keepe the ſame charitie toward vs, as they be ioyned in one faith with vs: yet who hath reuealed that they haue ſo long eares to reach to our voices? and ſo pearcing eies to watch our neceſſities? They prate in their ſhadowes I wot not what of the brightneſſe of the countenance of God extending his beames vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, ſpecially with ſuch boldneſſe as they dare, what is it elſe but to goe about by the drunken dreames of our owne braine, without his word to pearce and breake into the hidden iudgements of God, and to tread the Scripture vnder feete

Ezc. 9. 5. & 6.

which

which so oft pronounceth that the wisedome of the flesh is enemie to the wisedome of God, which wholy condemneth the vanitie of our naturall wit, which willeth all our reason to be throwen downe, and the onely will of God to be looked vnto of vs. Rom. 8. 6.

25 The other testimonies of Scripture which they bring to defend this their lie, they most naughtily wrest. But *Iacob* (said they) prayeth that his name and the name of his Fathers *Abraham* and *Isaac* be called vpon ouer his posteritie. First let vs see what forme of calling vpon this is among the Israelites. For they call not vpon their Fathers to help them: but they beseech God to remember his seruants *Abraham*, *Isaac* & *Iacob*. Therefore their example maketh nothing for them that speake to the Saints themselues. But because those blocks (such is their dulnesse) neither vnderstand what it is to call vpon the name of *Iacob*, nor why it is to be called vpon, it is no maruell if in the very forme also they so childishly stumble. This maner of speech is not seldome found in the Scriptures. For *Esay* sayeth that the name of the men is called vpon ouer the women, when they haue them as their husbands vnder whose charge and defence they liue. Therefore the calling vpon of the name of *Abraham* vpon the Israelites, standeth in this when they conuey their pedegree from him, and do with solemne memorie honor him for their author and parent. Neither doth *Iacob* this because he is carefull for the enlarging of the renoume of his name: but for as much as he knew that the whole blessednesse of his posteritie consisted in the inheritance of the couenant which God had made with him: he wished that that which he seeth should be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to conuey to them the succession of the couenant. They againe when they bring such remembrance into their prayers, do not flee to the intercessions of dead men: but do put the Lord in mind of his couenant, whereby the most kind father hath promised that he will be fauorable and beneficiall to them for *Abraham*, *Isaac*, and *Iacobs* sake. How little the holie ones did otherwise leane vpon the merits of their father, the common saying of the Church in the Prophet testifieth, Thou art our Father, and *Abraham* knew vs not, and *Israel* was ignorant of vs. Thou Lord art our Father and our redeemer. And when they say thus, they adde therewithall, Returne O Lord for thy seruants sakes: yet thinking vpon no intercession, but bending their mind to the benefit of the couenant. But now sith we haue the Lord Iesus, in whose hand the eternall couenant of mercie is not onlie made, but also confirmed to vs: whose name should we rather vse in our prayers? And because these good masters will haue the Patriarches to be by these words made intercessours, I would faine know of them why in so great arout *Abraham* the Father of the Church hath no place at all among them. Out of what sinke they fetch their aduocates, it is not vnknowen. Let them answere me, how fit it is that *Abraham*, whom God preferred aboue all other, and whom he aduanced to the highest degree of honor, should be neglected and suppressed. Verily when it was euident that such vse was vnknowen to the old Church, they thought good for hiding of the newnesse to speake nothing of the old Fathers: as though the diuersitie of names excused the new and forged maner. But whereas some obiect that God is prayed vnto, to haue mercie on the people for *Dauids* sake, it doth so nothing at all make for defence of their error, that it is a most strong proose for the confutation thereof. For if we consider what person *Dauid* did beare: he is seuered from all the assembly of the Saints, that God should stablish the couenant which he hath made in his hand. So both the couenant is rather considered than the man and vnder a figure the onely intercession of Christ is affirmed. For it is certaine that that which belonged only to *Dauid*, in so much as he was the image of Christ, accordeth not with any other. *Esay* 4. 1. *Esay* 63. 16.

A fourth argument. Gen. 46. 16.

26 But this forsooth mooueth some, that it is often times read that the prayers of Saints haue beene heard. Why so? Euen because they prayed. They trusted in thee (saith the Prophet) and they were saued: they cried, and they were not confounded. Therefore let vs also pray as they did, that we may be heard as they were. But these men, otherwise than they ought, do wrongfullie reason, that none shall be heard but they that haue once beene heard. How much better doth *Iames* say? *Elias* (saith he) was a man like to vs: and he prayed with prayer that it should not raine, and it rained not vpon the earth in three yeeres and sixe moneths. Againe he prayed, and the heauen

A fifth argument. Psal. 22. 5. Iames 6. 17.

heauen gaue raine, and the earth gaue her fruite. What? doth he gather any singular prerogatiue of *Elias*, to which we ought to flee? No. But he teacheth what is the continuall strength of godly and pure prayer, to exhort vs likewise to pray. For we doe niggardlie construe the readinesse and gentlenesse of God in hearing them, vnlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promiseth that his eare shall be inclined not to one, or two, nor yet to a few, but to all that call vpon his name. And so much lesse excusable is this foolishnesse, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *Dauid* was oft deliuered by the power of God. Was it that he should draw that power to himselfe, that we should be deliuered by his helpe? He himselfe affirmeth farre otherwise: The righteous looke for me, till thou render to me. Againe, The righteous shall see, and they shall reioyce, and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such prayers, in which to craue that which he requireth, he mooueth God by this maner, that the righteous be not made ashamed, but many by his example be raised vp to hope well. Let vs now be contented with this one example. Therefore euery holie one shall pray to thee in fit time. Which place I haue so much the more willinglie rehearsed, because the lewd babblers which doe let out to hire the seruice of their waged toong haue not beene ashamed to alleage it to proone the intercession of the dead. As though *Dauid* meant any thing else, than to shew the fruite that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kind we must learne, that the experience of the grace of God, as well toward our selues as other, is no slender help to confirme the credit of his promises. I haue vnrehearsed many places, where *Dauid* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shall commonly finde them without seeking. This selfe same thing had *Iacob* before taught by his owne example: I am vnworthie of all thy mercies, and of the truth which thou hast performed to thy seruant. I with my staffe haue passed ouer this *Iordane*, and now I come foorth with two bands. He alleageth in deed the promise, but not alone: but he also ioyneth the effect, that he may the more couragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are weary of their liberalitie, or whose abilitie is wasted: but he is to be weighed by his owne nature, as *Dauid* wisely doth, where he saith, Thou hast redeemed me, O God that speakest truth. After that he hath giuen to God the praises of his saluation, he addeth that he is a true speaker: because vnlesse he were continually like himselfe, there could not be gathered of his benefits a sufficiently strong reason of affiance and calling vpon him. But when we know that so oft as he helpeth vs, he sheweth an example and proofe of his goodnesse, we neede not to feare that our hope shall be put to shame or disappoint vs.

Psal. 142. 8. Psal 52. 8. Psal. 34. 7. Psal. 32. 6. Gen. 38. 10. Psal. 31. 6.

The directing of prayers vnto Saints departed is the offering of iniurie vnto God, and of disgrace vnto Christes intercession, which by the mutuall prayers of Saints as yet liuing, is not preiudiced.

27 Let this be the summe. Whereas the Scripture setteth out this vnto vs for the cheefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this duetie of godlinesse) prayer is not without manifest sacriledge directed to other. Wherefore also it is said in the Psalme, If we stretch foorth our hands to a strange God, shall not God require these things? Againe, whereas God will not be called vpon but of Faith, and expressly commandeth prayers to be framed according to the rule of his word: finally whereas Faith founded vpon the word is the mother of right prayer: so soone as we swarue from the word, our prayer must needs be corrupted. But it is already shewed, that if the whole scripture be sought, this honor is therein challenged to God only. As touching the office of intercession, we haue also shewed that it is peculiar to Christ, and that there is no prayer acceptable to God, but which that Mediator halloweth. And though the faithfull do one for another offer prayers to God for their brethren, we haue shewed that this abateth nothing from the onely intercession of Christ: because they altogether standing vpon it do commend both themselues and other to God. Moreouer we haue taught that this is vnfitly drawne to dead men, to whom we neuer read that it hath been commanded that they should pray for vs. The Scripture doth oftentimes exhort vs to mutuall dooings of this duty one for another: but of dead men there is not so much as one syllable: yea and *Iames* ioyning these two things together,

Psal. 44. 21.

together, that we ſhould confeſſe our ſelues, among our ſelues, and mutually pray one for another, doth ſecretly exclude dead men. Therfore to condemne this error, this one reaſon ſufficeth, that the beginning of praying rightly, ſpringeth out of faith, and that faith cõmeth of the hearing of the word of God where is no mention of the fained interceſſiõ, becauſe ſuperſtition hath raſhly gotten to it ſelfe patrones which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patroneſhip, without which in the Papacy they beleeue that there is no praier. Moreouer it is certaine that this ſuperſtition hath growne of diſtruſtfulneſſe either becauſe they were not content with Chriſt to be their interceſſor, or haue altogether robbed him of his praiſe. And this latter point is eaſily prooued by their ſhameleſneſſe: becauſe they haue no other ſtronger argument to prooue that we haue neede of the interceſſion of Saints, than when they obiect that we are vnworthy of familiar acceſſe to God. Which we indeed grant to be moſt true: but thereupon we gather, that they leaue nothing to Chriſt, which eſteeme his interceſſion nothing woorth, vnleſſe there be adioyned *Gorge*, *Hippolite*, or ſuch other viſors. Iames 5. 8.

28 But although praier properly ſignifieth onely wiſhes and petitions: yet there is ſo great affinity betweene petition and thankeſgiuing, that they may be fitly comprehended both vnder one name. For, theſe ſpeciall ſorts which *Paul* rehearſeth, fall vnder the firſt part of this diuiſion. With asking and crauing we powre forth our deſires before God, requiring as well thoſe things that ſeeme to ſpread abroad his glory and ſet foorth his name, as the benefits that are profitable to our vſe. With giuing of thankes, we doe with due praiſe magnifie his good doings toward vs, acknowledging to be receiued of his liberality whatſoeuer good things doe come to vs. Therefore *Dauid* comprehended theſe two parts together, ſaying: Call vpon me in the day of neceſſity: I will deliuer thee, and thou ſhalt glorifie me. The Scripture not in vaine commandeth vs to vſe both. For we haue ſaid in another place, that our needineſſe is ſo great, and the experience it ſelfe crieth out that we are on euery ſide pinched and preſſed with ſo many and ſo great diſtreſſes, that all haue cauſe enough why they ſhould both ſigh to God, and in humble wiſe call vpon him. For though they be free from aduerſities, yet the guiltineſſe of their wicked doings, and their innumerable aſſaults of temptations ought to pricke forward the moſt holy to aske remedy. But in the ſacrifice of praiſe and thankeſgiuing there can be no interruption without hainous ſinne, foraſmuch as God ceaſeth not to heap vpon diuerſe men diuerſe benefits to driue vs though we be ſlacke and ſlow, to thankfulneſſe. Finally ſo great and ſo plenteous largeſſe of his benefits doth in a maner ouerwhelme vs: there are ſo many and ſo great miracles of his ſeene on euery ſide which way ſoeuer thou turne thee, that we neuer want ground and matter of praiſe and thankeſgiuing. And that theſe things may be ſomewhat plainelier declared ſith all our hopes and wealth ſtand in God (which we haue before ſufficiently prooued) that neither we nor all our things can be in proſperity but by his bleſſing: we muſt continually commit our ſelues and all our things to him. Then whatſoeuer we purpoſe, ſpeake, or doe, let vs purpoſe, ſpeake, and doe vnder his hand and will, finally vnder the hope of his helpe. For, all are pronounced accurſed of God, which deuiſe or determine any purpoſes vpon truſt of themſelues or of any other, which without his will, and without calling vpon him doe enterpriſe or attempt to begin any thing. And whereas we haue diuerſe times already ſaid, that he is duely honored when he is acknowledged the author of all good things: thereupon followeth that all thoſe things are ſo to be receiued at his hand, that we yeeld continuall thankes for them: and that there is no other right way for vs to vſe his benefits, which flow and proceed from his liberality to no other end, but that we ſhould be continually buſied in confeſſing his praiſe and giuing of thankes. For *Paul*, when he teſtifieth that they are ſanctified by the word and praier, doth therewithall ſignifie that they are not holy and cleane to vs without the word and praier, vnderſtanding by the word faith by figure. Therefore *Dauid* ſaith very well, when hauing receiued the liberality of the Lord, he declareth that there is giuen him into his mouth a new ſong: wherby verily he ſignifieth that it is a malicious ſilence, if we paſſe ouer any of his benefits without praiſe: ſith he ſo oft giueth vs matter to ſay good of him, as he doth good to vs. As alſo *Eſaie* ſetting out the ſingular

The kindes of praier.

Pſal. 50. 15.

Ioh. 4. 14.
Eſay 30. 1.
& 31. 1.

1. Tim. 4. 5.
Metonymia.
Pſal. 40. 4.

Eſay 2. 10.

Psal. 51. 17. Esa. 8. 20. Ioh. 11. 10. Psal. 116. 12. Psal. 106. 47. Psal. 110. 18.

gular grace of God, exhorteth the faithfull to a new and vnwoonted song. In which sense *Dauid* saith in another place, Lord open thou my lips, and my mouth shall shew foorth thy praise. Likewise *Ezechias* and *Ionas* testifie that this shall be to them the end of their deliuerance, to celebrate the goodnesse of God with songes in the temple. The same law *Dauid* prescribeth to all the godly. What shall I repay to the Lord (saith he) for all the things that he hath bestowed vpon me? I will take the cup of saluation, and will call vpon the name of the Lord. And the same law the Church followeth in another Psalme, Saue vs our God, that wee may confesse to thy name, and glorie in thy praise. Againe, he hath looked vnto the praier of the solitary, and he hath not despised their praiers. This shall be written to the generation that shall follow, and the people created shall praise the Lord, that they may declare his name in him and his praise in *Hierusalem*. Yea so oft as the faithfull beseech God to doe for his names sake: as they professe themselues vnworthy to obtaine any thing in their owne name, so they binde themselues to giue thankes, and they promise that this shall be to them the

Osee 14. 13.

right vse of the bountifulnesse of God that they shall be publishers of it. So *Osee* speaking of the redemption to come of the Church, saith: Take away iniquity O God, and lift vp good: and we will pay the calues of lippes. And the benefits of God doe not onely claime to themselues the praise of the tongue, but also doe naturally procure loue. I haue loued (saith *Dauid*) because the Lord hath heard the voice of my praier.

Psal. 116. 1.

Psal. 18. 1.

Againe, in another place, rehearsing the helpes which he had felt, he saith: I will loue thee O God my strength: Neither shall the praises euer please God, which shall not flow out of this sweetnesse of loue. Yea and also we must hold fast this saying of

Phil. 4. 6.

Paul, that all praiers are wrongfull and faulty to which is not adioyned giuing of thankes. For thus he saith, in all praier and beseeching with thankesgiuing let your petitions, be knowen with God. For sith testines, tediousnesse, impatience, bitternesse of griefe, and feare doe moue many in praying to murmure, hee commandeth that our affections be so tempered, that the faithful ere they haue obtained that which they desire, should neuertheless cheerefully blesse God. If this knot ought to haue place in things in a manner contrary, with so much more holy a band doth God binde vs to sing

Heb. 13. 15.

his praises, so oft as he maketh vs to enioy our requests. But as we haue taught that our praiers are hallowed by the intercession of Christ, which otherwise should be vncleane: so the Apostle, where he commandeth vs to offer a sacrifice of praise by Christ, putting in minde that we haue not a mouth cleane enough to praise the name of God, vnlesse the Priesthood of Christ become the meane. Whereupon we gather that men haue beene monstrously bewitched in the papacy, where the greater part marueileth

1. Thess. 5. 13.

that Christ is called an Aduocate. This is the cause why *Paul* commandeth both to pray and to giue thankes without ceasing: namely for that he willeth that with so great continuing as may be, at euery time in euery place, in all matters and businesses, the praiers of all men should be lifted vp to God, which may both looke for all things at his hand and yeeld to him the praise of all things, as he offereth vs continuall matter to praise and pray.

Order for assiduity of praier both priuate and publike in the Church.

29 But this continuall diligence of praying, although it specially concerne the proper and priuate praiers of euerie man, yet somewhat also pertaineth to the publike praiers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order that shall by common consent bee agreed vpon among all. I graunt the same in deede. For therefore certaine houres are set and appointed, as indifferent with God, so necessarie for the vses of men, that the commoditie of all men may be prouided for, and all things (according to the saying of *Paul*)

1. Cor. 15. 40.

may bee comelily and orderly done in the Church. But this maketh nothing to the contrarie but that euery Church ought both from time to time to stirre vp it selfe to often vse of praiers, and when it is admonished by any great necessitie, to be feruent with most earnest endeuour. As for perseuerance which hath a great affinitie with continuall diligence, there shall bee a fit place to speake of it about the end. Now these make nothing for the much babling which Christ willed that we should be forbidden.

Mat. 6. 7.

For he forbiddeth not to continue long, nor oft, nor with much affection in prayers, but that we should not trust that we may wring any thing out of God, by dulling his eares

eares with much babbling talke, as if he were to be perſwaded after the maner of men. For we knowe that Hypocrites, becauſe they doe not conſider that they haue to doe with God, doe no leſſe make a pompous ſhew in their prayers than in a triumph. For, the Phariſee which thanked God that he was not like to other men, without doubt reioyced at himſelfe in the eyes of men, as if he would by prayer ſeeke to get a fame of holineſſe. Hereupon came that much babbling, which at this day vpon a like cauſe is vſed in the Papacie: while ſome doe vainely ſpend the time in repeating the ſame prayers, and other ſome doe ſet out themſelues among the people with a long heape of words. Sith this babbling childiſhly mocketh God, it is no maruell that it is forbidden out of the Church, to the end that nothing ſhould there be vſed but earneſt and proceeding from the bottome of the heart. Of a neere kinde and like to this corruption is there another, which Chriſt condemneth with this, namely that hypocrites for boaſting ſake doe ſeeke to haue many witneſſes, and doe rather occupie the market place to pray in, than their prayers ſhould want the prayſe of the world. But whereas we haue alreadie ſhewed that this is the marke that prayer ſhooteth at, that our mindes may be caried vpward to God, both to confeſſion of prayſe and to craning of helpe: thereby we may vnderſtand that the chiefe duties thereof doe ſtand in the minde and the hart, or rather that prayer it ſelfe is properly an affection of the inward hart, which is powred foorth and laid open before God the ſearcher of harts. Wherefore (as it is alreadie ſaid) the heauenly Schoolemaſter, when he minded to ſet out the beſt rule of praying, commanded vs to go into our chamber, and there the doore being ſhut to pray to our Father which is in ſecret, that our Father which is in ſecret may heare vs. For when he hath drawen them away from the example of hypocrites, which with ambitious boaſting ſhew of prayers ſought the fauour of men, he therewithall addeth what is better, namely, to enter into our chamber, and there to pray the doore being ſhut. In which words (as I expound them) he willed vs to ſeeke ſolitarie being which may helpe vs to deſcend and to enter throughly with our whole thought into our hart, promiſing to the affections of our hart that God ſhall be neere vs whoſe temples our bodies ought to be. For he meant not to deny but that it is expedient alſo to pray in other places: but he ſheweth that prayer is a certaine ſecret thing, which both is chiefly placed in the ſoule, and requireth the quiet thereof far from all troubles of cares. Not without cauſe therefore the Lord himſelfe alſo, when he was diſpoſed to applie himſelfe more earneſtly to prayer conueyed himſelfe into ſome ſolitarie place farre from the troubleſome company of men: but to teach vs by his example that theſe helps are not to be deſpiſed, by which our minde being too ſlipperie of it ſelfe is more bent to earneſt applying of prayer. But in the meane time euen as he in the middeſt of the multitude of men abſtained not from praying, if occaſion at any time ſo ſerued: ſo ſhould we in all places where neede ſhall be, lift vp pure hands. Finally, thus it is to be holden, that whoſoeuer refuſeth to pray in the holie aſſemblie of the godly, he knoweth not what it is to pray apart, or in ſolitarineſſe, or at home. Againe, that he that neglecteth to pray alone or priuately how diligently ſoeuer he haunt publike aſſemblies, doth there make but vaine prayers: becauſe he giueth more to the opinion of men than to the ſecret iudgement of God. In the meane time, that the common prayers of the Church ſhould not grow into contempt, God in old time garniſhed them with glorious titles, ſpecially where he called the temple the houſe of prayer. For, by this ſaying he both taught that the chiefe part of the worſhipping of him is the dutie of prayer: and that to the end that the faithfull ſhould with one conſent exerciſe themſelues in it, the temple was ſet vp as a ſtandard for them. There was alſo added a notable promiſe: There abideth for thee, O God, praiſe in Sion: and to thee the vow ſhall be paid. By which words the prophet telleth vs, that the prayers of the Church are neuer void: becauſe the Lord alway miniſtreth to his people matter to ſing vpon with ioy. But although the ſhadowes of the law are ceaſed: yet becauſe the Lords will was by this ceremonie to nouriſh among vs alſo the vnitie of faith, it is no doubt that the ſame promiſe belongeth to vs, which both Chriſt hath ſtabliſhed with his owne mouth, and *Paul* teacheth that it is of force for euer.

Mat. 6. 6.

1. Tim. 2. 8.

Eſay 56. 7.

Pſal. 65. 2.

Churches ordained to be houses of praier.

34 Now as the Lord by his word commanded the faithfull to vse common praier: so there must be common temples appointed for the vsing of them: where who so refuse to communicate their praier with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandement of the Lord. For he that promiseth that he will doe whatsoeuer two or three shall aske being gathered together in his name, testifieth that he dispiseth not praiers openly made: so that boasting and seeking of glory of men be absent, so that vnfained and and true affection be present which dwelleth in the secret of the heart. If this be the right vse of temples (as truely it is) we must againe beware that neither (as they haue begun in certaine ages past to be accounted) we take them for the proper dwelling places of God from whence he may more neerely bende his eare vnto vs: nor faine to them I wot not what secret holinesse, which may make our praier more holy before God. For sith we our selues be the true temples of God we must pray in our selues if we will call vpon God in his owne holy temple. * As for that grosseneſſe, let vs which haue a commandement to call vpon the Lord in spirit and trueth without difference of place, leaue it to the Iewes or the Gentiles. There was indeed a Temple in old time by the commandement of God for offering of praiers and sacrifices: but that was at such time as the truth lait hid figured vnder such shadowes, which being now liuely expressed vnto vs doth not suffer vs to sticke in any materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should inclose the presence of God, within the wals thereof, but whereby they might be exercised to behold the image of the true temple. Therfore they, which in any part thought that God dwelleth in temples made with hands, were sharply rebuked of *Esay* and *Stephen*.

Mat. 18. 20.

Iohn 4. 23.

Esay 66. 1. Act. 7. 48.

The sound of the voice without the inward feeling of the heart in praier availeth not.

31 Here moreouer it is more than euident, that neither voice nor song, if they be vsed in praier, haue any force, or doe any whit profit before God, vnlesse they proceed from the deepe affection of the heart. But rather they prouoke his wrath against vs, if they come onely from the lips and out of the throate: for as much as that is to abuse his holy name, and to make a mockery of his majesty: as we gather out of the words of *Esay*, which although they extende further, yet pertaine also to reproue this fault. This people (saith he) commeth neere to me with their mouth, and honoreth me with their lips: but their heart is far from me: and they haue feared me with the commandement and doctrine of men. Therefore behold I will make in this people a miracle great and to be wondered at. For, wisedome shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemne voice or singing, but rather doe highly commend them, so that they accompany the affection of the minde. For so they exercise the minde and hold it intentiue in thinking vpon God: which as it is slippery and rolling, easily slacketh and is diuersely drawen vnlesse it be staied with diuerse helpes. Moreouer whereas the glory of God ought after a certaine maner to shine in all the parts of our body, it specially behoueth that the tongue be applied and auowed to this seruice both in singing and in speaking which is properly created to shew foorth and display the praise of God: But the chiefe vse of the tongue is in publike praiers, which are made in the assembly of the godly: which tend to this end, that we may all with one common voice, and as it were with one mouth together glorifie God whom we worship with one spirit and one faith: and that openly, that all men mutually, euery one of his brother, may receiue the confession of Faith, to the example whereof they may be both allured and stirred.

Esay 9. 13. Mat. 15. 8.

The vse of singing in the Church.

32 As for the vse of singing in Churches (that I may touch this also by the way) it is certaine that it is not onely most ancient: but that it was also in vse among the Apostles, we may gather by these words of *Paul*. I will sing in Spirit, I will sing also in minde. Again to the *Colossians*, Teaching and admonishing you, mutually in Hymnes Psalmes and spirituall songs, singing with grace in your hearts to the Lord. For in the first place he teacheth that we should sing with voice and heart: in the other he commandeth spirituall songs, wherewith the godly doe mutually edifie themselues. Yet that it was not vniuersall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Millain* first began to sing, when while *Iustina* the mother of *Valentinian*, cruelly

1. Cor. 14. 13.

Confesse. lib. 9. cap. 7.

cruelly raged againſt the true faith, the people more vſed watchings than they were wont: and that afterward the other weſterne Churches followed. For he had a little before ſaid that this maner came from the Eaſterne Churches. He telleth alſo in his ſecond booke of Retractations that it was in his time receiued in *Africa*. One *Hilarie* (ſaith he) a ruler did in euery place whereſoeuer he could, with malicious blaming raile at the maner which then began to be at *Carthage*, that the Hymnes at the altar ſhould be pronounced out of the booke of Pſalmes, either before the oblation, or when that which had been offered was diſtributed to the people. Him I anſwered at the commandement of my brethren. And truly if ſongs be tempered to that grauitie which becommeth the preſence of God and Angels, it both procureth dignitie and grace to the holie actions, and much auaileth to ſtirre vp the mindes to true affection and feruentneſſe of praying. But we muſt diligently beware that our eares be not more heedfully bent to the note, than our mindes to the ſpirituall ſenſe of the words. With which peril *Auguſtine* in a certaine place ſaith that he was ſo mooued, that he ſometime wiſhed that the maner which *Athanaſius* kept ſhould be eſtabliſhed, which commanded that the Reader ſhould ſound his words with ſo ſmall a bowing of his voyce, that it ſhould be liker to one that readeth than to one that ſingeth. But when he remembred how much profit he himſelfe had receiued by ſinging, he inclined to the other ſide. Therefore vſing this moderation, there is no doubt that it is a moſt holie and profitable ordinance. As on the other ſide what ſongs ſoeuer are framed onely to ſweetneſſe and delight of the eares, they both become not the maieſtie of the Church, and cannot but highlie diſpleaſe God.

Confeſſ.li.10. cap.33.

33 Whereby it alſo plainely appeereth that common prayers are to be ſpoken not in Greeke among Latine men, not in Latine among Frenchmen or Engliſhmen (as it hath heretofore been each where commonly done) but in the peoples mother toong, which commonly may be vnderſtood of the whole aſſemblie: foraſmuch as it ought to be done to the edifying of the whole Church, which receiue no fruite at all of a ſound not vnderſtanded. But they which haue no regard neither of charitie nor of humanitie, ſhould at leſt haue been ſomewhat mooued with the authoritie of *Paul*, whoſe words are nothing doubtfull. If thou bleſſe (ſaith he) in ſpirit, how ſhal he that filleth the place of an vnlearned man anſwer Amen to thy bleſſing, ſith he knoweth not what thou ſayeſt? For thou in deed giueſt thanks, but the other is not edified. Who therfore can ſufficiently wonder at the vnbrideled licentiouſneſſe of the Papiſts, which the Apoſtle ſo openly crying out againſt it, feare not to roare out in a ſtrange toong moſt babling prayers, in which they themſelues ſometime vnderſtand not one ſyllable, nor would haue other folks to vnderſtand it? But *Paul* teacheth that we ought to do otherwiſe. How then? I will pray (ſaith he) with ſpirit, I will pray alſo with minde: I will ſing with ſpirit: I will ſing alſo with minde: ſignifying by the name of ſpirit, the ſingular gift of toongs, which many being endued with, abuſed it, when they ſeuered it from the minde, that is, from vnderſtanding. But this we muſt altogether thinke, that it is by no meane poſſible, neither in publicke nor in priuate prayer, but that the toong without the heart muſt highly diſpleaſe God. Moreouer we muſt thinke that the mind ought to be kindled with feruentneſſe of thought, that it may farre ſurmount all that the toong may expreſſe with vtterance. Finally that the toong is not neceſſarie at all for priuate prayer, but ſo farre as the inward feeling either is not able to ſuffice to enkindle it ſelfe, or the vehemencie of inkindling violently carieth the worke of the toong with it. For though very good prayers ſometime be without voyce, yet oftentimes betideth, that when the affection of the minde is feruent, both the toong breaketh foorth into voyce, and the other members into ieſturing without exceſſiue ſhew. Hereupon came the muttering of *Hanna*, and ſuch a like thing all the holie ones alway feele in themſelues, when they burſt out into broken and vnperfect voyces. As for the geſtures of the bodie which are wont to be vſed in prayer (as kneeling and vncouering of the head) they are exerciſes by which we endeuour to riſe vp to a greater reuerencing of God.

Publique praier in what toong and with what geſture to be made.

1.Cor.14.16.

1.Sam.1.13.

34 * Now we muſt learne not onely a more certaine rule, but alſo the very forme of praying: namely the ſame, which the heauenly father hath taught vs by his beloued ſonne: wherein we may acknowledge his vnmeaſurable goodneſſe and kindneſſe. For

* *A preſcript forme of prayer deliuered by Chriſt.* Matt.6.9. Luk.11.9.

beſide this he warneth and exhorteth vs to ſeeke him in all our neceſſitie (as children are woont to flie to their fathers defenſe, ſo oft as they be troubled with any diſtreſſe) becauſe he ſawe that we did not ſufficiently perceiue this, how ſlender our pouertie was, what were meete to be asked, and what were for our profit: he prouided alſo for this our ignorance, and what our capacitie wanted, he ſupplied and furniſhed of his owne. For he hath preſcribed to vs a forme wherein he hath as in a Table ſet out whatſoeuer we may deſire of him, whatſoeuer vaileth for our profit, and whatſoeuer is neceſſarie to aske. Of which his gentleneſſe we receiue a great fruit of comfort that we vnderſtand that we aske no inconuenient thing, no vnſeeming or vnfit thing, finally nothing that is not acceptable to him, ſith we aske in a maner after his owne mouth.

Alcib. vel de voto.

When *Plato* ſaw the follie of men in making requeſts to God, which being graunted, it many times befell much to their owne hurt: he pronounced that this is the beſt maner of praying taken out of the old Poet. King *Iupiter* giue vnto vs the beſt things both when we aske them, and when we do not aske them, but command euill things to be away from vs euen when we aske them. And verily the heathen man is wiſe in this, that he iudgeth how perilous it is to aske of the Lord that which our owne deſire mooueth vs: and therewithall he bewrayeth our vnhappie caſe, that we cannot once open our mouthes before God without danger, vnleſſe the ſpirit doe inſtruct vs to a right rule of praying. And in ſo much greater eſtimation this priuiledge is worthie to be had of vs, ſith the onely begotten Sonne of God miniſtreth words into our mouth which may deliuer our mind from all doubting.

Rom. 8. 6.

The diuiſion of the Lords prayer into parts.
Aug. in Enchi. ad Laur. cap. 116.
Chryſ. aut oper. imperf.

35 This whether you call it forme or rule of praying is made of ſixe petitions. For, the cauſe why I agree not to them that diuide it into ſeuen parts, is this, that by putting in this aduerſatiue word (But) it ſeemeth that the Euangeliſt meant to ioine theſe two peeces together, as if he had ſaid: Suffer vs not to be oppreſſed with tentation, but rather helpe our weakeneſſe, and deliuer vs, that we faint not. The old writers alſo thinke on our ſide, ſo that now that which is in *Matthew* added in the ſeuenth place, is by way of declaration to be ioined to the ſixt petition. But although the whole prayer is ſuch that in euery part of it regard is ſpecially to be had of the glory of God, yet the three firſt petitions are peculiarly appointed to Gods glory, which alone we ought in them to looke vnto without any reſpect (as they ſay) of our owne profit. The other three haue care of vs, and are properly aſſigned to aske thoſe things that are for our profit. And when we pray that the name of God be hallowed: becauſe God will prooue whether he be loued and honored of vs freely or for hope of reward, we muſt then thinke nothing of our owne commoditie, but his glory muſt be ſet before vs, which alone we muſt behold with fixed eyes: and no otherwiſe ought we to be minded in the other prayers of this ſort. And euen this turneth to our great profit, that when it is ſanctified as we pray, it is alſo likewiſe made our ſanctification. But our eyes (as it is ſaid) muſt winke and after a certaine maner be blind at ſuch profit, ſo as they may not once looke at it: that if all hope of our priuate benefite were cut off, yet we ſhould not ceaſe to wiſh and pray for this ſanctification and other things which pertaine to the glory of God. As it is ſeene in the examples of *Moſes* and *Paul*, to whom it was not greeuous to turne away their mindes and eyes from themſelues, and with vehement and inflamed zeale to wiſh their owne deſtruction, that though it were with their owne loſſe they might aduance the glory and kingdome of God. On the other ſide when we pray that our dayly bread be giuen vs: although we wiſh that which is for our owne commoditie, yet heere alſo we ought cheefely to ſeeke the glory of God, ſo that we ſhould not aske it vnleſſe it might turne to his glory. Now let vs come to the declaring of the Prayer it ſelfe.

Exod. 32. 32. Rom. 9. 3.

Our Father which art in heauen.

A comfort vnto Chriſtians that they may call God their Father.

36 First in the very entry we meete with this which we ſaid before that all prayer ought none otherwiſe to be offered of vs to God than in the name of Chriſt, as it can by no other name be made acceptable vnto him. For ſince we call him Father, truely we alleadge for vs the name of Chriſt. For by what boldneſſe might any man call God, Father?

Father? who ſhould burſt foorth into ſo great raſhneſſe, to take to himſelfe the honour of the Sonne of God, vnleſſe we were adopted the children of grace in Chriſt? Which being the true Sonne, is giuen of him to vs to be our brother: that that which he hath proper by nature, may by the benefit of adoption be made ours, if we doe with ſure Faith embrace ſo great bountifulneſſe. As *Iohn* ſaith, that power is giuen to them which beleeue in the name of the onely begotten Sonne of God, that they alſo may be made the children of God. Therefore he both calleth himſelfe our Father, and will be ſo called of vs, by this ſweetneſſe of name deliuering vs from all diſtruſt, ſith there can no where be found any greater affection of loue than in a Father. Therefore he could by no ſurer example teſtifie his vnmeaſurable deare loue toward vs than by this that we are named the Sonnes of God. But his loue is ſo much greater and more excellent toward vs than all loue of our parents, as he paſſeth all men in goodneſſe and mercie: that if all the Fathers that are in the earth, hauing ſhaken off all feeling of Fatherly naturalneſſe, would forſake their children, yet he will neuer faile vs, becauſe he cannot deny himſelfe. For we haue his promiſe, If you being euill can giue good gifts to your children, how much more can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though ſhe forget them, yet I will not forget thee. If wee be his children: then as a child cannot giue himſelfe into the tuition of a ſtranger and foraine man, vnleſſe he complaine either of the cruelty or pouerty of his Father: ſo wee cannot ſeeke ſuccours from elſe where than from him alone, vnleſſe we reproch him with pouerty and want of ability, or with cruelty or too extream rigorouſneſſe.

Iohn 1. 12. 1. Iohn 3. 1. Pſal. 27. 10. Eſay 63. 16. 2. Tim. 2. 13.

Mat 7. 11.

Eſay 39. 15.

37 Neither let vs alleadge that we are woorthily made fearefull with conſcience of ſinnes, which may make a Father be he neuer ſo mercifull and kinde, daily to be diſpleaſed. For if among men the ſonne can with no better Aduocate plead his cauſe to his Father, and by no better meane get and recouer his fauour being loſt, than if he himſelfe humbly and lowly, acknowledging his fault, doe beſeech his fathers mercy (for then the fatherly bowels cannot hide themſelues but muſt be mooued at ſuch praiers) what ſhall that father of mercy doe, and the God of all comfort? ſhall not he rather heare the teares and gronings of his children intreating for themſelues (ſpecially ſith he doth call and exhort vs to doe ſo) than any other interceſſions whatſoeuer they be to the ſuccour whereof they do ſo fearefully flee, not without ſome ſhew of deſpaire, becauſe they diſtruſt of the kindneſſe and mercifulneſſe of their father? This ouerflowing plenty of fatherly kindneſſe he depainteth and ſetteth out vnto vs in the parable, where the Father louingly embraceth the ſonne that had eſtranged himſelfe from him, that had riotouſly waſted his ſubſtance, that had euery way grieuouſly offended againſt him, and he tarieth not till he doe with words craue pardon, but he himſelfe preuenteth him, knoweth him a farre off returning, of his owne will goeth to meete him, comforteth him and receiueth him into fauour. For, ſetting out in a man this example of ſo great gentleneſſe, he minded to teach vs how much more plentifull kindneſſe we ought to looke for at his hand, who is not onely a Father, but alſo the beſt and moſt mercifull of all Fathers, howſoeuer we be vnkinde, rebellious and naughty children: ſo that yet we caſt our ſelues vpon his mercie. And that he might make it to be more aſſuredly beleeued, that he is ſuch a Father to vs, if we be Chriſtians: he willed not onely to be called Father, but alſo by expreſſe name Our Father: as if we might thus talke with, O Father which haſt ſo great naturall kindneſſe toward thy children, ſo great eaſineſſe to pardon, we thy children call to thee and pray to thee, being aſſured and fully perſwaded, that thou beareſt no other affection to vs than fatherly, howſoeuer we be vnworthy of ſuch a father. But becauſe the ſmall capacities of our heart conceiue not ſo great vnmeaſurableneſſe of fauour, not onely Chriſt is to vs a pledge and earneſt of our adoption, but alſo he giueth vs the ſpirit for witneſſe of the ſame adoption, through whom we may with a free and lowd voice crie *Abba*, Father. So oft therefore as any delay ſhall withſtand vs, let vs remember to aske of him, that correcting our feareſulneſſe he will ſet before vs that ſpirit of couragiouſneſſe to be our guide to pray boldly.

What the name of a Father doth import and teach.

Luk. 15. 20.

2. Cor. 1. 3.

Gal. 4 6.

38 Whereas wee are not ſo taught that euery one ſhould ſeuerally call him his

owne father, but rather that we ſhould all in common together call him Our Father: thereby we are put in mind, how great affection of brotherly loue ought to be among vs, which are altogether by one ſame right of mercie and liberalitie, the children of ſuch a father. For we all haue one common Father, from whom commeth whatſoeuer good thing may betide vnto vs: there ought to be nothing ſeuerall among vs, which we are not readie with great cheerefulneſſe of mind to communicate one to another, ſo much as neede requireth. Now if we be ſo deſirous, as we ought to be, to reach our hand and helpe one to another, there is nothing wherein we may more profit our brethren, than to commend them to the care and prouidence of the moſt good father, who being well pleaſed and fauouring, nothing at all can be wanted. And verily euen this ſame we owe to our father. For as he that truely and hartily loueth any father of houſhold, doth alſo embrace his whole houſhold, with loue and good will: likewiſe what loue and affection we beare to this heauenly Father, we muſt ſhew toward his people, his houſhold and his inheritance, which he hath ſo honored, that he hath called it the fulneſſe of his onely begotten Sonne. Let a Chriſtian man therefore frame his prayers by this rule, that they be common, and may comprehend all them that be brethren in Chriſt with him: and not onely thoſe whom he preſently ſeeth and knoweth to be ſuch, but all men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge: ſauing that it is no leſſe godly than naturall to wiſh the beſt to them, and hope the beſt of them. Howbeit we ought with a certaine ſingular affection to beare a ſpeciall inclination to them of the houſhold of Faith, whom the Apoſtle hath in euery thing peculiarly commended vnto vs. In a ſumme, All our prayers ought to be ſo made, that they haue reſpect to that communitie which our Lord hath ſtabliſhed in his kingdome and his houſe.

When we call God our Father the holie fellowſhip which we haue one with another is commanded and we admoniſhed to pray for others not one'y for our ſelues.

Mat.23.9.

Ephe.1.24.

39 Yet this withſtandeth not, but that we may ſpecially pray both for our ſelues and for certaine other: ſo that yet our minde depart not from hauing an eye to this communitie, nor once ſwarue from it, but apply all things vnto it. For though they be ſingularly ſpoken in forme, yet becauſe they are directed to that marke, they ceaſe not to be common. All this may be eaſily vnderſtood by a like example. The commandement of God is generall, to relieue the neede of all poore: and yet they obey this commandement which to this end doe helpe their pouertie whom they know or ſee to be in neede, although they paſſe ouer many whom they ſee to be preſſed with no leſſe neceſſitie: either becauſe they can not know all, or be not able to helpe all. After this maner they alſo do not againſt the will of God, which hauing regard vnto, and thinking vpon this common fellowſhip of the Church, do make ſuch particular prayers, by which they doe with a common minde in particular words, commend to God themſelues or other, whoſe neceſſitie God willed to be more neerely knowne to them. Howbeit all things are not like in prayer and in beſtowing of goods. For, the liberalitie of giuing cannot be vſed but toward them whoſe neede we haue perceiued: but with prayers we may helpe euen them that are moſt ſtrange and moſt vnknowen to vs, by how great a ſpace of ground ſoeuer they be diſtant from vs. This is done by the generall forme of prayer, wherein all the children of God are contained, among whom they alſo are. Hereto we may apply that which *Paul* exhorteth the faithfull of his time, that they liſt vp euery where pure hands, without ſtrife: becauſe when he warneth them that ſtrife ſhutteth the gate againſt prayers, he willeth them with one minde to lay their petitions in common together.

The conceiuing of prayer in common is no hinderance to the priuate and particular commending of our owne, or our brethrens neceſſities vnto God.

Gal.6.10.

1.Tim.2.8.

40 It is added, that he is in heauen. Whereupon it is not by and by to be gathered that he is bound faſt incloſed and compaſſed with the circle of heauen, as within certaine barres. For *Salomon* alſo confeſſeth that the heauens of heauens cannot containe him. And he himſelfe ſaith by the Prophet that heauen is his ſeate, and the earth his footeſtoole. Whereby verily he ſignifieth that he is not limited in any certaine coaſt, but is ſpread abroad throughout all things. But becauſe our minde (ſuch is the groſſeneſſe of it,) could not otherwiſe conceiue his vnſpeakeable glory, it is ſignified to vs by the heauen, than which there can nothing come vnder our ſight more ample or fuller of maieſtie. Sith therefore whereſoeuer our ſenſes comprehend any thing, there they vſe to faſten it: God is ſet out of all place, that when we will ſeeke him, we

How God is ſaid to be in heauen, and a triple vſe which this doctrine hath.

1.King.8.37.
Eſa.66.1.
Act.7.49.
& 17.24.

we ſhould bee raiſed vp aboue all ſenſe both of bodie and ſoule. Againe by this maner of ſpeaking he is lifted aboue all chaunce of corruption and change: finally it is ſignified that he comprehendeth and conteineth the whole world and gouerneth it with his power. Wherefore this is all one as if he had been called of infinite greatneſſe or height, of incomprehenſible ſubſtance, of vnmeaſurable power, of euerlaſting immortalitie. But while we haue this, we muſt lift vp our minde higher when God is ſpoken of, that we dreame not any earthly or fleſhly thing of him, that we meaſure him not by our ſmall proportions, nor draw his will to the rule of affections. And therewithall is to be raiſed vp our affiance in him, by whoſe prouidence and power we vnderſtand heauen and earth to be gouerned. Let this be the ſumme, that vnder the name of Father is ſet before vs that God which hath in his owne image appeared to vs, that he may be called vpon with aſſured Faith: and that the familiar name of Father is not onely applied to ſtabliſh affiance, but alſo auaileth to hold faſt our mindes that they be not drawen to doubtfull or faigned Gods, but ſhould from the onely begotten ſonne climbe vp to the onely Father of Angels and of the Church: then, that becauſe his ſeate is placed in heauen, we are by the gouernance of the world put in minde that not without cauſe wee come to him which with preſent care commeth of his owne will to meete vs. Who ſo come to God (ſaith the Apoſtle) they muſt firſt beleeue that there is a God, then that he is a rewarder to all them that ſeeke him. Both theſe things Chriſt affirmeth to bee proper to his father, that our faith may be ſtaied in him: then, that we may be certainely perſwaded that he is not careleſſe of our ſafetie: becauſe he vouchſafeth euen to vs to extend his prouidence. With which introductions *Paul* prepareth vs to pray rightly. For before that he biddeth our petitions to be opened before God, he ſaith thus. Be ye carefull for nothing, the Lord is at hand. Whereby appeareth that they doubtfully and with perplexitie toſſe their praiers in their minde which haue not this well ſetled in them, that the eie of God is vpon the righteous.

Heb. 11. 6.

Phil. 4. 6.

41 The firſt petition is, That the name of God be hallowed, the neede whereof is ioyned with our great ſhame. For what is more ſhamefull than that the glorie of God ſhould be partly by our vnthankfulneſſe, partly by our malicioufneſſe darkened: and (ſo much as in it lieth) by our boldneſſe and furious ſtubbornneſſe, vtterly blotted out? Though all the wicked would burſt themſelues with their wilfulneſſe ful of ſacriledge, yet the holineſſe of the name of God glorioufly ſhineth. And not without cauſe the Prophet crieth out, As thy name O God, ſo is thy praiſe into all the ends of the earth. For whereſoeuer the name of God is knowen, it cannot be but that his ſtrength, power, goodneſſe, wiſedome, righteouſneſſe, mercy, and trueth muſt ſhew foorth themſelues, which may draw vs into admiration of him, and ſtirre vs vp to publiſh his praiſe. Sith therefore the holineſſe of God is ſo ſhamefully taken from him in earth, if we be not able to reſcue it, we be at the leaſt commanded to take care of it in our praiers. The ſumme is, that we wiſh the honour to be giuen to God which he is worthy to haue, that men neuer ſpeake or thinke of him without moſt high reuerence: whereunto is contrarie the vnholy abuſing, which hath alway beene too common in the world, as at this day alſo it rangeth abroad. And heereupon commeth the neceſſitie of this petition, which if there liued in vs any godlineſſe, though it were but a little, ought to haue beene ſuperfluous. But if the name of God haue his holineſſe ſafe, when being ſeuered from all other, it breatheth out nothing but glorie, heere we are commanded not onely to pray that God will deliuer that holy name from all contempt and diſhonour, but alſo that he will ſubdue all mankinde to the reuerence of it. Now whereas God diſcloſeth himſelfe to vs, partly by doctrine, and partly by workes, he is no otherwiſe ſanctified of vs, than if we giue to him in both behalfes that which is his, and ſo embrace whatſoeuer ſhall come from him: and that his ſeueritie haue no leſſe praiſe among vs than his mercifulneſſe, for as much as he hath in the manifold diuerſitie of his works imprinted markes of his glorie which may worthily draw out of all tongues a confeſſion of his praiſe. So ſhall it come to paſſe that the Scripture ſhall haue full authoritie with vs, and that no good ſucceſſe ſhall hinder the bleſſing which God deſerueth in the whole courſe of the gouerning of the world. Againe, the petition alſo tendeth to this purpoſe, that all vngodlineſſe which defileth this holy name, may be deſtroyed and taken away: that whatſoeuer

The hallowing of the name of God which is the firſt petition both in that which he teacheth and that which he worketh, earneſtly to be longed for and craued in prayer.
Pſal. 33. 18.
Pſal. 48. 11.

whatsoeuer things doe darken and diminish this sanctifying, as well slaunders as mockings, may be driuen away: and when God subdueth all sacriledges, his glorie may thereby more and more shine abroad.

The parts and processe of the kingdome of God amongst men: which is the second petition.

42 The second petition is, that The kingdome of God may come: which although it containe no new thing, is yet not without cause seuered from the first: because if we consider our owne drousinesse in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beene most well knowen, be with many wordes oft beaten into vs. Therefore after that we haue beene commanded to pray to God to bring into subiection, and at length vtterly to destroy whatsoeuer spotteth his holy name: now is added a like and in a maner the same request, that his kingdome come. But although we haue alreadie set foorth the definition of his kingdome, yet I now briefly rehearse, that God reigneth when men as well with forsaking of themselues as with despising of the world and of the earthly life, doe so yeeld themselues to his righteousnesse, that they aspire to the heauenly life. Therefore there are two parts of this kingdome: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which doe by multitudes make warre against him: the other, that he frame all our senses to the obedience of his gouernment. Therefore none doe keepe right order in this prayer, but they which begin at themselues, that is to say, that they be cleansed from all corruptions which trouble the quiet state of the kingdome of God, and infect the pureness thereof. Now because the worde of God is like a kingly scepter, we are heere commanded to pray he will subdue the mindes and harts of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit he vttereth the effectuall force of his worde, that it may bee aduanced in such degree as it is woorthy. Afterward we must come downe to the wicked which doe obstinately and with desperate rage resist his authoritie. God therefore setteth vp his kingdome by humbling the whole worlde: but that in diuerse maners: because he tameth the wantonnesses of some, and of other some he breaketh the vntamed pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the world: to enlarge and encrease them in number, to enrich them with his gifts, to stablish right order in them: on the other side to ouerthrow all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endeuour of daily proceeding is not in vaine commanded vs: because the matters of men, are neuer in so good case, that filthinesse being shaken away and clensed, full pureness flourisheth and is in liuely force. But the fulnesse of it is deferred vnto the last comming of Christ, when *Paul* teacheth that God shall be all in all. And so this prayer ought to withdraw vs from all the corruptions of the world, which doe seuer vs from God that his kingdome should not flourish in vs, and also to kindle our endeuour to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God will in this wise haue his kingdome spread abroad. Neither ought we to take it miscontentedly that the outward man be destroied, so that the inward man be renewed. For this is the nature of the kingdome of God, when we submit our selues to the righteousnesse thereof, to make vs partakers of his glory. This is done when brightly setting foorth his light and truth with alway new encreases, whereby the darkenesse and lies of Satan and his kingdome may vanish away, be destroyed and perish, he defendeth them that be his, with the helpe of his Spirit, directeth them to vprightnesse, and strengtheneth them to continuance: but ouerthroweth the wicked conspiracies of his enimies, shaketh abroad their treasons and deceits, preuenteth their malice, and beateth downe their stubbornnesse, till at length he kill Antichrist with the Spirit of his mouth and destroy all vngodlinesse with the brightnes of his comming.

1. Cor. 15. 28.

Our requesting in the third petition that the will of God may be obeyed: a renouncing of our owne carnall wils and desires.

43 The third petition is, That the will of God be done in earth, as it is in heauen. Which although it hangeth vpon his kingdome, and cannot be seuered from it, is not in vaine added seuerally, for our grossenes, which doth not easily or by and by conceiue what it is that God reigne in the world. It shall therefore be no absurdity if this be taken by way of plainer exposition: that God shall then be king in the world when all things shall submit themselues to his will. Now heere is not meant of his secret will whereby

whereby hee gouerneth all things and directeth them to their end. For though Satan and men are troublesomely carried against him, yet he can by his incomprehensible counsell not onely turne aside their violent motions, but also driue them into order that he may doe by them that which he hath purposed. But heere is spoken of another will of God, namely that, whereunto answereth willing obedience: and therefore the heauen is by name compared with the earth: because the Angels, as it is said in the Psalme, doe willingly obey God and are diligently bent to doe his commandements. We are therefore commanded to wish that as in heauen nothing is done but by the becke of God, and the Angels are quietly framed to all vprightnesse: so the earth, all stubbornnesse and peruersnesse being quenched, may be subiect to such gouernment. And when we require this, we renounce the desires of our owne flesh: because whosoeuer doth not resigne and yeeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing commeth out of vs but faultie. And we are againe by this praier framed to the forsaking of our selues, that God may gouerne vs after his will: and not that onely, but that he may also create in vs new mindes, and new hearts, our old being brought to nought: that wee may feele in our selues none other motion of desire than a meere consent with his will: summarily that we may will nothing of our selues, but that his Spirit may gouerne our hearts, by whom inwardly teaching vs wee may learne to loue those things that please him, and to hate those things that displease him. Whereupon this also followeth, that whatsoeuer affections fight against his will, hee make them vaine and voide. Loe heere be the first three chiefe points of this prayer, in asking whereof we ought to haue the onely glorie of God before our eies, leauing the respect of our selues, and hauing no regard to any of our owne profit, which although it come heereof largely vnto vs, yet we ought not heere to seeke it. But albeit all these things, though we neuer thinke of them, nor wish them, nor aske them, must neuertheless come to passe in their due time, yet we ought wish them and require them. And this to doe is no small profit for our trauaile, that we may so testifie and professe our selues to be the seruants and children of God, as much as in vs lieth endeuouring and being truely and throughly giuen to set foorth his honour, which is due to him being both a Lord and a Father. Who so therefore doe not with affection and zeale of aduancing the glorie of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to be accounted among the children and seruants of God: and as all these things shall be done against their wils, so they shall turne to their confusion and destruction.

Pſal. 103. 20.

The sense of the fourth petition wherein our corporall and earthlie necessities are cõmended vnto God.

44 Now followeth the second part of the prayer, in which wee come downe to our owne commodities: not that bidding farewell to the glory of God (which as *Paul* witnesseth, is to be regarded euen in meate and drinke) wee should seeke onely what is profitable for our selues: but we haue alreadie giuen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doth draw vs to himselfe wholly, that hee may in this wise proue our godlinesse. Then hee graunteth vs also to haue an eye to our owne commodities, but with this condition, that wee aske nothing for our selues but to this end that whatsoeuer benefits hee bestoweth vpon vs, they may set foorth his glorie: forasmuch as nothing is more rightfull than that we liue and die to him. But in this petition we aske of God generally all things which the vse of the bodie needeth vnder the elements of this world, not onely wherewith we may be fed and clothed, but also whatsoeuer he foreseeth to be profitable for vs, that wee may eate our bread in peace. By which prayer briefly wee yeeld our selues into his care, and commit vs to his prouidence, that he may feede, cherish, and preserue vs. For the most good Father disdaineth not to receiue also our bodie into his faithfull safegard and keeping, to exercise our faith in these small things, when wee looke for all things at his hands euen to a crumme of bread and a drop of water. For whereas it is come to passe I wote not how by our iniquitie, that we bee mooued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet carefull for their flesh, are yet in doubt what they shall eate, and wherewith they shall be clothed: and if they haue not plentie of wine, wheare, and oile aforehand, they tremble for feare. So much more doe we esteeme the shadow of

1. Cor. 10. 31.

this

this life which lasteth but a moment, than that euerlasting immortality. But whoso trusting to God haue once cast away that carefulnesse for the prouision of the flesh, doe also by and by looke for saluation and euerlasting life at his hand, which are greater things. It is therefore no small exercise of Faith, to hope for those things of God, which otherwise doe so much holde vs in care: and we haue not smally profited, when we haue put off this vnbeleeuingnesse which sticketh fast within the bones almost of all men. As for that which some doe heere teach of transubstantiall bread, it seemeth but smally to agree with the meaning of Christ: yea but if we did not euen in this fraile life giue to God the office of a nourishing Father, our praier should be vnperfect. The reason which they bring is too much prophane: that it is not meet that the children of God, which ought to be spirituall, should not onely cast their minde to earthly cares, but also wrap God therein with them. As though his blessing and fatherly fauour doth not also appeare in the sustenance of our life, or as though it were written in vaine that godlinesse hath promises not onely of the life to come, but also of this present life. But
1. Tim. 4. 8. although the forgiuenesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferior thing in the first place, to the intent to lift vs vp by degrees to the other two petitions which doe properly belong to the heauenly life, wherein he had regard to our grossenesse. We are commanded to aske Our bread, that we should be content with the quantitie which our heauenly father vouchsafeth to giue to vs, and should not seeke for gaine by vnlawfull crafty meanes. In the meane time we must learne that it is made Ours by Title of gift, because neither our diligence, nor our
Leuit. 26. 20. trauaile, nor our hands (as it is said in *Moses*) doe by themselues get vs any thing, vnlesse the blessing of God be present: yea the plentie of the bread should nothing at all profite vs, vnlesse it were by God turned into nourishment. And therefore this liberality of God is no lesse necessary for the rich than for the poore: because hauing their cellers and their barnes full, they should yet faint for drinesse and emptinesse, vnlesse they did by his grace enioy their bread. The word *This Day*, or euery day as it is in the other Euangelist, and also the adiectiue *Dailie*, doe bridle the too much greedinesse of fraile things, wherewith we are wont to burne out of measure, and whereunto are ioyned other euils: sith if we haue plentifull abundance, we doe gloriously power it out vpon pleasure, delights, boasting, and other kinds of riotous excesse. Therefore we are commanded to aske onely so much as is enough for our necessity, and as it were from day to day, with this affiance, that when our heauenly Father hath fed vs this day, he will also not faile vs to morrow. Therefore how great plenty of things soeuer doe flow vnto vs, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our daily bread: because we must certainly beleeue that all substance is nothing, but insomuch as the Lord doth by powring out of his blessing with continuall encrease make it fruitfull: and that the very same substance that is in our hand, is not our owne, but insomuch as he doth euery houre giue vs a portion and grant vs the vse of it. This whereas the pride of men doth most hardly suffer it selfe to be perswaded: the Lord testifieth that he hath shewed a singular example thereof for all ages, when he fed his
Deut. 8. 3. Matth. 3. 4. people with *Manna* in the wilderneſſe, to teach vs that man liueth not by bread only, but rather in the word that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life and strengths are sustained, although he doe minister it vnto vs vnder bodily instruments. As he is wont also to teach vs by the contrary example, when he so oft as he will, breaketh the strength and (as he calleth it) the staffe
Leuit. 26. 26. of bread, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whoso not being contented with dayly bread, but with vnbrideled greedinesse are gaping for endlesse store, or whoso being full with their aboundance, and careleſſe by reason of the heape of their riches, doe neuertheleſſe sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not obtaine, yea that which they most of all abhor, that is, to haue onely daily bread, and so much as in them lieth they dissemblingly hide from God the affection of their couetousnesse: whereas true praier ought to power out before him the very whole minde it selfe, and whatsoeuer inwardly lieth hidden. But the other sort doe aske that which they looke not for at his hand, namely that which they thinke

that

that they haue with themselues. In this that it is called *Ours* the bountifulnesse of God (as we haue said) so much more appeareth, which maketh that ours that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bread is meant that which is earned with rightfull and harmelesse trauell, and not gotten with deceits and extortions: because that is alway other mens which wee get to our selues with any ill doing. Whereas we pray that it be giuen vs, thereby is signified that it is the onely and free gift of God, from whence soeuer it come to vs, yea when it shall most of all seeme to be gotten by our owne policie and trauell, and earned with our owne hands: for as much as it commeth to passe by his onely blessing that our labours prosper well.

45 Now followeth. Forgiue vs our debts: in which petition and the next following, Christ hath briefly contained whatsoeuer maketh for the heauenly life: as in these two partes standeth the spirituall couenant which God hath made for the saluation of his Church, I will write my lawes in their hearts, and I will be mercifull to their iniquitie. Heere Christ beginneth the forgiuenesse of sinnes: after this, he will by and by adioyne the second grace, that God defend vs with the power of his Spirit, and sustaine vs with his helpe, that we may stand vnouercome against all tentations. And sinnes he calleth debts, because we are debt-bound to pay the penaltie of them, and were by no meanes able to satisfie it, vnlesse we were acquited by this forgiuenesse. Which pardon is of his free mercie, when he himselfe liberally wipeth out these debts, taking no payment of vs, but with his owne mercie satisfying himselfe in Christ, which hath once giuen himselfe for recompence. Therefore who so trust that God shall be satisfied by their owne or other mens merits, and that with such satisfactions the forgiuenesse of sinnes is recompenced and redeemed, they haue no part of communicating of this free forgiuenesse: and when they call vpon God in this maner, they doe nothing but subscribe to their owne accusation, yea and seale their owne condemnation with their owne witnesse. For they confesse themselues debters, vnlesse they be acquited by the benefit of forgiuenesse, which yet they doe not receiue, but rather refuse, when they thrust vnto God their owne merits and satisfactions. For, so they doe not beseech his mercie, but do appeale to his iudgement. As for them that dreame of a perfection in themselues, which taketh away neede to craue pardon, let them haue such disciples whom the itching of their eares driueth to errors: so that it be certaine that so many disciples as they get, are taken away from Christ: for as much as he instructing all to confesse their guiltinesse, receiueth none but sinners: not for that he cherisheth sinnes with flatterings, but because he knew that the faithfull are neuer throughly vnclothed of the vices of their flesh, but that they alway remaine subiect to the iudgement of God. It is indeed to be wished, yea and to be earnestly endeuoured, that we hauing performed all the parts of our dutie may truely reioice before God that we are cleane from all spot: but for as much as it pleaseth God by little and little to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to haue beene despised. If Christ by the authoritie giuen to him of his Father, commaundeth vs throughout the whole course of our life, to flee to crauing of pardon of our guiltinesse: who shal be able to suffer these new masters, which goe about with this imagined ghost of perfect innocencie to dazle the eies of the simple, to make them to trust that they may be made free from all fault? Which, as *Iohn* witnesseth, is nothing else but to make God a lier. And with all one worke these lewd men by cancelling one article doe teare in sunder and by that meane doe weaken from the verie foundation the whole couenant of God, wherein we haue shewed that our saluation is conteined: so as they be not only robbers of God, because they seuer those things so conioyned, but also wicked and cruel because they ouerwhelme poore soules with despaire: and traitours to themselues and other, that be like them, because they bring themselues into a slothfulnesse directly contrarie to the mercie of God. But whereas some obiect, that in wishing the comming of the kingdome of God, we doe also aske the putting away of sinne: that is too childish, because in the first table of this praier is set foorth vnto vs most high perfection, but in this part is set foorth our weaknesse. So these two things doe fitly agree together, that in a spring toward the marke we despise not the remedies which our necessities

The fifth petition wherein our sins are confessed to be debts, our imperfections acknowledged during the terme of this present life, a profession made of our owne willingnesse to voide out our hearts of all reuengeful cogitations towards them that haue priuately iniuried vs.

Iere. 31.33. & 33.8.

Rom. 3.29.

1. Iohn 1.10.

sities requireth. Finally, we pray that we may be forgiuen as we our selues doe forgiue our debters, that is, as we doe forgiue and pardon all of whomsoeuer we haue beene in any thing offended, either vniustly handled indeed, or reprochfully vsed in word. Not that it lieth in vs to pardon the guiltinesse of the fault and offence which perteineth to God alone: but this is our forgiuing, of our owne willingnesse to lay away out of our minde wrath, hatred, and desire of reuengement, and with voluntary forgetfulnesse to treade vnder foote the remembrance of iniuries. Wherefore we may not aske forgiuenesse of sinnes at the hand of God, if we doe not also forgiue their offences toward vs which either doe or haue done vs wrong. But if we keepe any hatreds in our hearts, and purpose any reuengements, and imagine by what occasion we may hurt, yea, and if we doe not endeuour to come into fauour againe with our enemies, and to deserue well of them with all kinde of friendly doings, and to win them vnto vs: we doe by this praier beseech God that he doe not forgiue vs. For we require that he grant to vs the same forgiuenesse which we grant to other. But this is to pray that he grant it not to vs, vnlesse we grant it to them. Whoso therefore be such, what doe they obtaine by their praier but a more grieuous iudgement? Last of all it is to be noted, that this condition that he forgiue vs as we forgiue our debters, is not therefore added for that we deserue his forgiuenesse by the forgiuenesse which we grant to other, as if that cause of forgiuenesse to vs were there expressed: but by this word partly the Lords will was to comfort the weakenesse of our Faith, for he added this as a signe whereby we may be assured that he hath as surely granted to vs forgiuenesse of our sinnes, as we surely know in our conscience that we haue granted the same to other, if our minde be void and cleansed of all hatred, enuy, and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not be bold to call vpon him as their Father, which being headlong hasty to reuenge, and hardly entreated to pardon, doe vse stiffely continuing enmities, and doe cherish in themselues the same displeasure toward other which they pray to be turned from themselues. Which is also in *Luke* expresly spoken in the words of Christ.

Esay 43. 29.

The sixt petition of aide and succour against the power of those meanes which prouoking vnto euill we are not able of our selues to withstand.

Iam. 1. 2. & 14. Mat. 4. 1. & 3.

46 The sixte petition (as we haue said) answereth to the promise of engrauing the law of God in our hearts. But becausse we doe not without continuall warfare and hard and great striuings obey to God, we doe here pray to be furnished with such weapons and defended with such succour, that we may be able to get the victorie: whereby we are warned that we stand in neede not onely of the grace of the spirit, which may soften, bow, and direct our hearts to the obedience of God, but also of his helpe, whereby he may make vs inuincible against both all the traiterous entrappings and violent conflicts of Satan. But now oftentimes there are many and diuerse sorts. For, both the peruerse thoughts of minde prouoking vs to trespassing against the law, which either our owne lust doth minister vnto vs, or the deuill stirreth vp, are tentations: and also those things which of their owne nature are not euill, yet by the craft of the deuill are made tentations, when they are so set before our eies, that by the occasion of them we be drawne away or doe swarue from God. And these tentations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonly doe with their glistering and shew of good so dasell the sight of men, and catch them with the baited hooke of their flatterings, that being entrapped with such deceites, or drunke with such sweetnesse, they may forget their God. On the left hand, as pouertie, reproches, despisings, troubles, and such other: that they being grieued with the bitternesse and hardnesse thereof may be vtterly discouraged, cast away Faith and hope, and finally be altogether estranged from God. To these tentations of both sorts, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heauenly Father that he suffer vs not to yeeld: but rather that he vphold vs and raise vs vp with his hand, that being strong by his strength, we may stand fast against all the assaults of the malicious enemy, whatsoeuer thoughts he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwne downe with aduersity. Neither yet doe we heere require

2. Thes. 3. 5.

that

that we may feelee no tentations at all, with which we haue great need to be ſtirred vp, pricked, and pinched, leaſt by too much reſt we grow dull. For not in vaine did *Dauid* with to be tempted: and not without cauſe the Lord daily tempteth his elect, chaſtiſing them by ſhame, pouerty, trouble, and other kindes of Croſſe. But God tempteth after one maner, and Satan after another: Satan, to deſtroy, damne, confound, and throw downe headlong: but God, that by prouing them that be his he may haue a triall of their vnfainedneſſe, and by exerciſing them may confirme their ſtrength, to mortifie, purge by fire, and ſeare their fleſh, which vnleſſe it were in this wiſe reſtrained, would wax wanton, and would wildly outrage aboue meaſure. Moreouer Sathan aſſaileth men vnarmed and vnready, that he may oppreſſe them vnware: God euen with tempting worketh the effect, that they which be his may patiently beare whatſoeuer he ſendeth vpon them. By the name of the *Euill*, whether we vnderſtand the Deuill or ſinne, it maketh little matter. Satan indeed himſelfe is the enemy that lieth in waite for our life: but with ſinne he is armed to deſtroy vs. This therfore is our requeſt, that we may not be ouercome or ouerwhelmed with any tentations, but may by the power of the Lord ſtand ſtrong againſt all contrary powers wherewith we are aſſailed: which is, not to yeeld vs vanquiſhed to tentations, that being receiued into his keeping and charge, and being ſafe by his protection: we may endure vnouercome ouer ſinne, death, the gates of hell, and the whole kingdome of the deuill: which is to be deliuered from euill. Where it is alſo to be diligently marked, that it is aboue our ſtrength to match with the diuell ſo great a warrier, and to beare his force and violence. Otherwiſe we ſhould but vainly or as it were in mockage aske that which we had already in our ſelues. Surely, they which prepare them to ſuch a battell with truſt of themſelues, doe not ſufficiently vnderſtand with how fierce and well armed an enemy they haue to doe. Now we pray to be deliuered from his power, as out of the mouth of a mad and raging lion, whereas we ſhould be torne in peeces with his teeth and pawes, and ſwallowed with his throate, vnleſſe the Lord doe deliuer vs out of the middeſt of death: yet therewithall knowing this that if the Lord ſhall ſtand by vs, and fight for vs when we are ouerthrowne, we ſhall in his ſtrength ſhew ſtrength. Let other truſt as they liſt to their owne abilities and ſtrengths of freewil, which they thinke that they haue of them ſelues: but let it ſuffice vs that we ſtand and are ſtrong by the onely ſtrength of God. But this praier containeth more than at the firſt ſight it beareth in ſhew. For if the Spirit of God be our ſtrength to fight out our combate with Satan, we ſhall not be able to get the victorie vntill we being filled with that Spirit ſhall haue put off all the weakneſſe of our fleſh. When therefore we pray to be deliuered from Satan and the Diuell, we pray to be from time to time enriched with new encreaſes of the grace of God, till being fully ſtuffed with them, we may triumph ouer all euill. It ſeemeth hard and rough to ſome, that we craue of God that he leade vs not into tentation, for as much as it is contrary to his nature to tempt, as *Iames* witneſſeth. But this queſtion is already partly aſſoiled, where we ſaid that our owne luſt is properly the cauſe of all the tentations wherewith we are ouercome, and therefore woorthily beareth the blame thereof. Neither doeth *Iames* meane any thing elſe, but that the faultes are without cauſe and wrongfully laide vpon God, which we are driuen to impute to our ſelues, becauſe we know our ſelues in our conſcience guilty of them. But this withſtandeth not but that God may when it pleaſeth him make vs bond to ſatan, caſt vs away into a reprobate ſenſe, and to filthy luſts, and ſo lead vs into tentation by his iudgement which is righteous in deed but yet oftentimes ſecret: for as much as the cauſe of it is often hid from men, which is yet certainly knowen with him. Whereupon is gathered that this is no vnfit maner of ſpeaking, if we be perſwaded that hee doth not without cauſe ſo oft threaten, that when the reprobate ſhall be ſtricken with blindeneſſe and hardeneſſe of heart, theſe ſhall be ſure tokens of his vengeance.

Pſal. 26. 2. Gen. 22. 1. Deut. 8. 2. & 13. 3.

1. Cor. 10. 13

2. Pet. 2. 9. 1. Pet. 5. 8.

Pſal. 60. 14.

Iam. 1. 13.

47 Theſe three petitions, wherwith we do peculiarly commend vs and our things to God, doe euidently ſhew this which we haue before ſaid, that the praiers of Chriſtians ought to be common and to tend to the common edifying of the church, and to the encreaſe of the communion of the faithfull. For there doth not euery man pray

That which is added in the Lords prayer, concerning his kingdome, power and glory to

whom we pray, giueth vs both boldnes to aske and great truſt to obtaine that we pray for.

to haue any thing priuately giuen, but all in common together doe pray for Our bread, for forgiueneſſe of ſinnes, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adioyned a cauſe why we haue both ſo great boldneſſe to aske, and ſo great truſt to obtaine: which although it be not in the Latin copies, yet it agreeth more fitly in this place than that it ſhould ſeeme woorthy to be omitted, namely that this is the kingdome, and the power, and the glory for euer. This is the perfect and quiet reſt of our ſoule. For if our praiers were to be commended to God by their owne worthineſſe, who ſhould be ſo bould, as once to open his mouth before him? Now howſoeuer we be moſt miſerable, howſoeuer moſt vnwoorthy of all men, howſoeuer voide of all commendation: yet we ſhall neuer want cauſe to pray, and neuer be deſtitute of confidence: foraſmuch as our Father cannot haue his kingdome, power and glory taken away from him. At the end is added Amen, whereby is expreſſed our feruentneſſe of deſire to obtaine thoſe things that we haue asked of God, and oure hope is confirmed that all ſuch things are already obtained and ſhall ſurely be giuen vs becauſe they are promiſed by God, which cannot deceiue. And this agreeth with that maner of praier which we haue here before rehearſed, Doe it Lord for thy names ſake, not for our ſakes or our righteouſneſſe: whereby the holy ones doe not onely expreſſe the end of their praiers, but alſo confeſſe that they are vnworthy to obtaine vnleſſe God fetch the cauſe from himſelfe, and that their truſt to ſpeed commeth of the only nature of God.

The perfection of the Lords prayer, and the danger of preſuming to craue things without the compaſſe thereof.
Matth. 17.5.
Eſay 11. 2.
See Auguſt. Of prayer to Proba.

48 Thus haue wee whatſoeuer wee ought yea or in any wiſe may aske of God, ſet foorth in this forme and as it were a rule of praying taught by the beſt Schoolemaſter Chriſt, whom the Lord hath ſet ouer vs to be our teacher, and whom alone hee hath willed to be harkened vnto. For hee both alway hath beene his eternall wiſdome, and being made man is giuen to men the Angell of great counſell. And this praier is in all points, ſo fully perfect, that whatſoeuer forreine or ſtrange thing is added which cannot be referred to it, it is vngodly and vnwoorthy to be allowed of God. For in this ſumme hee hath ſet foorth, what is meete for him, what is pleaſing to him, what is neceſſary for vs: finally what he will grant. Wherefore who ſo dare goe further, and to aske any thing of God beſide theſe, firſt they will adde of their owne to the wiſedome of God (which cannot be done without made blaſphemy) then they hold not themſelues vnder the will of God, but deſpiſing it doe with greedineſſe wander further: finally they ſhall neuer obtaine any thing, foraſmuch as they praie without faith. And there is no doubt that all ſuch praiers are made without faith, becauſe here wanteth the word of God, vpon which vnleſſe faith be grounded, can in no wiſe ſtand. But they which forſaking the maſters rule, doe follow their owne deſires, are not onely without the word of God, but alſo ſo much as they be able with their whole endeuour are againſt it. Therefore *Tertullian* no leſſe fitly than truely hath called this a lawfull praier, ſecretly ſignifying that all other are lawleſſe and vnlawfull.

De fuga in perſecut.

Our requeſts when we pray, are not tied to the words and ſyllables, but to thoſe things which are contained within the compaſſe of the Lords praier.

49 We would not haue theſe things ſo taken as though we were ſo bound with this forme of praier, that we may not change a word or a ſayllable. For there are each where read many praiers in the Scripture, farre differing from this in words, yet written by the ſame Spirit, and which are at this day profitable to be vſed of vs. Many are continually put into the mouthes of the faithfull by the ſame Spirit, which in likeneſſe of words doe not ſo much agree. This onely is our meaning in ſo teaching, that no man ſhould ſeeke, looke for, or aske any other thing at all than that which is ſummarily comprehended in this praier, and which though it moſt differ in words, yet differeth not in ſenſe. Like as it is certaine that all the praiers which are found in the Scriptures, and which doe come out of godly hearts, are applied to this, ſo verily none can any where be found, which may match, much leſſe paſſe, the perfectneſſe of this praier. Heere is nothing left out, that might be thought vpon to the praiſes of God, nothing that ought to come into the minde of man for his owne profits: and the ſame ſo fully that all hope is woorthily taken away from all men to attempt to make any better. In a ſum, let vs remember that this is the doctrine of the wiſdome of God, which hath taught what he willed, and willed what was needfull.

50 But

50 But although we haue aboue ſaid, that we ought alway to breath vpward with mindes lifted vp to God, and pray without ceaſing: yet forasmuch as ſuch is our weakneſſe, as needeth to be vpholden with many helpes: ſuch is our dulneſſe, as needeth to be pricked forward with many ſpurs: it is good that euerie one of vs appoint to himſelfe priuately certaine houres which may not paſſe away without praier, and which may haue the whole affections of our minde throughly buſied to that purpoſe: as, when we riſe in the morning, before that we go to our daies worke, when we ſit downe to meate, when we haue beene fed by the bleſſing of God, when we take vs to reſt. Only let this not be a ſuperſtitious obſeruing of houres, by which, as praying a taske to God, we may thinke our ſelues diſcharged for the other houres: but a training of our weakneſſe, whereby it may ſo be exerciſed and from time to time ſtirred vp. Specially we ought carefully to looke that ſo oft as either we our ſelues are in diſtreſſe, or we ſee other to be in diſtreſſe with any hardneſſe of aduerſitie, we run ſtraight way to him, not with feete but with harts: then, that we ſuffer not any proſperitie of our owne or other mens, to paſſe but that we teſtifie that we acknowledge it to be his with praiſe and thankeſgiuing. Finally, this is diligently to be obſerued in all praier, that we goe not about to binde God to certaine circumſtances, nor to appoint to him, what he ſhall doe, at what time, in what place, and in what maner: as by this praier we are taught to make to him no law, nor to appoint to him any condition, but to leaue to his will that thoſe things which he will doe, he may doe in what maner, at what time, and in what place it pleaſeth him. Wherefore ere we make any praier for our ſelues, we firſt pray that his wil be done: where we doe alreadie ſubmit our will to his: with which when it is reſtrained as with a bridle put vpon it, it may not preſume to bring God into rule, but make him the iudge and gouernour of all her deſires.

The neceſſitie of prayer and of ſet times for that purpoſe.

51 If we doe with mindes framed to this obedience, ſuffer our ſelues to bee ruled with the lawes of Gods prouidence, we ſhall eaſily learne to continue in prayer, and with longing deſires patiently to waite for the Lord: being aſſured that although hee appeare not, yet he is alway preſent with vs, and will when he ſeeth his time declare how not deafe eares he gaue to the prayer, which in the eyes of men ſeemed to bee deſpiſed. And this ſhall be a moſt preſent comfort, that wee faint not and fall downe by deſpaire, if at any time God doe not anſwere at our firſt requeſtes. Like as they are woont to doe, which while they are carried with their ſudden heate, doe ſo call vpon God, that if he come not to them at their firſt brunts and bring them preſent helpe, they by and by imagine him to be angrie and hatefully bent againſt them, and caſting away all hope of obtaining doe ceaſe to call vpon him. But rather deferring our hope with a well tempered euenneſſe of minde, let vs goe forward in that perſeuerance which is ſo much commended to vs in the Scriptures. For in the Pſalmes wee may oftentimes ſee how *Dauid* and other faithfull men, when they ſeeme in a maner wearied with praying, did beate the aire becauſe they threw away their wordes to God that heard them not, and yet they ceaſe not from praying: becauſe the worde of God hath not his full authoritie maintained, vnleſſe the credit thereof be ſet aboue all ſucceſſes of things. Moreouer let vs not tempt God and prouoke him againſt vs being wearied with our importunacie, which many vſe to doe, which doe nothing but indent with God vpon a certaine condition, and binde him to the lawes of their couenanting, as though he were ſeruant to their deſires: which if he doe not preſently obey, they diſdaine, they chafe, they carpe againſt him, they murmure, they turmoile. Therefore to ſuch oftentimes in his furor he being angrie graunteth that, which to other in his mercie he being fauourable denieth. An example hereof are the children of *Iſrael*, for whom it had beene better not to haue beene heard of the Lord, than with fleſh to eate vp his wrath.

Conſtancie and patience in praiers needfull.

Num. 11. 18.

52 But if yet at length after long looking for it our ſenſe doe not perceiue what we haue preuailed with praying, and feeleth no fruit thereof: yet our faith ſhall aſſure vs of that, which cannot be perceiued by ſenſe, namely that we haue obtained that which was expedient for vs, for as much as the Lord doth ſo oft and ſo certainely take vpon him that he will haue care of our grieues, after that they haue beene once laid in his boſome. And ſo he will make vs to poſſeſſe abundance in pouertie, comfort in affliction.

Our praiers not fruitleſſe though the fruit thereof be not alwaies ſenſible.

For howsoeuer all other things doe faile vs, yet God will neuer faile vs, which suffereth the waiting and patience of them that be his to be disappointed. He alone shall suffice vs insteed of all things, for as much as he containeth in himselfe all good things, which he shall one day disclose vnto vs at the day of iudgement when he shall plainly shew foorth his kingdome. Beside this although God grant to vs, yet he doth not alway answer according to the expresse forme of our request, but holding vs after outward seeming in suspence, yet by a meane vnknowen he sheweth that our praiers were not vaine. 1. Iohn 5. 15. This is meant by the words of *Iohn*, If we know that hee heareth vs when we aske any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our praiers, that the hope which resteth vpon his word may neuer disappoint vs. But with this patience the faithfull doe so farre neede to be sustained, that they should not long stand vnlesse they did stay vpon it. For the Lord doth by no light trials proue them that be his, and not tenderly doth exercise them: but oftentimes driueth them into the greatest extremities, and then they are driuen thither he suffereth them long to stick fast in the mire, ere he gaue them any tast of his sweetnesse: 1. Sam. 26. and, as *Hanna* saith, he slaieth, and quickeneth: he leadeth downe to the hels, and bringeth backe againe. What could they here doe but be discouraged, and fall headlong into dispaire: vnlesse when they are in distresse and desolate and already halfe dead, this thought did raise them vp, that God doth looke vpon them, and that there shall be at hand an end of their euils. But howsoeuer they stand fast vpon the assurednesse of that hope, they cease not in the meane time to pray: because if there be not in praier a stedfastnesse of continuance, we nothing preuaile with praying.

THE XXj. CHAPTER.

Of the eternall Election, whereby God hath predestinate some to saluation, and other some to destruction.

The necessity of knowing the truth in the question of predestination that God may be glorified, our mindes both humbled and confirmed, and the danger of curious wading therein beyond the bounds of scripture.

BVt now whereas the couenant of life is not equally preached to all men, and with them to whom it is preached it doth not either equally or continually finde like place: in this diuersitie the woonderous depth of the iudgement of God appeareth. For neither is it any doubt but that this diuersity also serueth the free choise of Gods eternall election. If it be euident that it is wrought by the will of God that saluation is freely offered to some, and other some are debarred from comming to it: here by and by arise great and hard questions which cannot otherwise be discussed, than if the godly mindes haue that certainly stablished which they ought to hold concerning election and Predestination. This it (as many thinke) a combersome question: because they thinke nothing to be lesse reasonable than of the common multitude of men some be fore ordained to saluation, other some to destruction. But how they wrongfully encomber themselues, shall afterward be euident by the framing of the matter together. Beside that in the very same darknesse which maketh men afraid, not onely the profitableneesse of this doctrine, but also the most sweet fruit sheweth foorth it selfe. We shall neuer be cleerely perswaded as we ought to be, that our saluation floweth out of the fountaine of the free mercy of God, till his eternall election bee knowen to vs, which by this comparison brightly setteth foorth the grace of God, that he doth not with out difference adopt all into the hope of saluation, but giueth to some that which he denieth to other. How much the ignorance of this principle diminisheth of the glory of God, how much it withdraweth from the true humility, it is plaine to see. But *Paul* denieth that that which is so necessary to be knowen, is possible to be knowen, vnlesse God leauing altogether the respect of workes doe choose them whom he hath determined with himselfe. Rom. 11. 5. In this time (saith hee) the remnants were saued according to the free election, If by grace, then out of workes: forasmuch as grace should then not be grace. If of works, then not of grace: for as much as worke should

ſhould now not be worke. If we muſt be brought backe to the beginning of election, that it may be certain that ſaluation commeth to vs from no other where than from the meere liberality of God: they which will haue this principle quenched, doe niggardly ſo much as in them lieth darken that which ought gloriouſly and with full mouth to haue beene publiſhed, and they plucke vp the very roote of humility. *Paul*, where the ſaluation of the remnant of the people is aſcribed to free election, cleerely teſtifieth that onely then it is knowen that God doth by his meere good pleaſure ſaue whom he will, and not render reward which cannot be done. They which ſhut the gates, that none may be bold to come to the taſting of this doctrine, doe no leſſe wrong to men than to God: becauſe neither ſhall any other thing ſuffice to humble vs as we ought to be, neither ſhall we otherwiſe feele from our heart how much we are bound to God. Neither yet is there any other where the vpholding ſtay of ſound affiance, as Chriſt himſelfe teacheth, which to deliuer vs from all feare, and to make vs vnianquiſhable among ſo many dangers, ambuſhes, and deadly barrels, promiſeth that whatſoeuer he hath receiued of his Father to keepe, ſhall be ſafe. Wherefore we gather that they ſhall with continuall trembling be miſerable, whoſoeuer they be that know not themſelues to be the proper poſſeſſion of God: and therefore that they doe very ill prouide both for themſelues and for all the faithfull, which being blind at theſe three profits which we haue touched, would wiſh the whole foundation of our ſaluation to be quite taken from among vs. Moreouer, heereby the Church appeareth vnto vs, which otherwiſe (as *Bernard* rightly teacheth) were not poſſible to be found, nor to be knowen among creatures: becauſe both waies in maruellous wiſe it lieth hidden within the boſome of bleſſed predeſtination and within the Maſſe of miſerable damnation. But ere I enter into the matter it ſelfe, I muſt beforehand in two ſorts ſpeake to two ſorts of men. That the intreating of predeſtination, whereas of it ſelfe it is ſomewhat cumberſome, is made very doubtfull yea and dangerous, the curiouſneſſe of men is the cauſe: which can by no ſtops be reſtrained from wandring into forbidden compaſſes, and climbing vp on high: which, if it may, will leaue to God no ſecret which it will not ſearch and turne ouer. Into this boldneſſe and importunacy foraſmuch as we commonly ſee many to run headlong, and among thoſe ſome that are otherwiſe not euill men: heere is fit occaſion to warne them what is in this behalfe the due meaſure of their dutie. Firſt therfore let them remember, that when they enquire vpon Predeſtination, they pearce into the ſecret cloſets of the wiſdome of God: whereinto if any man doe careleſly and boldly breake in, he ſhall both not attaine wherewith to ſatisfie his curiouſneſſe, and he ſhall enter into a maze whereof he ſhall finde no way to get out againe. For neither is it meete that man ſhould freely ſearch thoſe things which God hath willed to be hidden in himſelfe, and to turne ouer from very eternity the height of wiſdome, which he willed to be honoured and not be conceiued, that by it alſo he might be maruellous vnto vs. Thoſe ſecrets of his will which he hath determined to be opened vnto vs, he hath diſcloſed in his word: and he hath determined, ſo far as he foreſaw to pertaine to vs and to be profitable for vs.

Iohn 10.15.

Ser. in Cant. 78.

2 We are come (ſaith *Auguſtine*) into the way of Faith, let vs ſteadfaly hold it. It bringeth into the Kings chamber, in which all the treaſures of knowledge and wiſedome are hidden. For, the Lord himſelfe Chriſt did not enuy his excellent and moſt choſen diſciples, when he ſaid, I haue many things to be ſaid to you, but yee cannnot beare them now. We muſt walke, we muſt profit, we muſt encreaſe, that our hearts may be able to conceiue thoſe things which now we cannot conceiue. If the laſt day find vs profiting, there we ſhal learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the onely way, that may lead vs to ſearch whatſoeuer is lawfull to be learned of him, that it is the onely light, which may giue vs light to ſee whatſoeuer we ought to ſee of him: it ſhal eaſilie hold backe and reſtraine vs from all raſhneſſe. For we ſhall know that ſo ſoone as we be gone out of the bounds of the world we run out of the way, and in darkneſſe, in which race we muſt needs oftentimes ſtraie, ſlip, and ſtumble. Firſt therefore let this be before our eies, that to couet any other knowledge of Predeſtination than that which is ſet foorth by the word of God, is a point of no leſſe madneſſe than if a man haue a will to goe by an vnpaſſible way,

Gods word the onely ſafe way to walke in, and the light to direct our walking in matters of ſo great hardneſſe as this is.

Hom. in Ioh 15.

Iohn 8.12.

way, or to see in darknesse. Neither let vs be ashamed, to be ignorant of somewhat in it wherein there is some learned ignorance. But rather let vs willingly abstaine from the searching of that knowledge, whereof the excessiue coueting is both foolish and perilous, yea and deadly. But if the wantonnesse of wit prouoke vs, it shall be profitable alway to set this against it, whereby it may be beaten backe, that as too much of honie is not good, so the searching of glorie doth not turne vnto glorie to the curious. For there is good cause why we should be frayed away from that boldnes, which can do nothing but throw vs downe headlong into ruine.

Pro. 25. 27.

The doctrine of predestination not vtterly to be shunned and buried in silence

3 There be other which when they haue a will to remedie this euill, do command all mention of Predestination to be in a maner buried, at the least they teach men to flee from euerie maner of questioning thereof as from a rocke. Although the moderation of these men be heerein woorthily to bee praised that they iudge that mysteries should be tasted of with such sobrietie: yet because they descend too much beneath the meane: they little preuaile with the wit of man, which doth not lightlie suffer it selfe to be restrained. Therefore, that in this behalfe also we may keepe a right end, we must returne to the word of the Lord, in which we haue a sure rule of vnderstanding. For the Scripture is the schoole of the holy Ghost, in which as nothing is left out which is both necessarie and profitable to be knowen, so nothing is taught but that which is behouefull to learne. Whatsoeuer therefore is vttered in the Scripture concerning predestination, we must beware that we debar not the faithfull from it, least we should seeme either enuiously to defraude them of the benefit of their God, or to blame and accuse the holy Ghost who hath published those things which it is in any wise profitable to be suppressed. Let vs (I say) giue leaue to a christian man, to open his minde and his eares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soone as the Lord hath closed his holie mouth, he may also foreclose to himselfe all the way to enquire further. This shall be the best bond of sobrietie, if not onely in learning wee may follow the Lord going before vs, but also when he maketh an end of teaching, we cease to will to learne. Neither is the danger which they feare of so great importance, that wee ought therefore to turne away our mindes from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a word. But sith both godlinesse and common reason teacheth that this is not generally meant of euerie thing, we must seeke a difference, least brutish ignorance should please vs vnder colour of modestie and sobrietie. That difference is in few words plainly set out by *Moses*, To the Lord our God (saith he) belong his secrets: but to vs and to our children he hath disclosed these things. For we see how he cõmendeth to the people the studie of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: and how he withholdeth the people within those bounds, by this onely reason, because it is not lawfull for mortall men to thrust themselues into the secrets of God.

Pro. 23. 2.

Deut. 29. 26.

Predestination not therefore to be concealed because prophane men carp, or barke, or scoffe at it, as they doe also at other parts of christian doctrine which are not for that cause to be ouerpast.

4 Prophane men (I grant) doe in the matter of Predestination suddenly catch hold of somewhat which they may carpe, or cauill, or barke, or scoffe at. But if their waywardnesse doe fray vs away from it, the chiefe articles of the faith must be kept secret, of which there is almost none which they or such as they be doe leaue vntouched with blasphemie. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what should become of man when he created him. Neither will they abstaine from laughing, when they shall vnderstand that there is litle more than fiue thousand yeares passed since the creation of the world: for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought foorth, which they will not scoffe at. For the restraining of these sacriledges, must we hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must we passe ouer in silence the creation of the world? Yea but the truth of God is both in this behalfe and euery where mightier than that it need to feare the euill speaking of the wicked: as *Augustine* strongly maintaineth in his worke of the good of Perseuerance. For we see that the false Apostles could not by defaming and slaundering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly mindes, because

Cap. 15. vsque ad 20.

it

it maketh against exhortations, because it shaketh faith, because it troubleth the hart it selfe: this is vaine. *Augustine* sticketh not to confesse that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but, as he had in readinesse wherewithall, he largely confuteth them. But we, because many and diuers absurdities are thrust into this place, had rather to reserue euery one to be wiped away in place fit for it. Only this I desire generally to obtaine of them, that those things which the Lord hath laid vp in secret, we may not search: those things which he hath brought openly abroad, we may not neglect: lest either on the one part we be condemned of vaine curiositie, or on the other part, of vnthankfulnesse. For, this also is very well said of *Augustine*, that we may safely follow the scripture, which as with a motherly pace goeth stoupingly, lest it should forsake our weakenesse. But who so are so warie and so fearefull that they would haue Predestination to be buried, lest it should trouble weake soules: with what colour, I beseech you, will they couer their arrogancie, when they indirectly accuse God of foolish vnaduisednesse, as though he foresaw not the danger, which they thinke themselues to haue wisely met with? Whosoeuer therefore trauelleth to bring the doctrine of Predestination into misliking, he openly saith euill of God: as though somewhat had vnaduisedly slipped from him which is hurtfull to the Church.

De bono perseuer. cap. 14.

Lib. 5. de Gen. ad lit.

5 Predestination whereby God adopteth some into the hope of life, and iudgeth some to eternall death, no man that would be accompted godly dare simply denie: But they wrap it vp with many cauillations, specially they which make foreknowledge the cause of it. We in deede do say that they be both in God, but we say that the one is wrongfully made subiect to the other. When we giue foreknowledge to God, we meane that all things alway haue beene and perpetually doe remaine vnder his eies, so that to his knowledge there is nothing to come or past, but all things are present, and so present that he doth not imagine onely by conceiued formes (as those things are present to vs, whereof our mind holdeth fast the remembrance) but he truly beholdeth and seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world and to all creatures. Predestination we call the eternall decree of God, whereby he had it determined with himselfe what he willed to become of euery man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is fore-appointed. Therefore as euery man is created to the one or other end, so we say that he is predestinate either to life or to death. But this Predestination God hath not onely testified in euery seuerall person, but hath shewed an example thereof in the whole issue of *Abraham*, whereby might plainely appeare that it lyeth in his will what shall be the estate of euery nation. When the Highest deuided the nations, and seuered the children of *Adam*, his part was the people of *Israel*, the cord of his inheritance. The separation is before the eyes of all men: in the person of *Abraham* as in a drie stocke one people is peculiarly chosen, all other being refused: but the cause appeareth not, sauing that *Moses*, to cut off all occasion of glorying from posteritie, teacheth that they excell onely by the free loue of God. For he assigneth this to be the cause of their deliuerance, for that God loued the Fathers, and chose their seed after them. More plainely in another Chapter: He was pleased in you to choose you, not because you passed other nations in number, but because he loued you. The same admonition is often repeated with him, Behold, to the Lord thy God belongeth the heauen, the earth, and whatsoeuer things are in it: and he hath pleased himselfe only in your Fathers, and hath loued them, and hath chosen you their seed. Againe in an other place sanctification is commanded them, because they are chosen to be a peculiar people. And againe in an other place, Loue is affirmed to be the cause of protection. Which also the Faithfull doe declare with one voyce, saying: He hath chosen for vs our inheritance, the glory of *Iacob*, whom he hath loued. For they do all impute to free loue all the gifts wherewith they were garnished of God: not onely because they knew that they themselues had obtained them by no deseruings, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie so great a prerogatiue of honor. And, the more strongly to tread downe all pride, he vpbraided them that they haue deserued no such thing, forasmuch

The doctrine of Predestination obscured by such as make Gods foreknowledge the cause thereof: what knowledge is, and what predestination, examples of both.

Deut. 32. 8.

Deut. 4. 37.

Deut. 7. 8.
Deut. 10. 14.

Deut. 23. 5.
Psal. 47. 5.

Deut.9.6. forasmuch as they are a ſtubborne and hard-necked people. And oftentimes the Prophets doe hatefully and as by way of reproch caſt the *Iewes* in the teeth with this election, becauſe they had fowly departed from it. Whatſoeuer it be, now let them come foorth which will binde the election of God either to the worthineſſe of men, or to the merits of workes. When they ſee one nation to be preferred before all other, and when they heare that God was led with no reſpect to be more fauourably bent to a few and vnnoble, yea and froward and diſobedient men: will they quarrell with him, becauſe his will was to ſhew ſuch an example of mercie? But they ſhall neither with their prattling voices hinder his worke, nor with throwing ſtones of taunts into heauen ſhall hit or hurt his righteouſneſſe, but rather they fall backe vpon their owne heads. Moreouer the Iſraelites are called backe to this principle of the free couenant, when either thanks are to be giuen to God, or their hope to be raiſed vp againſt the time to come. He made vs, and not we our ſelues, (ſaith the Prophet) his people and the ſheepe of his paſtures. The negatiue is not ſuperfluous, which is added to exclude vs, that they may know that of all the good things wherewith they excell, God is not onely the author, but fetched the cauſe thereof from himſelfe, becauſe there was nothing in them worthy of ſo great honour. Alſo he biddeth them to be contented with the meere good pleaſure of Pſal.105.6. God, in theſe words. The ſeede of *Abraham* are his ſeruants: the children of *Iacob* his elect. And after that he hath rehearſed the continuall benefits of God as fruites of the election, at length he concluded, that he dealt ſo liberally becauſe he remembred his couenant. With which doctrine agreeth the ſong of the whole Church, Thy right Pſal44.4. hand and the light of thy countenance gaue the land to our Fathers, becauſe thou waſt pleaſed in them. But it is to be noted, that where mention is made of the land, it is a viſible ſigne of the ſecret ſeuering wherein the adoption is contained. To the ſame thankfulneſſe *Dauid* in another place exhorteth the people, ſaying, Bleſſed is the nation Pſal.33.12. whoſe God the Lord is, the people which he hath choſen for an inheritance to himſelfe. And *Samuel* encourageth them to good hope, ſaying, The Lord will not forſake you, 1.Sam. 20.22. for his owne great names ſake, becauſe it pleaſed him to create you for a people to himſelfe. Likewiſe *Dauid* when his faith is aſſailed, armeth himſelfe to fight, ſaying, Bleſſed Pſal.65.5. is he whom thou haſt choſen, he ſhall dwell in thy courts. But for as much as the election hidden in God was ſtabliſhed as well by the firſt deliuerance as by the ſecond, and Eſay 14.2. other meane benefits: in *Eſay* the word of Electing is transferred to this, God ſhall haue mercie on *Iacob*, and he ſhall yet chooſe out of Iſrael: becauſe he ſignifying the time to come, ſaith that the gathering together of the remnant of the people which he ſeemed to haue forſaken, ſhall be a ſigne of the ſtable and ſtedfaſt election, which once ſeemed to haue beene fallen away. When alſo it is ſaid in another place, I haue choſen thee and haue not caſt thee away: he ſetteth out the continuall courſe of the notable liberalitie of his fatherly goodwill. And yet more plainly the Angell ſaith in *Zacharie*, Eſay 41.9. Zach.2.12. God ſhall yet chooſe *Ieruſalem*: as though in hardly chaſtning it, he had reiected it: or as though the exile were an interrupting of the election: which yet remaineth inuiolable, although the ſignes thereof doe not alway appeare.

Of election and Predeſtination both generall & ſpeciall.

6 There is to be added a ſecond degree more narrowly reſtrained, or in which was ſeene a more ſpeciall grace of God: when of the ſame kindred of *Abraham* God refuſed ſome, and other ſome by nouriſhing them in the church he ſhewed that he retained among his children. *Iſmael* had at the beginning obtained equall degree with his brother *Iſaac*, becauſe the ſpirituall couenant had beene no leſſe ſealed in him by the ſigne of Circumciſion. He is cut off, and then *Eſau*: at the laſt an innumerable multitude and almoſt Iſrael. In *Iſaac* was the ſeede called: the ſame calling endured in *Iacob*. A like example God ſhewed in reiecting *Saul*: which thing is alſo glorioufly ſet forth in the Pſal.78.69 Pſalme. He hath put backe the tribe of *Ioſeph*, and the tribe of *Ephraim* he hath not choſen, but he hath choſen the tribe of *Iuda*. Which the holy hiſtorie diuers times repeateth, that the wonderfull ſecret of the grace may the better appeare in this change. *Iſmael*, *Eſau*, and ſuch other, (I graunt) fell from the adoption by their owne fault and guiltineſſe: becauſe there was a condition adioyned, that they ſhould faithfully keepe the couenant of God, which they falſely brake. But this was yet a ſingular benefit of God, that hee vouchſafed to prefer them aboue the other Gentiles: as it is ſaid in the Pſalme,

Pſalme, He hath not ſo done to other nations, nor hath opened his iudgements to them. But heere I haue not without cauſe ſaid that there be two degrees to be noted: becauſe now in the chooſing of the whole nation God ſhewed that he is in his owne meere liberalitie bound to no lawes: but he is free, ſo that equall portion of grace is not to be required at his hand: the vnequalitie whereof ſheweth that it is truely of free giſt. Therefore *Malachie* amplifieth the vnthankefulneſſe of *Iſrael*, becauſe they being not onely choſen out of all mankinde, but alſo ſeuered out of a holie houſe to be a peculiar people, doe vnfaithfully and wickedly deſpiſe God ſo beneficiall a Father. Was not *Eſau* the brother of *Iacob*? (ſaith he) and yet *Iacob* I loued, but *Eſau* I hated. For, God taketh it for confeſſed, that when either of them was borne of a holie Father, and ſucceſſour of the couenant, finally a branch of the holie roote: now the children of *Iacob* were more than commonly bound, which were taken into that dignitie. But whē *Eſau* the firſt begotten being refuſed, their Father which was by nature inferior was made thē heire, he prooueth them doubly vnthankfull, and complaineth that they were not holden with that double bond.

Pſal. 47. 20.

Mal. 1. 2.

7 Although it be already ſufficiently euident, that God doth by his ſecret counſell freely chooſe whom he will, reiecting other, yet his free election is hitherto but halfe ſhewed, till we come to all particular perſons, to whom God not onely offereth ſaluation, but ſo aſſigneth it, that the certaintie of the effect thereof is not in ſuſpenſe or doubtfull. For, theſe are accounted in that onely ſeede, whereof *Paul* maketh mention. For although the adoption was left in the hand of *Abraham*, yet becauſe many of his poſteritie were cut off as rotten members: that the election may be effectuall and truly ſtedfaſt, we muſt needs aſcend to the head, in whom the heauenly Father hath bound together his elect one with another, and hath knit them to himſelfe with a knot impoſſible to be looſed. So in the adoption of the kinred of *Abraham*, ſhined the liberall fauour of God, which he denied to other men: yet in the members of Chriſt appeareth a much more excellent ſtrength of grace, becauſe they being graffed into their head doe neuer fall away from ſaluation. Therefore *Paul* doth fitly reaſon out of the place of *Malachie* which I euen now alleaged: that where God with making a couenant of eternall life calleth any people to himſelfe, there is in part a ſpeciall maner of election, that he doth not chooſe all effectually with common grace. Whereas it is ſaid, I haue loued *Iacob*, this pertaineth to the whole iſſue of the Patriarch, which the Prophet there ſetteth in compariſon againſt the poſteritie of *Eſau*. Yet this withſtandeth not but that in the perſon of one man was ſet foorth to vs an example of the election, which cannot ſlip away, but muſt come to the marke that it tendeth to. Theſe *Paul* doth not vainely note to be called remnants: becauſe experience teacheth that of a great multitude many ſlide and vaniſh away, ſo that oftentimes there remaineth but a ſmall portion. But why the generall election of a people is not alway firme and ſtedfaſt, there is a reaſon offering it ſelfe in readineſſe: becauſe with whom God couenanteth he doth not by and by giue to them the ſpirit of regeneration, by the power whereof they may continue in the couenant to the end: but the outward changing without the inward effectualneſſe of grace, which might be of force to hold them in, is a certaine meane thing betweene the forſaking of whole mankind, and the election of a ſmall number of the godly. The whole people of *Iſrael* was called the inheritance of God, of whom yet there were many ſtrangers. But becauſe God had not for nothing made couenant with them that he would be their Father and Redeemer, he rather hath reſpect to his owne free fauour than to the vnfaithfull falling away of many: by whom alſo his truth was not aboliſhed: becauſe where he reſerued any remnant, it appeared that his calling was without Repentance. For whereas God did from time to time chooſe vnto himſelfe a Church rather out of the children of *Abraham*, than out of the prophane nations, he had regard to his couenant, which being broken of the whole multitude he reſtrained to a few, that it ſhould not vtterly fall away. Finally the common adoption of the ſeede of *Abraham* was a certaine viſible image of a greater benefit, which God hath vouchſafed to graunt to a few out of many. This is the reaſon why *Paul* ſo diligently putteth difference betweene the children of *Abraham* according to the fleſh, and his ſpirituall children which were called after the example of *Iſaac*.

Election outward and inward, in the generall body of men outwardly elected ſundry, which inwardly are not elected in the Spirit.

Isaac. Not that it was a vaine and vnfruitfull thing ſimply to be the child of *Abraham*, (which might not be ſaid without diſhonor of the couenant) but becauſe the vnchangeable counſell of God, whereby he hath predeſtinate whom he would, is by it ſelfe effectuall onely to this latter ſort vnto ſaluation. But I warne the readers that they bring not a foreconceiued iudgement on either ſide, till it appeare by the places of ſcripture brought foorth what is to be thought. That therefore which the ſcripture cleerely ſheweth, we ſay that God by eternall and vnchangeable counſell hath once appointed whom in time to come he would take to ſaluation, and on the other ſide whom he would condemne to deſtruction. This counſe as touching the elect, we ſay to be grounded vpon his free mercie without any reſpect of the worthineſſe of man, but whom he appointeth to damnation, to them by his iuſt in deed and irreprehenſible, but alſo incomprehenſible iudgement, the entry of life is forecloſed. Now in the elect we ſet vocation to be the teſtimonie of election: and then iuſtification to be another ſigne of the manifeſt ſhewing of it, till they come to glory wherein is the fulfilling of it. But as by vocation and election God maketh his elect: ſo by ſhutting out the reprobate either from the knowledge of his name or from the ſanctification of his ſpirit, he doth as it were by theſe marks open what iudgement abideth for them. I will heere paſſe ouer many fained inuentions, which fooliſh men haue forged to ouerthrow predeſtination. For they neede no confutation, which ſo ſoone as they are brought forth, doe largely bewray their owne falſeneſſe. I will tary only vpon thoſe, which either are in controuerſie among the learned, or which may bring any hardneſſe to the ſimple, or which vngodlineſſe with faire ſeeming ſhew pretendeth, to ſcoffe at the righteouſneſſe of God.

THE XXIJ. CHAPTER.

A confirmation of this doctrine by teſtimonies of the Scripture.

God was not moued with the foreſight of mans merites to predeſtinate, neither is to be grudged at for preferring ſome, and paſſing by others, whom particularly and freely he hath choſen.

ALL theſe things which we haue ſet are not without controuerſie among many, ſpecially the free election of the faithfull: which yet cannot be weakened. For the common ſort doe thinke that God, as he foreſeeth that euery mans deſerning ſhall be, ſo maketh difference betweene men: that therefore whom he foreknoweth that they ſhall be not vnworthy of his grace, them he adopteth into place of children: and whoſe natures he eſpieth that they will be bent to wickedneſſe and vngodlineſſe, them he appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they doe not onely darken election, but faine that it hath beginning from elſewhere. And this opinion receiued of the common ſort is not the opinion of the common ſort alone: for in all ages it hath had great maintainers. Which I doe plainely confeſſe, to the intent that no man ſhould truſt that it ſhall much hurt our cauſe if their names be obiected againſt vs. For, the truth of God herein is more certaine, than that it may be ſhaken: more cleare, than that it may be darkened with the authoritie of men. But ſome other neither exerciſed in the ſcripture, nor woorthie of any voice, doe raile at this doctrine with greater maliciouſneſſe, than that their forward pride ought to be ſuffered. Becauſe God chooſing ſome after his owne will, leaueth other ſome, they picke a quarrell againſt him. But if the thing it ſelfe be knowen for true, what ſhall they preuaile with brawling againſt God? We teach nothing but that which is approoued by experience, that it was alway at libertie for God, to beſtow his grace to whom he will. I will not enquire whereby the poſteritie of *Abraham* excelled other, but by that vouchſafeing, whereof there is found no cauſe elſewhere than in God. Let them anſwere why they be men rather then oxen or aſſes. When it was in the hand of God to make them dogs, he faſhioned them after his owne image. Will they giue leaue to brute beaſts to quarrell with God for their eſtate, as though the difference were vnrighteous? Truely it is no more righteous, that they ſhould enioy the prerogatiue which they haue obteined by no deſeruings, than for God diuerſly to deale abroade his benefits according to the meaſure of his owne iudgement. If they skip ouer to perſons, where the inequalitie is more hatefull to them, at the leſt at the example of Chriſt, they ought to be afraid to prate ſo boldly of ſo high a myſterie. He is conceiued of the ſeed of *Dauid*, a mortall man: by what vertues will they ſay that he deſerued to be in the

the verie wombe made the head of Angels, the onely begotten ſonne of God, the image and glorie of the Father, the light, righteouſneſſe, and ſaluation of the world? This thing *Auguſtine* wiſely noted, that in the verie head of the Church is a moſt cleere mirrour of free election, leaſt it ſhould trouble vs in the members: and that he was not by righteouſly liuing made the ſonne of God, but that he had ſo great honour freely giuen him, that he might afterward make other partakers of his gifts. Heere if any man aske why other were not the ſame that he was, or why all wee are ſo farre diſtant from him, why all we be corrupt and hee pureneſſe: ſuch a man ſhall bewray not onely his madneſſe, but therewithall alſo his ſhameleſneſſe. But if they goe forward to labour to take from God the free power to chooſe and refuſe, let them alſo take away that which is giuen to Chriſt. Now it is woorth the trauaile to conſider what the ſcripture pronounceth of euerie one. *Paul* verily, when he teacheth that we were choſen in Chriſt, taketh away all reſpect of our owne worthineſſe. For it is all one as if hee had ſaid: becauſe in the whole ſeede of *Adam* the heauenly father found nothing worthy of his election, he turned his eies vnto his Chriſt, to chooſe as it were members out of his bodie them whom he would take into the fellowſhip of life. Let this reaſon then be of force among the faithfull, that we were therefore adopted in Chriſt into the heauenly inheritance, becauſe in our ſelues we are not able to receiue ſo great excellencie. Which alſo he touched in another place, when he exhorteth the *Coloſſians* to giuing of thankes, for this that they were by God made fit to be partakers of the eſtate of the holie. If election goe before this grace of God that we be made fit to obtaine the glorie of the life to come: what ſhall God himſelfe now finde in vs whereby hee may be mooued to elect vs? My meaning ſhall yet be more openly expreſſed by another ſaying of his. He hath choſen (ſaith he) ere the foundations of the world were laid, according to the good pleaſure of his will, that we might be holie, and vnſpotted, and vnreproueable in his ſight: where he ſetteth the good pleaſure of God againſt all our deſeruings whatſoeuer they be.

De correpti. & grat. ad Valent. c. 15. De bono perſe. c. vlt. De verb. Apo. ſer. 18.

Eph. 1. 4.

Col. 1. 12.

Eph. 1. 4.

2 That the proofe may be more ſtrong, it is worth the labour to note all the parts of that place, which being coupled together doe leaue no doubt. Where he nameth the elect, it is no doubt that he ſpeaketh to the faithfull, as he alſo by and by afterward affirmeth. Wherefore they doe with too foule a gloſe abuſe that name, which wreſt it to the age wherein the Goſpell was firſt publiſhed. Where he ſaith that they were elect before the beginning of the world, he taketh away all reſpect of worthineſſe. For what reaſon or difference is there betweene them which yet were not, and thoſe which afterward ſhould in *Adam* be equall? Now if they be elect in Chriſt, it followeth that not onely euery man is ſeuered without himſelfe, but alſo one of them from another, foraſmuch as we ſee that not all are the members of Chriſt. That which is added, that they were elect that they might be holie, plainly confuteth the error which deriueth election from foreknowledge, foraſmuch as *Paul* crieth out againſt it and ſaith that whatſoeuer vertue appeareth in men, it is the effect of election. Now if a higher cauſe be ſought, *Paul* anſwereth that God hath ſo predeſtinate, yea and that according to the good pleaſure of his will. In which wordes he ouerthroweth whatſoeuer meanes of their election men doe imagine in themſelues. For he alſo teacheth that whatſoeuer things God giueth toward ſpirituall life, they flow out of this one fountaine, becauſe God hath choſen whom he would, and ere they were borne he had ſeuerally laid vp for them the grace which he vouchſafed to giue them.

Speciall & free election without reſpect of merits going before or following after, demonſtrated out of S. Pauls wordes to the Epheſians.

3 But whereſoeuer this pleaſure of God reigneth, there no workes come to be conſidered. He doth not heere in deede purſue the compariſon of contraries, but it is to be vnderſtanded ſuch as he himſelfe declareth. He hath called vs (ſaith he) with a holy calling, not according to our workes, but according to his purpoſe and the grace which is giuen of Chriſt before the times of the world. And we haue alreadie ſhewed that all doubt is taken away in this which followeth, that we might be holie and vnſpotted. For if thou ſay, becauſe he foreſaw that we ſhould be holie, therefore he choſe vs, thou ſhalt peruert the order of *Paul*. Thus therefore thou maiſt ſafely gather. If hee choſe vs that we might be holie: then he choſe vs, not becauſe he foreſaw that wee would be ſuch. For theſe two things are contrarie the one to the other: that the godly haue

Our ſanctification the end wherevnto, not the cauſe wherefore we were choſen. 2. Tim. 1. 9.

haue it of election that they be holie, and that they come to it by meane of workes. Neither is their cauillation heere any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any works going before, but yet graunteth it to works to come. For when it is said that the faithfull were chosen, that they might be holie: therewithall is signified that the holinesse which was to come in them tooke beginning at election. And how shall this saying agree together, that those things which are deriued from election gaue cause to election? The same thing which he said he setteth afterward to confirme more strongly, where he saith, According to the purpose of his will which he had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had been said, that without himselfe he considered nothing whereof he had any regard in decreeing. Therefore he by and by addeth, that the whole summe of our election tendeth to this end, that we should be to the prayse of the grace of God. Truly the grace of God deserueth not to be praysed alone in our election, vnlesse our election be free. But free it shall not be, if God in electing his, doe consider what shall be the works of euery one. Therefore we find that that which Christ said to his disciples, hath place vniuersally among all the faithfull, Ye haue not chosen me, but I haue chosen you. Where he not onely excludeth deseruings past, but also signifieth that they had nothing in themselues why they should be chosen, if he had not preuented them with his mercie. Like as this saying of *Paul* is also to be vnderstoode: Who first gaue to him, and shall receiue recompence? For he meaneth to shew that the goodnesse of God so preuenteth men, that it findeth nothing in them neyther past nor to come, whereby he may be woon to be fauourable to them.

Ephe. 1. 5.

Iohn 15. 16.

Rom. 11. 35.

Speciall and free election proued out of S. Paul to the Romanes. Rom. 9. 6.

4 Now to the *Romanes*, where he fetcheth this question further off, and followeth it more largely, he denieth that all they are Israelites, which are issued of Israel: because although by right of inheritance they were all blessed, yet the succession did not egally passe to them all. The beginning of this disputation proceeded of the pride and deceitfull glorying of the Iewish people. For when they claimed to themselues the name of the Church, they would haue the credit of the Gospell to hang vpon their will: as the Papists at this day would gladly with this fained colour thrust themselues into the place of God. *Paul*, although he grant that the offspring of *Abraham* is holie by reason of the couenant, yet affirmeth that the most part of them are strangers in it: and that not onely because they swarue out of kinde, so that of lawfull children they become bastards, but because the especiall election of God standeth aboue and reigneth in the highest top, which alone maketh the adoption thereof sure. If their owne godlinesse stablished some in the hope of saluation, and their owne falling away alone disherited other some: *Paul* verily should both fondly and vnconuenientlie lift vp the readers euen to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the one sort differing from the other, so that not all the children of Israell be true Israelites, it is vainely fained that euery mans estate hath beginning in himselfe. Then he further followeth the matter vnder the example of *Iacob* and *Esau*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a monsterlike change that the honour of first birth was remoued to *Iacob*, by which change *Paul* affirmeth that there was testified the election of the one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, and vices of men. For this is an easy short way with them, that God shewed in the person of *Iacob*, that he chooseth the worthy of his grace: and in the person of *Esau*, he refuseth them whom he foreseeth to be vnworthy. Thus they say boldly. But what saith *Paul*? when they were not yet borne, and had not done any good or euill, that according to election the purpose of God might abide, not of works, but of him that calleth, it is said: The elder shall serue the yonger: as it is written, *Iacob* I haue loued, but *Esau* I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitlie made of the time. Let vs graunt that *Iacob* was chosen, because he had worthinesse gotten by works to come: to what purpose should *Paul* say that he was not yet borne: And this now

Rom 9. 11.

should

ſhould be vnaduiſedly added, that he had yet done no good: becauſe this ſhall be a readie anſwere, that nothing is hidden from God, and that ſo the godlineſſe of *Iacob* was preſent before him. If works do win grace, they ſhould then worthily haue had their price before that *Iacob* was borne as if he had bene growne to full age. But the Apoſtle goeth forward in vndoing this knot, and teacheth that the adoption of *Iacob* was not made of works, but of the calling of God. In works he enterlaceth not the time to come or time paſt: and then he directly ſetteth them againſt the calling of God, meaning by ſtabliſhing of the one expreſly to ouerthrow the other: as if he had ſaid, that it is to be conſidered what hath pleaſed God, not what men haue brought of themſelues. Laſt of all it is certaine that by the words of election and Purpoſe, all cauſes whatſoeuer men are wont to faine elſewhere than in the ſecret counſell of God, are quite remoued from this matter.

5 What colour will they bring to darken theſe things, who in election aſſigne ſome place to works either paſt or to come? For this is vtterlie to mocke out that which the Apoſtle affirmeth, that the difference of the brethren hangeth not vpon any conſideration of works, but vpon the meere calling of God, becauſe it was put betweene them when they were not yet borne. Neither had he beene ignorant of this their ſubtletie, if it had had any ſoundneſſe in it: but becauſe he very well knew, that God can foreſee no goodneſſe in man, but that which he hath firſt determined by the benefit of his election to giue him: he fleeth not to that vnorderlie order, to ſet good works before the cauſe of themſelues. Thus haue we by the words of the Apoſtle, that the ſaluation of the faithfull is founded vpon the will of the onely election of God: and that the ſame fauour is not gotten by works, but commeth of free calling. We haue alſo as it were an image of that thing ſet before vs. *Eſau* and *Iacob* are brethren, iſſuing both of the ſame parents, encloſed yet both in one wombe, not yet brought out into the world. In them all things are egall, yet of them the iudgement of God is diuers. For he taketh the one and forſaketh the other. There was nothing but the onely firſt birth, by right whereof the one excelled the other. But this alſo being paſſed ouer, that thing is giuen to the yonger which is denied in the elder. Yea, and in other alſo God ſeemeth alway as of ſet purpoſe to haue deſpiſed firſt birth, to cut off from the fleſh all matter of glorying, Refuſing *Iſmael*, he caſt his mind to *Iſaac*. Plucking backe *Manaſſe*, he more honoured *Ephraim*.

The doctrine is ſo cleare and the example ſo plaine which S. Paul produceth, that there is no place at all left to cauill.

6 If any man interrupt me with ſaying that we muſt not by theſe inferiour and ſmall benefits determine of the ſumme of the life to come, that he which hath bin aduanced to the honor of the firſt birth, ſhould therefore be reckoned to be adopted into the inheritance of heauen: (for there be ſome which ſpare not *Paul* himſelfe, as though in alleaging theſe teſtimonies he had wreſted the ſcripture to a ſtrange ſenſe:) I anſwere as I haue done here before, that the Apoſtle neither ſlipped by vnaduiſedneſſe, nor wilfully abuſed the teſtimonies of the Scripture. But he ſaw (which they cannot abide to conſider) that God minded by an earthly ſigne to declare the ſpirituall election of *Iacob*, which otherwiſe was hidden in his inacceſſible throne. For vnleſſe we referre the firſt birth granted to him vnto the world to come, it ſhould be a vaine and fond forme of bleſſing whereby he obtained nothing but manifold miſeries, diſcommodities, griefefull baniſhment, and many bitterneſſe of ſorow and cares. Therefore when *Paul* ſaw without doubting, that God by outward bleſſing teſtified the bleſſing which he had in his kingdome prepared ſpirituall and neuer decaying for his ſeruant: he doubted not for proofe of this ſpirituall bleſſing, to fetch an argument from that outward bleſſing. This alſo we muſt remember that to the land of Canaan was adioyned the pledge of the heauenly dwelling: ſo that it ought not at all to be doubted that *Iacob* was graffed with the Angels into the bodie of Chriſt, that he might be partaker of the ſame life. *Iacob* therefore is choſen, when *Eſau* is reiected: and by the predeſtination of God is made different from him from whom he differed not in any deſeruings. If you aske a cauſe, the Apoſtle rendreth this, becauſe it is ſaid to *Moſes*, I will haue mercie vpon whom I will haue mercie, and I will vouchſafe to graunt mercie to whom ſoeuer I will vouchſafe to graunt mercie. And what I beſeech you meaneth this? Verily, the Lord himſelfe moſt plainly pronounceth that

Their election whom S. Paul ſpeaketh of, was not onely to an earthlie inheritance but an heauenlie.

Rom. 9. 15.

men haue in themselues no cause why he should doe good to them, but he fetcheth the cause from his owne mercy onely: and therfore that the saluation of his is his owne worke. When God setteth thy saluation in himselfe alone, why wilt thou descend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou run to thine own deseruings? When he holdeth thy thought wholy in his mercifulnesse alone, why wilt thou turne part to the beholding of thine owne works? Therefore we must needs come to that lesser people, which *Paul* in another place said to haue beene foreknowen to God: not in such sort as these men imagine, to foreknow out of an idle watch-toure the things that he worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determinate counsell and foreknowledge of God appointed to death: he doth not bring God as a looker on, but the author of our saluation. So the same *Peter* also, where he saith that the faithfull to whom he wrot were chosen according to the foreknowledge of God, properly expresseth that secret predestination whereby God hath marked for his children whom he would. And the word Purpose, which he ioyneth for a diuers word, expressing all one thing, for as much as it doth euery where signifieth a stedfast determination as they commonly call it, vndoubtedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he saith in the same Chapter that Christ was the lambe foreknowen before the creation of the world. For what is more fond or trifling, than to say that God from on high did stand looking whence saluation should come to mankind? Therefore in *Paul* the foreknowing people is as much as a small portion mingled with the multitude which falsely pretendeth name of God. In another place also *Paul* to beate downe their boasting which being but couered with a visor, doe take vpon themselues the chiefe preheminence among the godly before the world, saith that God knoweth who be his. Finally, by that saying *Paul* pointeth vnto vs two sorts of people: the one, of the whole kindred of *Abraham*: the other, seuerally chosen out of it, and which being laid vp vnder the eies of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth that God will be mercifull to whom he will (although he there speake of the elect people, whose estate in outward seeming was equall) as if he should haue said, that in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common couenant withstandeth not but that the same small number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he will be mercifull to one rather than to another, for any other reason, but for that it so pleaseth him: because when mercy commeth to him that seeketh it, though he indeed suffer not a deniall, yet he either preuenteth or partly getteth to himselfe the fauour whereof God claimeth to himselfe the praise.

Rom. 11. 2.

Act. 2. 23.

1. Pet. 1. 2.

2. Tim. 2. 19.

Speciall and free election proued by the words of Christ in S. Iohn.

7 Now let the soueraigne Iudge and master pronounce of the whole matter. When he saw so great hardnesse in his hearers, that he did in a maner waste his words without fruit among the multitude: to remedy this offence, he crieth out, Whatsoeuer my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath giuen me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be deliuered into the faithfull keeping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yeelding hath beene voluntary by faith. But Christ standeth onely vpon that point, that although the fallings away of great multitudes doe shake the whole world, yet the counsell of God shall be stedfast and stand faster than the heauens themselues, that his election may neuer faile. They are said to haue beene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were strangers he made his owne by drawing them to him. There is a greater cleerenesse in the words of Christ than can by shifting be couered with any darkenesse. No man (saith he) can come to me, vnlesse my Father draw him. But who so hath heard and learned of my Father, he commeth to me. If all generally without difference should bow their knee before Christ, then the election were common: but now in the fewnesse of the beleeuers appeareth a manifest diuersity:

Iohn 6. 37.

Iohn 6. 44.

Therefore

Therefore after that Christ had affirmed that the disciples which were giuen him, were the peculiar possession of God the Father, within a little after he added, I pray not for the world, but for those whom thou hast giuen me, because they are thine. Whereby is prooued that the whole world belongeth not to the Creator of it, saving that grace deliuereth a few from the wrath of God, and from eternall death, which otherwise should haue perished: but the world it selfe is left in his owne destruction to which it was appointed. In the meane time although Christ put himselfe meane betweene, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (saith he) of all: I know whom I haue chosen. If any man aske from whence he hath chosen them, he answereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his disciples to his Father. This is to be holden, that when he affirmeth that he knoweth whom he hath chosen, there is signified some speciall sort in the generall kind of men: then, that the same speciall sort is made to differ not by the qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christ maketh himselfe the author of election. For when in another place he reckoneth *Iudas* among the elect, whereas he was a deuill, this is referred only to the office of Apostleship, which although it be a cleere mirrour of the fauour of God (as *Paul* so oftentimes acknowledgeth in his owne person,) yet it conteineth not in it selfe the hope of eternall saluation. *Iudas* therefore, when he did vnfaithfully beare the office of an Apostle, might be worse than the deuill: but of those whom Christ hath once graffed into his bodie, he will suffer none to perish: because in preseruing their saluation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater then all. For whereas he saith in another place, Father, of those whom thou hast giuen mee, I haue lost none but the sonne of perdition: although it be an abusiue speech by figure, yet it hath no doubtfull meaning. The summe is, that God maketh them his children by free adoption whom he will, haue to be his children: and that the inward cause thereof is in himselfe: because he is content with his owne secret good pleasure.

John 17.

John 13.18. John 15.19.

John 10.28.

8 But *Ambrose*, *Origene*, and *Hierome* thought that God distributeth his grace among men, as he foreseeth that euery man will vse it well: Yea and *Augustine* was once in the same opinion. But when he had better profited in knowledge of the Scripture, he not onely reuoked it as euidently false, but also strongly confuted it: yea and after his reuoking of it, in reprooving the *Pelagians* for that they continued in the same errour, saith: who cannot maruell that the Apostle knew not this most subtile sense? For when he had set out a thing to be wondred at of these brethren, while they were not yet borne, and afterward obiected a question against himselfe, saying: what then? Is there vniustice with God? Heere was fit place for him to answere, that God foresaw the merits of them both: yet he saith not this, but flieth to the iudgements and mercy of God. And in another place, when he had taken away all merits before election, Heere (saith he) is confuted their vaine reasoning which defend the foreknowledge of God against the grace of God, and therefore say that we are chosen before the making of the world, because God foreknew that we would be good, not that he himselfe would make vs good. He saith not this, which saith, Yee haue not chosen me, but I haue chosen you. For if he had therefore chosen vs, because he foreknew that we would be good: he should therewithall also haue foreknowen that we would choose him: and so foorth as followeth to that effect. Let the testimonie of *Augustine* be of force among them that willingly rest in the authoritie of the Fathers. Howbeit *Augustine* suffereth not himselfe to be seuered from the rest: but by cleere testimonies sheweth that this disagreement is false with the malice whereof the *Pelagians* burdened him. For in the xix. Chapter of his booke of the predestination of Saints, he alleageth out of *Ambrose*, Christ calleth whom he hath mercy on. Againe, if he had willed, of the vndeuout he might haue made deuout. But God calleth whom he vouchsafeth, and whom he will he maketh religious. If I listed to knit together a whole volume out of *Augustine*, I could readily shew to the readers that I neede no other words but his: But I will not load them with tediousnesse. But go to, let vs imagin

The opinion of ancient Fathers touching the cause of election.

Retract. lib. 1. cap. 2.

Epist. ad Sixt. 106.

Homil. in Ioh. 3.

Ioh. 15 16.

De prædest. Sanctor. cap. 19.

that they ſpeake not at all: but let vs giue heed to the matter it ſelfe. A hard queſtion was mooued, whether God did righteouſly in this that he vouchſafed to grant his grace but to ſome: Of which queſtion *Paul* might haue vncombred himſelfe with one word if he had alleaged the reſpect of works. Why therefore doth he it not, but rather continueth on a diſcourſe which abideth in the ſame hardneſſe? Why, but becauſe he ought not? For the Holy Ghoſt which ſpake by his mouth, had not the diſeaſe of forgetfulneſſe. Therefore without any circumſtances he anſwereth, that God therefore fauoureth his elect, becauſe he will: therefore hath mercy, becauſe he will. For this Oracle of God, I will haue mercie vpon whom I will haue mercie, and I will ſhew mercie to whom I will ſhew mercie, is as much in effect as if it had beene ſaid, that God is mooued to mercy by no other reaſon, but becauſe he will haue mercie. Therefore this ſaying of *Auguſtine* remaineth true, that the grace of God doth not find men fit to be choſen, but maketh them.

Exod 33.15.

The ſhift which Thomas vſeth in ſoluing this queſtion, reiected.

9 Neither doe we any thing paſſe vpon the ſubtletie of *Thomas*, that the foreknowing of deſeruings, is not in deede the cauſe of Predeſtination on the behalfe of the act of him that doth predeſtinate, but on our behalfe it may after a certaine maner be ſo called, that is, according to the particular weying of Predeſtination: as when it is ſaid that God predeſtinateth glorie to man by deſeruings, becauſe he hath decreed to giue to him grace by which he may deſerue glorie. For ſith the Lord will in election haue vs to looke vnto nothing but his meere goodneſſe, if any man ſhall couet heere to ſee any more, it ſhall be a wrongfull greedineſſe. If we luſted to ſtriue in ſubtletie, we want not wherewith to beate backe this ſilly ſubtletie of *Thomas*. He affirmeth that to the elect glorie is after a certaine maner predeſtinate by deſeruings, becauſe the Lord doth after a certaine maner predeſtinate to them the grace, by which they may deſerue glorie. What if I anſwere on the contrarie ſide and ſay that predeſtination vnto grace, ſerueth election vnto life, and is as it were a waiting maide after it? that grace is predeſtinate to them, to whom the poſſeſſion of glorie hath beene long agoe appointed: becauſe it pleaſeth the Lord to bring his children from election into iuſtification? For thereupon it ſhall follow that the predeſtination of glorie was rather the cauſe of the predeſtination of grace, than contrariwiſe. But away with theſe ſtriuings as things ſuperfluous for ſuch as ſhall thinke that there is wiſedome ynough for them in the word of God. For this was in old time truly written of an Eccleſiaſticall writer, that they which aſſigne the election of God to merits are more wiſe than they ought to be.

Ambroſ. de vocat. gent. lib. 1. cap. 1.

There is no repugnancie betweene Gods calling of all, and calling effectually but choſen onely.

10 Some doe obiect that God ſhould be contrarie to himſelfe if he ſhould vniuerſally call all men to him, and receiue but a few elect. So by their opinion the vniuerſalneſſe of the promiſe taketh away the difference of ſpeciall grace. And thus certaine ſober men ſpeake, not ſo much to oppreſſe the truth, as to debarre crabbed queſtions, and to bridle the curioſitie of many. Their will is praiſe-woorthie, but their counſell is not to be allowed: becauſe dallying by ſhifts is neuer excuſable. But their obiecting of it which doe more railinglie inueigh againſt it, is verily too fond a cauillation, or too ſhamefull an error. How the Scripture maketh theſe two to agree together, that by outward preaching all men are called to repentance and faith, and yet not to all men is giuen the Spirit of repentance and faith, I haue in another place alreadie declared, and by and by ſomewhat of it muſt be repeated againe. Now that which they require I denie to them, ſith it is two waies falſe. For, he that threatneth that while it raineth vpon one citie, there ſhall be drought vpon another: Hee that pronounceth that there ſhall in another place be famine of doctrine, bindeth not himſelfe with a certaine law to call all men egallie. And he which forbidding *Paul* to ſpeake in *Aſia*, and turning him from *Bithinia*, draweth him into *Macedonia*, ſheweth, that it is in his owne power to diſtribute this treaſure to whomſoeuer it ſhall pleaſe him. Yet more plainly he ſheweth by *Eſay*, how he peculiarly directeth to the elect the promiſes of ſaluation: for he ſaith of them only, and not of all mankind indifferently, that they ſhall be his Diſciples. Whereby it is certaine that the doctrine of ſaluation is wrongfully ſet open in common to all men to profit effectually, which is ſaid to be ſeuerally laid vp onely for the children of the Church. Let this ſuffice at this preſent,

Amos 4.7. & 8.11. Act. 16.6.

Eſa. 8.16.

that

that although the voice of the Gospell spake generally to all, yet the gift of faith is rare. *Esay* assigneth the cause, for that the arme of the Lord is not open to all men. If he had said that the Gospell is maliciously and frowardly despised, because many doe stubbornely refuse to heare: peraduenture this colour touching vniuersall calling should preuaile. Neither is it the purpose of the Prophet to diminish the fault of men, when he teacheth that the fountaine of blindnesse is, that God vouchsafeth not to open his arme to them: onely he giueth warning, that because faith is a singular gift, the eares are beaten in vaine with outward doctrine. But I would faine know of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first Chapter of *Iohn*, Whosoeuer beleeue in the onely begotten Sonne of God, are themselues also made the children of God, there is not in that place a confused heape iumbled vp together: but a speciall order is giuen to the faithfull, which are borne nor of blood, nor of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word, namely, whersoeuer is faith. But it is no new thing that seed fall among thornes or in stony places: not onely because the greater part appeareth indeed obstinate against God, but also because not all men haue eies and eares. How then shall it agree that God calleth to him them whom he knoweth will not come? Let *Augustine* answer for me. Wilt thou dispute with mee? Maruell with mee, and crie out, O depth, Let vs both agree in feare, lest wee perish in errour. Moreouer if election (as *Paul* witnesseth) be the mother of faith, I turne backe the argument vpon their owne head, that faith is therefore not generall, because election is speciall. For by the orderly hanging together of causes and effectes, it is easily gathered, that where *Paul* saith, that we are full of all spirituall blessing, as God had chosen vs before the creation of the world: therefore these riches are not common to all, because God hath chosen onely whom he would. This is the reason why in another place he commendeth the faith of the elect, lest it should be thought that any man doth by his owne motion get faith to himselfe: but that this glory may remaine with God, that they are freely enlightned of him, whom he had chosen before. For *Bernard* saith rightly, Friends doe seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is giuen to know the mysterie of the kingdome of heauen. Who be these? euen they whom he hath foreknowen and predestinate to be fashioned like to the image of his Sonne. A great and secret counsell is made knowen. The Lord knew who be his: but that which was knowen to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath foreknowen and predestinate to be his. A little after hee concludeth: The mercy of God is from eternity euen to eternity vpon them that feare him: from eternity, by reason of predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernard* for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of God, doe dazell at the brightnesse of his countenance. And to election faith indeed is fitly ioyned, so that it keepe the second degree. Which order the words of Christ doe cleerely expresse in another place, This is the will of my Father, that I lose not that which he hath giuen. For this is his will, that whosoeuer beleeueth in the Sonne, shall not perish. If he would haue all saued, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his body with the holy bond of faith. Now it is certaine that faith is a singular pledge of his fatherly loue, laid vp for his children whom he hath adopted. Therfore Christ in another place saith, that the sheepe follow the shepheard, because they know his voice: but they follow not a stranger, because they know not the voice of strangers. Whence commeth this difference, but because their eares are boared by God? For no man maketh himselfe a sheepe: but hee is made one by the heauenly grace. For which cause also the Lord teacheth that our safetie shall alway bee certaine and free from danger, because it is kept by the inuincible power of God. Wherefore he concludeth that the vnbeleeuers are not of his sheepe: namely because they are not of the number of them,

Esay 53. 1.

Iohn 1. 12.

De verb. Apost. ser. 11. Eph. 1. 3.

Tit. 1. 1.

Ad Tho. prepos. Bertuel. Epi. 1007.

Ioh. 6. 46.

Iohn 10. 4.

whom God hath promised by *Esay* that they shall be his disciples. Now because in the testimonies which I haue alleaged is expressed perseuerance, they do therewithall testifie the vnmooueable stedfastnesse of election.

Rom.9.13. *The ground of reprobation the will of God to reiect and not men deseruing to be reiected.*

11 Now let vs speake of the reprobate, whom the Apostle ioyneth there together. For as *Iacob*, hauing yet with good works deserued nothing, is taken into grace: so *Esau*, being yet defiled with no wicked doing, is hated. If we turne our eyes to works, we do wrong to the Apostle, as though he sawe not the same thing which we cleerely see. It is prooued that he sawe it not, forasmuch as he expresly enforceth this point, that when they had not yet done any good or euill, the one was chosen, and the other refused, to proue that the foundation of the predestination of God is not in works. Againe when he mooued the obiection, whether God be vnrighteous, he alleageth not that which had been the most certaine and plaine defence of his righteousnesse, namely, that God reduced to *Esau* according to his euilnesse: but he was content with another solution, that the reprobate are stirred vp to this end, that the glorie of God may be set foorth by them. Last of all he adioyneth a concluding sentence, that God hath mercie vpon whom he will, and hardeneth whom he will. See you not how he imputeth both to the onely will of God? Therefore if we cannot declare a reason why he vouchsafeth to grant mercie to them that be his, but because it so pleaseth him: neither also shall we haue any other cause in reiecting of other, than his owne will. For when it is said that God hardeneth, or sheweth mercie to whom he will, men are thereby warned to seeke no cause elsewhere than in his will.

THE XXIIJ. CHAPTER.

A confutation of the slanders wherewith this doctrine hath alway beene wrongfully burdened.

Election graunted by some who notwithstanding deny reprobation.

BVt when the wit of man heareth these things, the frowardnesse thereof cannot be restrained, but that by and by as at the bloudie blast of a trumpet sounding to battell, it diuersly & excessiuely turmoileth. And many in deed, as though they would driue away the malice from God, doe so grant election, that they denie that any man is reprobate: but they doe too ignorantly and childishly: for as much as election it selfe could not stand vnlesse it were set contrarie to reprobation: God is said to seuer them whom he adopteth vnto saluation: it should be more than foolishly said that other doe either by chaunce or by their owne endeuor obtaine that which onely election giueth to a fewe. Therefore whom God passeth ouer, he reiecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waywardnesse of men tolerable, if it suffer not it selfe to be bridled with the word of God, where the incomprehensible counsell of God is intreated of, which the Angels themselues doe worship. But we haue alreadie heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth *Paul* (as these men doe that I haue spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarrell with him that formed it. Now who so do not admit that any are reiected of God, how will they vncumber themselues from that saying of Christ, Euery tree which my father hath not planted, shall be plucked vp by the roote? They plainely heare that all they are adiudged and auowed to destruction, whom the heauenly Father hath not vouchsafed to plant as holie trees in his ground. If they denie this to be a signe of reprobation, then is there nothing so cleere that it may be prooued to them. But if they cease not to wrangle, let the sobrietie of faith be contented with this admonition of *Paul*, that there is no cause to quarrell with God, if he willing on the one side to shew his wrath and to make his power knowen doe with dum sufferance and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make knowne the riches of his glorie toward the vessels of mercy which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings and backbitings, giueth the chiefe rule to the wrath and power of God: becausse it is vniust that those deepe iudgements which swallow vp all our senses,

Rom.9.20.

Matt.15.13.

Rom.9.21.

should

should be made subiect to our determination. Our aduersaries answere is very trifling, that God doth not vtterly reiect them whom he suffereth in lenitie, but abideth with a minde hanging in suspence toward them, if peraduenture they may repent. As though *Paul* giueth to God a patience, to looke for their turning, whom he saith to be made to destruction. For *Augustine* saith rightly where he expounderh this place, where power is ioyned to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, that God hath prepared the vessels of mercie: because by this meane he ascribeth and challengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will doe bring it vpon themselues. But although I graunt to them that *Paul* by the diuers maner of speaking did soften the roughnesse of the first part of the sentence, yet is it not meete to assigne the preparing vnto destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the text. That God stirred vp *Pharao*: Then that he hardneth whom he will. Whereupon followeth that the hidden counsell of God is the cause of hardening. This at the least I get which *Augustine* saith, that when God of woolues maketh sheepe, he doth with a mightier grace reforme them, that their hardnesse may be tamed: and therefore God for this cause doth not conuert the obstinate, because he doth not shew forth in them the mightier grace, which he wanteth not if he would shew it foorth.

Lib. 5. contra Iul. cap. 5.

Lib. 1. de præd. sanct. c. 2.

2 These sayings in deede should be sufficient for the godly and sober, and them which remember themselues to be men. But for as much as these venemous dogs doe cast vp not onely one sort of venome against God, we will as the matter shall serue answere to euerie one particularly. Foolish men doe diuers waies quarrell with God, as though they had him subiect to their accusations. First therefore they aske, by what right the Lord is angrie with his creatures, of whom he hath not beene first prouoked by any offence: for to condemne to destruction whom he will, agreeth rather with the wilfulnesse of a tyrant, than the lawfull sentence of a Iudge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne deseruing, they be predestinate to eternall death. If such thoughts doe at any time come into the minde of the godly, to breake their violent assaults they shall be sufficiently armed with this, although they had no more, if they consider how great wickednesse it is, euen so much as to inquire of the causes of the will of God: sith of all things that are, it is the cause, and worthily so ought to be. For if it haue any cause, then somewhat must goe before it, whereto it must be as it were bound: which it is vnlawfull once to imagine. For, the will of God is so the highest rule of righteousnesse, that whatsoeuer he willeth, euen for this that he willeth it, it ought to be taken for righteous. When therefore it is asked, why the Lord did it: it is to beanswered, because he willed it. But if thou go further in asking why he willed it, thou askest some greater and higher thing than the will of God: which cannot be found. Let therefore the rashnesse of man restraine it selfe, and not seeke that which is not, least peraduenture it may not finde that which is. With this bridle (I say) he shall be well withholden whosoeuer hee be that will dispute of the secrets of God with reuerence. As for the boldnesse of the wicked, which dread not openly to speake euill of God: against it the Lord with his owne righteousnesse, without any our defence shall sufficiently defend himselfe, when he shall take all shifting from their consciences, and hold them fast conuinced, and condemne them. Neither doe we yet thrust in the faigned deuise of absolute power, which as it is prophane, so woorthily ought to be abhorred of vs. We faigne not God lawlesse, who is a law to himselfe: because (as *Plato* saith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not onely pure from all faule, but also is the highest rule of perfection, yea and the law of all lawes. But we denie that he is subiect to yeeld account. We denie also that we are meere iudges, which would pronounce of this cause after our own sense. Wherefore if we attempt further than we lawfully may, let that threatning of the Psalme bring vs in feare, that God shall ouercome so oft as he is iudged of any mortall man.

There is no striuing against God in this cause.

This is taken out of Augustine lib. 1. de Gent. contra Manic. cap. 3.

Psal. 51. 6.

3 So can God in keeping silence, put his enemies to silence. But, that we may not suffer

The truth hath

Sufficient to stop their mouthes, who aske why God should foreappoint some vnto death, when they, not being, could not deserue the death whereunto they were appointed.

suffer them freely to scorne his holie name, he deliuereth to vs out of his word weapons against them. Wherefore if any man assaile vs with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserue the iudgement of death: we in stead of answere may againe on our side aske of them, what they thinke that God oweth to man, if he will iudge him by his owne nature. In such sort as we be all corrupted with sin, we cannot but be hatefull to God: and that not by tyrannous crueltie, but by most vpright reason of iustice. If all they whom the Lord doth predestinate to death, are by the estate of nature subiect to the iudgement of death: of what vniustice against themselues, I beseech you, may they complaine? Let all the sonnes of *Adam* come: Let them striue and dispute with their creator, for that by his eternall prouidence they were before their generation condemned to euerlasting miserie. What shall they be able once to mutter against this defence, when God on the other side shal cal them to reknowledging of themselues? If they be all taken out of a corupt masse, it is no maruell if they be subiect to damnation. Let them not therefore accuse God of vniustice, if by his eternall iudgement they be appointed to death, to which they themselues doe feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of set purpose hide the cause of damnation which they are compelled to acknowledge in themselues, that the laying of the blame vpon God may acquite them. But though I doe a hundred times confesse, as it is most true that God is the author of it, yet doe they not by and by wipe away the guiltinesse which, being engrauen in their consciences from time to time with oft recourse, presenteth it selfe to their eies.

God not vniust though men be condemned for that corruption whereunto they were foreappointed.

4 Againe they except and say: were they not before predestinate by the ordinance of God to the same corruption which is now alleadged for the cause of damnation? When therefore they perish in their corruption, they doe nothing but suffer the punishment of that miserie into which by his predestination *Adam* fell and drew his posteritie headlong with him. Is not he therefore vniust, which doth so cruelly mocke his creatures? I grant indeed that all the children of *Adam* fell by the will of God into that miserie of state wherein they be now bound: and this is it that I said at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subiect to this slander. For we will with *Paul* answere them in this maner, O man, what art thou that contendest with God? doth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour? They will say that the righteousnesse of God is not so truely defended, but that we may seeke a shift, such as they are wont to haue that want a iust excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindred from doing any thing whatsoeuer it be as he will himselfe? But it is far otherwise. For, what stronger reason can be brought than when we are commanded to thinke what a one God is? For how should he commit any vniustice, which is iudge of the world? If it properly pertaine to the nature of God to doe iudgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, looke about for holes to hide him: but shewed that the reason of the righteousnesse of God is higher than that either it is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle indeed confesseth that there is such depth in the iudgements of God, wherewith the mindes of men should be swallowed, if they endeuoured to pearse into it. But he teacheth also how hainous wrong it is, to binde the workes of God to such a law, that so soone as we vnderstand not the reason of them, we may be bold to disallow them. It is a knowen saying of *Salomon* (which yet few doe rightly vnderstand) The great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerning the greatnesse of God: in whose will it is to punish fooles and transgressors, although he doe not vouchsafe to let them haue his spirit. And monstrous is the madnesse of men, when they so couet to make that which is vnmeasurable, subiect to the small measure of their reason. The An-

Rom. 9. 20.

Pro. 26. 10.

gels

gels which ſtood ſtill in their vprightneſſe, *Paul* calleth elect. If their ſtedfaſtneſſe was grounded vpon the good pleaſure of God, the falling away of the other prooueth that they were forſaken: Of which thing there can no other cauſe be alleaged than reprobation, which is hidden in the ſecret counſell of God. 2. Tim. 2. 22.

5 Goe to: let there now be preſent ſome Manichee, or Celeſtine, a ſlanderer of the prouidence of God: I ſay with *Paul* that there ought no reaſon to be rendered thereof: becauſe with the greatneſſe of it, it farre ſurmounteth our vnderſtanding. What maruaile? or what abſurdity is it? Would he haue the power of God ſo limited, that it might be able to worke no more, than his minde is able to conceiue? I ſay with *Auguſtine*, that they are created of the Lord, whom he without doubting foreknew that they ſhould goe into diſtruction: and that it was ſo done becauſe he ſo willed: but why he willed, it is not our part to aske a reaſon of it, who cannot comprehend it: neither is it meet that the will of God ſhould come downe into controuerſie among vs, of which ſo oft as mention is made, vnder the name of it is named the higheſt rule of righteouſnes. Why therfore is any queſtion mooued of vnrighteouſneſſe where righteouſneſſe clearly appeareth? Neither let vs be aſhamed, after the example of *Paul*, ſo to ſtop the mouthes of the wicked, and from time to time ſo oft as they ſhall be bold to barke againſt it, to repeate this, Who be yee miſerable men, that lay an accuſation to Gods charge and doe therefore lay it to his charge, becauſe he doth not temper the greatneſſe of his works to your dulneſſe? As though they were therefore wrongfull, becauſe they are hidden from fleſh. The vnmeaſurableneſſe of the iudgements of God is by cleere experiences knowen vnto you. Yee know that they are called the deepe bottomleſſe depth. Now aske of the narrow capacities of your wit, whether they comprehend that which God hath decreed with himſelfe. What good doth it you therefore with mad ſearching to plunge your ſelues into the bottomleſſe depth, which reaſon it ſelfe teacheth you that it ſhall be to your deſtruction? Why are yee not at the leſt reſtrained with ſome feare of the which both that hyſtory of *Iob* and the bookes of the Prophet doe report of the incomprehenſible wiſdome, and terrible power of God? If thy minde be vnquieted, let it not grieue thee to embrace the counſell of *Auguſtine*. Thou being a man lookeſt for an anſwere at my hand: and I alſo am a man. Therefore let vs both heare him that ſaith: O man, what art thou? Better is a faithfull ignorance than raſh knowledge. Seeke merits: thou ſhalt finde nothing but paine. O depth, *Peter* denieth: The Thiefe beleeueth. O depth: Seekeſt thou a reaſon? I will tremble at the depth. Reaſon thou, I will wonder, diſpute thou, I will beleeue: I ſee depth, but I reach not the bottome. *Paul* reſted, becauſe he found wondering. He calleth the iudgements of God vnſearcheable: and art thou come to ſearch them? He ſaith that his waies are impoſſible to be traced out: and doſt thou trace them? with proceeding further we ſhall nothing profit: For neither we ſhall ſatisfie their wayward wanton curiouſneſſe, neither doth the Lord need any other defence, than which he hath vſed by his ſpirit, which ſpake by the mouth of *Paul*: and we forget to ſpeake well, when we ceaſe to ſpeake with God.

A reaſon of the will of God in reiection of the wicked, we neither can finde neither ſhould ſearch.

Pſal. 36.

Aug. de verb. apo. ſerm. 20.

6 Their other obiection alſo ariſeth out of vngodlineſſe, which yet tendeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howbeit the ſinner which is condemned of God cannot be iuſtified without diſhonour of the iudge. Thus therefore prophane tongues doe barke againſt God, ſaying: why ſhould God impute thoſe things for ſinne to men, whereof he hath by his predeſtination laid neceſſitie vpon men? For, what ſhould they doe? Should they wraſtle with his decrees? But ſo ſhould they doe it in vaine, ſith they cannot doe it at all. Therefore they are not rightfully puniſhed for thoſe things, whereof the chiefe cauſe is in Gods predeſtination. Heere I will abſtaine from that defence, whereunto the Eccleſiaſticall writers doe commonly flee, namely that the foreknowledge of God withſtandeth not but that man may be accounted the ſinner: becauſe God foreſeeth the euils of man, not his owne. For ſo the cauillation would not ſtay here, but will rather preſſe vs further with ſaying that God might if he had would, haue prouided remedie for thoſe euils which he foreſaw: and that ſith he hath not ſo done, he hath of determined purpoſe created men to that end that ſhee ſhould ſo behaue himſelfe in earth: and if by the prouidence of God, man

Neceſſitie of ſinning neither excuſeth the ſinner, nor chargeth God iuſtly with iniuſtice for condemning them that ſo ſin.

man was created to this condition, that he ſhould doe all thoſe things that he doth: then he is not to be blamed for that which he cannot auoide, and which he enterpriſed by the will of God. Therefore let vs ſee how this knot ought to be well looſed. Firſt of all this ought to be holden certaine among all men which *Salomon* ſaith, that God hath created all thing, for himſelfe, and the wicked man to an euill day. Behold, when the diſpoſing of all things is in the hand of God, when in his power remaineth the rule of ſafetie and death: he ſo ordereth them by his counſell and becke, that among men there are borne ſome adiugded euen from their mothers wombe to death, which with their deſtruction may glorifie his name. If any man anſwere, that there is no neceſſitie laid vpon them by the prouidence of God, but rather that he created them in ſuch eſtate, becauſe he foreſaw their peruerſneſſe to come: he neither ſaith nothing at all, nor altogether. The old writers are wont in deed ſometimes to vſe this ſolution: but as it were doubtingly. But the Schoolemen reſt vpon it, as though nothing could be obiected againſt it. In deed I will willingly grant, that foreknowledge alone bringeth no neceſſitie to creatures, although all men doe not ſo agree: for there be ſome that will haue it alſo to be the cauſe of things. But it ſeemeth to me that *Valla*, a man otherwiſe not much practiſed in holy writings, ſaw both more deepely and more wiſely, which ſhewed that this contention is ſuperfluous: becauſe both life and death are rather the dooings of Gods will than of his foreknowledge. If God did but foreſee the ſucceſſes of men, and did not alſo diſpoſe and order them by his will, then this queſtion ſhould not without cauſe be mooued, whether his foreſeeing any thing auailed to the neceſſitie of them. But ſith he doth none otherwiſe foreſee the things that ſhall come to paſſe, than becauſe he hath decreed that they ſhould ſo come to paſſe: it is vaine to moone controuerſie about foreknowledge, where it is certaine that all things doe happen rather by ordinance and commandement.

Pro. 16. 4.

God did not only foreſee, but diſpoſe the fall of man, and in him the ruine of his poſteritie.

7 They ſay that this is not written in expreſſe words, that it was decreed of God, that *Adam* ſhould periſh by his falling away. As though the ſame God, whom the Scripture reporteth to doe whatſoeuer he will, created the nobleſt of all his creatures to an vncertaine end. They ſay he had freewill, that he might ſhape to himſelfe his owne fortune: and that God decreed nothing, but to handle him according to his deſeruing. If ſo cold a deuiſe be receiued, where ſhall bee that almightineſſe of God, whereby he gouerneth all things according to his ſecret counſell, which hangeth vpon none other thing than it ſelfe? But Predeſtination, whether they will or no, ſheweth himſelfe in *Adams* poſteritie. For it came not to paſſe naturally that all men ſhould looſe ſaluation by the fault of one Parent. What hindreth them to confeſſe of one man, that which againſt their wils they confeſſe of all mankinde? For why ſhould they looſe their labour with dallying ſhifts? The Scripture crieth out that all men were in the perſon of one man made bound to eternall death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous counſell of God. But it is too much abſurditie that theſe good Patrones of the righteouſneſſe of God doe ſo ſtumble at a ſtraw, and leape ouer great beames. Againe I aske: how came it to paſſe, that the fall of *Adam* did wrap vp in eternall death ſo many nations with their children being infants without remedie, but becauſe it ſo pleaſed God? Here their tongues which are otherwiſe ſo prating, muſt of neceſſitie be dumbe. It is a terrible decree, I grant: yet no man ſhall be able to denie, but that God foreknew what end man ſhould haue, ere he created him, and therefore foreknew it becauſe hee had ſo ordained by his decree. If any man here inueigh againſt the foreknowledge of God, hee raſhly and vndiſcreetly ſtumbleth. For, what matter is there, I beſeech you, why the heauenly iudge ſhould be accuſed for that hee was not ignorant of that which was to come? Therefore if there be any either iuſt or colourable complaint, it toucheth predeſtination. Neither ought it to ſeeme an abſurditie which I ſay, that God foreſaw not onely the fall of the firſt man, and in him the ruine of his poſteritie, but alſo diſpoſed it after his owne will. For as it belongeth to his wiſedome, to foreknow all things that ſhall be: ſo it belongeth to his power, to rule and gouerne all things with his hand. And this queſtion *Auguſtine* very well diſcuſſeth, as he doth other, ſaying. We moſt wholeſomely confeſſe that which we moſt rightly beleeue, that the God and Lord of all

Enchir. ad Laurent.

things

things, which created all things very good, and foreknew that euill things should spring out of good, and knew that it more pertained to his almighty goodnesse euen of euill things to do wel, than not to suffer them to be euill: that he so ordered the life of Angels and men, that in it he might first shew what freewill could doe, and then what the benefit of his grace and iudgement of iustice could doe.

The wicked doe sin and perish not by Gods permission only, but by his will and appointment.

8 Here they run to the distinction of will and permission, by which they will haue it granted that the wicked doe perish, God onely permitting but not willing it. But why should we say that he permitted it, but because he so willeth? Howbeit it is not likely that man by himselfe, by the onely permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would haue the chiefe of his creatures to be. I therefore will not doubt to confesse simply with *Augustine*, that the will of God is a necessity of things, and that what he willeth, it must of necessity come to passe: as those things shall truely come to passe which he hath foreseene. Now if for excuse of themselues and of the vngodlie, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these fower sects we haue to doe in this question) shall obiect against vs necessity wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousnesse of God, which is hiden indeed, but yet without fault: Forasmuch as it is certaine that they were not vnworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreouer their destruction so hangeth vpon the predestination of God, that both cause and matter thereof is found in themselues. For the first man fell, because the Lord so iudged it to be expedient: why he so iudged, is vnknowen to vs: yet it is certaine that he so iudged for no other reason but because he saw that thereby the glory of his name should be worthily set forth. When thou heareſt mention of the glory of God, there thinke of his righteousnesse: for it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordaining it: but he falleth by his owne fault. The Lord had a little before pronounced, that all the things which hee had made were very good. Whence therefore commeth that peruersnesse to man, to fall away from his God? Least it should be thought to bee of creation, the Lord with his commendation allowed that which came from himselfe. Therefore by his owne euilnesse he corrupted the nature which he had receiued pure of the Lord, and by his fall he drew his whole posteritie with him into destruction. Wherefore let vs rather behold an euident cause of damnation in the corrupted nature of mankinde, which is neerer to vs, than search for a hidden and vtterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieue vs so far to submit our wit to the vnmeasurable wisedome of God, that it may yeeld in many secrets of his. For, of those things which it is neither granted nor lawfull to know, the ignorance is well learned: the coueting of knowledge is a kinde of madnesse.

De Gen. ad lite. li. 6. c. 15.

Gen. 1. 31.

The iudgement of God in punishing men for that whereof he hath laid a necessitie vpon them is righteous, but the reason how it is righteous is vnknowen to vs: who should rather bewaile iniquitie in our selues, than seek the cause thereof in God.

9 Some man perhaps will say, that I haue not yet brought enough to subdue that wicked excuse. But I verily confesse that it can neuer be brought to passe, but that vngodlinesse will alway grudge and murmure against it: yet I thinke that I haue spoken so much as might suffice to take away not onely all reason but also all colour of gainesaying. The reprobate would be thought excusable in sinning, because they cannot escape the necessitie of sinning: specially sith such necessitie is cast vpon them by the ordinance of God. But we denie that they are thereby well excused, because the ordinance of God, by which they complaine that they are destinate to destruction, hath his righteousnesse, vnknowen indeed to vs, but yet most certaine. Whereupon wee conclude, that they beare no euill which is not laid vpon them by the most righteous iudgement of God. Then, we teach that they doe ouerthwartly, which to seeke out the beginning of their damnation, doe bend their eies to the secret closets of the counsell of God, and winke at the corruption of nature, from whence their damnation springeth. And this withstandeth that they cannot impute it to God, for that he witnesseth of his owne creation. For although man is create by the eternall prouidence of God to that calamitie, whereunto he is subiect: yet the matter thereof he

he tooke of himselfe, not of God, forasmuch as he is by no other meane so left, but because he went out of kinde from the pure creation of God into a corrupt and vnpure peruersenesse.

God not to be charged as a partiall accepter of persons.

10 Now the aduersaries of Gods Predestination doe slander it also with a third absurdity. For when we impute it to nothing else but to the choise of the will of God, that they are made free from the vniuersall destruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of persons, which the Scripture euery where denieth: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of deseruings. First, the Scripture in another sense demeth, that God is an accepter of persons, than as they iudge it. For by the name of person, it signifieth not a man, but those things which being seene with eies in man are wont to procure either fauour, grace, and dignity, or hatred, contempt, and shame: as riches, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side, pouerty, need, baseneſſe, vilenesse, contempt and such other. So *Peter* and *Paul* doe teach that the Lord is not an accepter of persons, because he putteth not difference betweene the *Iew* and the *Grecian*, to refuse the one and embrace the other for onely respect of nation. So *Iames* vseth the same words when he mindeth to affirme, that God in his iudgement nothing regardeth riches. But *Paul* in another place speaketh thus of God, that in iudgeing he hath no consideration of freedom or bondage. Wherfore there shal be no contrariety if we shal say that God according to the wil of his good pleasure without any deseruing chooseth to his Sonnes whom he will, reiecting and refusing other. But the matter may thus be opened, that men may be more fully satisfied. They aske how it commeth to passe, that of two betweene whom no deseruing putteth any difference, God in his electing passeth ouer the one and taketh the other. I on the other side doe aske them, whether they thinke that in him that is taken there is any thing that may make the minde of God to encline toward him. If they confesse (as they needs must) that there is nothing, it shall follow that God looketh not vpon man, but from his owne goodnesse fetcheth a cause why to doe good to him. Whereas therefore God chooseth one man, refusing an other, this commeth not of respect of man, but of his mercy alone, which ought to haue liberty to shew foorth and vtter it selfe where and when it pleaseth him. For we haue in another place also shewed, that there were not from the beginning many called noble, or wise, or honorable, that God might humble the pride of flesh: so far is it off, that is fauour was bound to persons.

Act. 10. 14. Rom. 2. 10. Gal. 3. 28. Iam. 2. 5.

Col. 3. 25. Eph. 6. 9.

Aug. ad Bon. lib. 1. cap. 7. 1. Cor. 1. 26.

God finding all guilty is not partiall in condemning any but in saueing some mercifull.

11 Wherefore many do falsely and wickedly accuse God of partiall vnrighteousnesse, for that he doth not in his Predestination keepe one selfe course toward all men. If (saith they) he finde all guilty, let him equally punish all: if he finde them vnguilty, let him withhold the rigor of his iudgement from all. But so they deale with him, as if either mercy were forbidden him, or when we would haue mercy he be compelled altogether to giue ouer his iudgement. What is it that they require? if all be guilty, that all may together suffer all one paine. We grant the guiltinesse to be common, but we say that the mercy of God helpeth some. Let it helpe all, say they. But we answer, that it is rightful that hee should also in punishing shew himselfe a rightful iudge. When they suffer not this: what doe they else but either goe about to spoile God of his power to haue mercy, or at least to grant it him vpon this condition, that he vtterly giue ouer his iudgement. Wherefore these sayings of *Augustine* doe very well agree together. Sith in the first man the whole masse of mankinde fell into condemnation, these vessels that are made of it to honour, are not the vessels of their owne righteousnesse, but of the mercy of God: and whereas other are made to disnonour, the same is not to be imputed to vnrighteousnesse but to iudgement, &c. That to those whom he refuseth, God rendreth due paine: to those whom he calleth, he giueth vndeserued grace: that they are deliuered from all accusation, after the maner of a creditour, in whose power it is to forgiue to the one, and aske of the other. Therefore the Lord also may giue grace to whom he will, because he is mercifull: and giue it not to all, because he is a iust iudge. He may by giuing to some that which they doe not deserue, shew his free grace: and by not giuing to all, declare what all deserue. For whereas *Paul* writeth that

Epi. 106. de prædest. & grat. De bon. per. seu. cap. 12.

Rom. 11. 31.

that God enclosed all vnder sinne, that he might haue mercy vpon all, it is therewithall to be added that he is debter to no man: because no man first gaue to him, that he may require like of him.

12 This also they often say, to ouerthrow predestination, that while it standeth, all carefulnesse and endeuour of well doing falleth away. For who (say they) shall heare that either life or death is certainly appointed for him by the eternall decree of God, but that it will by and by come into his mind that it maketh no matter how he behaue himselfe, sith the predestination of God can by his worke be nothing hindered or furthered? So shall all men dissolutely throw foorth themselues, and after a desperate maner runne headlong whither their lust shall carie them. And verilie they say not altogether falsly, for there be many swine, which with filthie blasphemies defile the doctrine of predestination: and by this pretence also do mock out all admonishments and rebukings, saying; God knoweth what he hath once determined to do with vs: if he haue decreed our saluation, he will bring vs to it at the time appointed: if he haue predestinate our death, we should trauell in vaine to the contrary. But the scripture, when it teacheth with how much greater reuerence and religiousnes we ought to thinke of so great a mysterie, doth both instruct the godly to farre other sense, and well confute these mens outrage. For it doth not speake of predestination to this end, that we should be encouraged to boldnes, and with vnlawfull rashnesse attempt to search the vnattained secrets of God: but rather that being humbled and abased we should learne to tremble at his iudgement, and reuerently to look vp to his mercie. To this mark the faithfull will leuell themselues. As for that filthie groaning of swine, it is well confuted of *Paul*. They say that they go carelesly forward in vices: because if they be of the number of the elect, their vices shal nothing hinder them, but that they shall at length be brought to life. But *Paul* telleth that we be to this end, that we should lead a holy and faultlesse life. If the marke that election is directed vnto be holinesse of life, it ought more to awake and stirre vs vp cheerfully to practise that holinesse, than to serue for a cloaking of slothfulnesse. For how greatly do these things differ the one from the other? to cease from well doing, because election sufficeth to saluation: and that the appointed end of election is that we should apply our selues to the endeuour of good doings. Away therfore with such sacrileges which do wrongfully misturne the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall lose his labour if he go about to make himselfe allowable to him with innocencie and honestie of life: therein they are taken with a most shamelesse lie. For, whence could such endeuour come but of election? For whosoeuer be of the number of the reprobate, as they are vessels made to dishonor, so they cease not with continuall wicked doings to prouoke the wrath of God against themselues, and by euident tokens to confirme the iudgement of God which is alreadie pronounced vpon them: so farre be they from striuing with him in vaine.

13 But other do malitiously and shamefully slander this doctrine, as though it did ouerthrow all exhortations to godly liuing. For which matter in old time *Augustine* was burdened with a great malice. Which he wiped away with his book of correption and grace written to *Valentine*, the reading whereof will appease all godlie and tractable men: yet I will touch a few things, which (as I trust) shall satisfie them that be honest and not contentious. We haue alreadie seen how open and loud a preacher of the free election *Paul* was: was he therefore cold in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shall be found in them ise in comparison of his incredible heat. And truly this principle taketh away all doubts, that we are not called to vncleannesse, but that euerie man should possesse his vessell in honor, &c. Againe, that we are the handie worke of God created to good works, which he hath prepared that we should walke in them. Summarily, they that are euen but meanly exercised in *Paul*, shall without long declaration easily perceiue how fitly he maketh these things to agree, which they faine to disagree. Christ commandeth that men beleeue in him: Yet is his definitiue sentence neither false nor contrarie to his commandement, where he saith: No man

Predestination taketh not away the care of well doing.

Ephe. 1. 4.

It doth not ouerthrow exhortations vnto vertue and godlinesse.

1. Thes. 4. 7.

Ephe. 2. 10.

Ioh. 6. 61.

can come to me, but he to whom it is giuen of my father. Let preaching therefore haue his course, which may bring men to faith, and with continuall profiting hold them fast in perseuerance. Neither yet let the knowledge of predestination bee hindered, that they which obey may not be proud as of their owne, but may glory in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let him heare. Therefore when we exhort and preach, they that haue eares doe willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (saith *Augustine*) should some haue, and othersome not haue? Who hath knowen the minde of the Lord? Must that therefore bee denied which is open, because that cannot be comprehended which is hidden: These sayings I haue faithfully reported out of *Augustine*: but because peraduenture his words shall haue more authoritie than mine, goe to, let vs bring foorth the very wordes that are read in himselfe. If when this is heard, many are turned into dulnesse and sluggishnesse, and being enclined from labor to lust doe goe after their desires: ought that therefore to bee accompted false which is spoken of the foreknowledge of God? If God haue foreknowen that they shall be good, shall they not be good, in how great euilnesse soeuer they now liue? and if he haue foreknowen that they will be euill, shall they not be euill in how great goodnesse soeuer they be now seene? shall therefore those things which are truely spoken of the foreknowledge of God, be for such causes either to be denied or to be left vnspoken of? namely then when if they be not spoken of, men goe into errors? The rule (saith he) to keepe truth vnspoken of, is one thing, and the necessitie to speake truth is another. As for the causes of leauing truth vnspoken, it were long to search them out all: of which yet this is one, that they be not made worse which vnderstand it not, while we meane to make them more learned that vnderstand it, who when we speake any such thing are indeed not made more learned, nor yet are made worse. But when a true thing is in such a case, that when wee speake it, he is made worse that cannot conceiue it: and when we speake it not, he is made worse that can conceiue it: what thinke wee now to be done? Is not the trueth rather to be spoken that he may conceiue it, that can conceiue it: than to keepe it vnspoken, that not only neither of them may conceiue it, but also he that more vnderstandeth may bee the worse? whereas if he did heare and conceiue it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forsooth least when we speake, hee be offended that cannot conceiue it: but we feare not least while we hold our peace, he that can conceiue truth be deceiued with falshood. Which sentence hee at the last shortly knitting vp, more plainely also confirmed. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godlily preach of the eternall election of God, and hold the faithfull in awe vnder the discipline of godly life: why doe these our aduersaries being confuted with inuincible violence of truth, thinke that they say well in saying, that that which is spoken of predestination is not to be preached to the people although it be true? Yea it must in any wise be preached, that he which hath eares to heare may heare. But who hath eares if he hath not receiued them from him that promiseth that he will giue them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take and drinke, do drinke and liue. For as godlinesse is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glorie in God and not in himselfe.

Matth. 13. 9. Esay 6. 9. Lib. de bono perseue. c. 15.

Cap. 16.

Cap. 20.

Vndiscreet deliuering of the doctrine which concerneth predestination.

14 And yet that holie man, as he had a singular desire to edifie, so tempereth the maner of teaching the trueth, that offence be wisely auoyded so farre as it lawfully may be. For he sheweth that those things which are truly said, may also be conueniently sayd. If any man do thus preach to the people. If ye beleeue not, the cause is for that ye are alreadie predestinate of God to destruction: such a man doth not only cherish slothfulnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleeue, because they are reprobate: this shall be rather a cursing than a teaching. Such therefore *Augustine* not vnworthily biddeth to depart from the Church, as foolish teachers, and vnlucky

vnlucky and ill prophecying Prophets. In another place he truely affirmeth that it is to be holden that a man then profiteth with rebuking, when he hath mercy and helpeth which maketh to profite whom he will, euen without rebuking. But why some thus and some otherwise? God forbid that, that we should say the power of iudging belongeth rather to the clay than to the Potter. Againe afterward. When men by rebuking either come or returne into the way of righteousnesse, who worketh saluation in their hearts, but he, which when any whosoeuer he be planteth and watereth giueth the increase, whom when he will saue, no freewill of man resisteth? It is therefore not to be doubted that the wils of men cannot resist the will of God (which both in heauen and earth hath done whatsoeuer he would, and which hath also done those things that are to come) but that he may doe what he will, forasmuch as euen of the very wils of men he doth what he will. Againe, when he will leade men to him, doth he binde them with corporall bonds? He inwardly worketh, inwardly holdeth hearts, inwardlie mooueth hearts, and draweth them with their wils which he himselfe hath made in them. But, that which he by and by addeth ought in no wise to be omitted: that because we know not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that we would all men to be saued. So shall it come to passe, that whomsoeuer we finde, we shall trauell to make him partaker of peace. But our peace shall rest vpon the children of peace, Therefore for our part, we must apply wholsome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the worke of God to make it profitable to them whom he hath foreknowen and predestinate.

THE XXIIIJ. CHAPTER.

That election is stablished by the calling of God, but that the reprobate doe bring vpon themselues the iust destruction whereunto they are appointed.

God effectual and inward calling of some whose election is thereby sealed.

BVT, that the matter may more plainely appeare, wee must intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I haue alredy spoken somewhat, when I confuted their errour, which thinke that the generalnesse of the promises extendeth equally to all makind. But this election which otherwise God hath hidden with himselfe he doeth not without choise at length disclose by his calling, which a man may therefore call the testifying of it. For, whom he hath foreknowen, them he hath also forappointed to be fashioned like the image of his sonne: whom he hath foreappointed, them he hath also called: whom he hath called, them he hath also iustified, that in time to come he may glorifie them. When the Lord hath by electing already adopted his into the number of his children: yet we see how they enter not into possession of so great a benefite, but when they be called: on the other side, how being called they doe now enioy a certaine communicating of his election. For which reason *Paul* calleth the spirit which they receiue, both the spirit of adoption, and the seale, and earnest of the inheritance to come: namely because it doth with the testimony thereof stablish and seale to their hearts the assuredneſse of the adoption to come. For though the preaching of the Gospell spring out of the fountaine of election: yet because it is also common to the reprobate, therefore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alleadged out of the words of Christ, Who so is of God, he and none other seeth the Father. Againe, I haue shewed thy name to the men whom thou hast giuen mee: Whereas he saith in another place, no man can come to mee, vnlesse my Father draw him. Which place *Augustine* wisely weieth, whose words are these. If (as Truth saith) euery one that hath learned, commeth: whosoeuer commeth not, certainly neither hath he learned. It doth not therefore follow that he which can come, also commeth, vnlesse he haue both willed and done it. But euery one that hath learned of the Father, not onely can come, but also commeth, when now there is present both the profit of comming, and the affection of willing, and the effect of doing. Also in another

Rom. 8. 29.

Rom. 8. 15. Eph. 1. 13.

Ioh. 6. 46. Ioh. 17. 6. Ioh. 6. 44. Lib. de Grat. Christ. contra Pela. & Cæl. c. 14. & 31.

De prædest. sanct. c. 8.

place more plainly. What is this else, Euery one that hath heard of the father, and hath learned, commeth to mee, but there is none that heareth and learneth of the father and commeth not to mee? For if euery one which hath heard of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he would come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly giuen to the hearts of men, is receiued of no hard heart: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stonie heart, and giueth a fleshly heart. For so hee maketh the children of promise and vessels of mercy, which he hath prepared to glorie. Why therfore doth he not teach all, that they may come to Christ, but because all whom he teacheth, by mercie hee teacheth: whom he doth not teach, by iudgement he doth not teach? because he hath mercy vpon whom he will, and hardneth whom he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into the houshold, and vniteth himselfe to them, that they may be one together. But, when calling is ioyned to election, in that maner the Scripture sufficiently signifieth that in it nothing is to be required but the mercy of God. For if we aske, whom he calleth and for what reason: he answereth, whom he had elected. But when we come once to election, there the onely mercy of God appeareth on euery side. And heere that saying of *Paul* truly hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercie. Neither yet that same so, as they commonly take it, which part it betweene the grace of God, and the willing and running of man. For they expound it, that the desire and indeuour of man hath indeed no force of themselues, vnlesse they be prospered by the grace of God: but when they are holpen by his blissing, then they affirme that they haue also their parts in obtaining saluation. Whose cauillation I had rather confute with *Augustines* words than mine owne: If the Apostle meant nothing else but that it is not of him onely that willeth or runneth, vnlesse the Lord be there present mercifull: we may contrariwise turne it against them and say that it is not of onely mercy, vnlesse there be present willing and running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lord, and leaueth nothing to our wils or endeuours. To this effect speaketh that holy man. And I set not a straw by that nice subtiltie, that they say that *Paul* would not haue so said vnlesse there had beene some indeuour and some will in vs. For he did not consider what was in man: but when he saw that some did assigne part of saluation to the endeuour of men, he simply condemned their errour in the first part of the sentence, and in the second he challenged the whole summe of saluation of the mercie of God. And what other things do the Prophets trauell about but continually to preach the free calling of God?

Rom. 9. 16.

Euchir. ad Laur. cap. 31.

It is of Gods most free and vndeserued fauour, that we are effectually called to saluation.

2 Moreouer the very nature also and dispensation of calling doth cleerely shew it, which consisteth not in the onely preaching of the word, but also in the inlightening of the Spirit. To whom God offereth his word, is shewed vs in the Prophet: I am found of them that sought mee not: I haue openly appeared to them that did not aske for mee. To a people which hath not called vpon my name I haue said, Loe I am present. And least the Iewes should thinke that this kindenesse belonged onely to the Gentiles, he doth also put them in remembrance from whence he tooke their father *Abraham*, when he vouchsafed to ioyne him to himselfe, namely from meere idolatrie, in which he was drowned with all his. When he first shineth with the light of his word to men not deseruing it, he therein sheweth an example plaine enough of his free goodnesse. Heere therefore the vnmeasurable goodnesse of God sheweth foorth it selfe, but not vnto saluation to all: because for the reprobate there abideth a more greeuous iudgement, for that they refuse the testimony of the will of God. And God also, to set foorth his glory, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of *Iohn*. Thereby wee know

Esay 65. 1.

Iosh. 24. 3.

1. Ioh. 5. 24.

know that we are his children, by the ſpirit which hee hath giuen vs. And leaſt fleſh ſhould glorie, that it did at the leaſt anſwere to him when he called and of his owne will offered himſelfe, hee affirmeth that it hath no eares to heare, no eies to ſee but which he hath made: and that he maketh them, not according to euery mans thankfulneſſe, but according to his owne election. Of which thing you haue a notable example in *Luke*, where both Iewes and Gentiles in common together, heard the preaching of *Paul* and *Barnabas*. Whereas they were at that time all taught with one ſelfeſame word, it is ſaid that they beleeued which were ordained to euerlaſting life. With what face may wee denie that the calling is free, in which euen to the very laſt part election reigneth alone? Act. 13.14.

3 But heere we muſt beware of two errors, becauſe many make man a worker together with God, that he by his conſent may make the election to be of force: ſo by their opinion, the will of man is aboue the counſell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleeue, and not rather faith it ſelfe. Other ſome, although they doe not ſo weaken the grace of the holy Ghoſt: yet being led by I wot not what reaſon, hang election vpon faith as though it were doubtfull, yea and vneffectuall vntill it be confirmed by faith. It is in deed certaine that it is confirmed, as toward vs: and we haue already ſhewed that the ſecret counſell of God beginneth to ſhine out, which was before hidden: ſo that by this word you vnderſtand nothing elſe, than that it is approued which was vnknowen, and is as it were ſealed with a ſeale. But it is falſely ſaid, that election is then and not till then effectual, when we haue embraced the Goſpel, & that therof it taketh liuely ſtrength. We muſt indeed from thence fetch the certaintie of it: Becauſe if we attempt to reach vnto the eternall ordinance of God, that deepe bottomleſſe depth will ſwallow vs vp. But when God hath opened it vnto vs, we muſt climbe vp higher, leaſt the effect ſhould drowne the cauſe. For what greater abſurditie or ſhamefull vniuſtice is there, than that when the Scripture teacheth that we are enlightned as God hath choſen vs, our eyes ſhould be ſo daſeled with this light, that they ſhould refuſe to looke vpon election? Yet in the meane time I denie not, that to the end we may be certaine of our ſaluation, wee muſt begin at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For ſome quite contrary to right order, that they may be certified of the counſell of God (which is neere vnto vs, in our mouth and in our heart) doe couet to flie aboue the cloudes. Therefore that raſhneſſe is to be reſtrained with ſobrietie of faith, that it may ſuffice vs that God in his outward word is a witneſſe of his hidden grace: ſo that the conduit pipe out of which there floweth water largely for vs to drinke, doe not hinder but that the ſpring-head may haue his due honor. Deut. 30.14.

We are not workers with God of our owne election, neither doth it hang in ſuſpence vpon our faith

4 Therefore as they doe wrongfully, which hang the ſtrength of election vpon the faith of the Goſpell, by which faith we feele that election pertaineth to vs: ſo we ſhall keepe the beſt order, if in ſeeking the certaintie of our election, we ſticke faſt in theſe latter ſignes, which are ſure witneſſings of it: Satan doth with no tentation either more grieuouſly, or more dangerouſly aſtoniſh the faithfull, than when diſquieting them with doubt of their election, he doth alſo moue them with a peruerſe deſire to ſeeke it out of the way. I call it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecrets of the wiſedome of God, and to pearce euen to the higheſt eternitie to vnderſtand what is determined of himſelfe at the iudgement ſeate of God. For then he throweth himſelfe headlong to bee ſwallowed vp into the depth of the vnmeaſurable deuouring pit: then he wrappeth himſelfe with innumerable ſnares and ſuch as he cannot winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkneſſe. For ſo is it right full that the fooliſhneſſe of the wit of man be puniſhed with ſo horrible ruine, when he attempteth of his owne force to riſe vp to the height of the wiſedome of God. And ſo much more deadly is this tentation, as there is none to which wee are commonly all more bent. For there is moſt rarely any man to be found, whoſe minde is not ſometime ſtriken with this thought. Whence haſt thou ſaluation, but of the election of God? And of Election what reuelation haſt thou? which thought, if it haue once taken place in any man,

The certaintie of our election to be ſearched not in the boſome of God but in our ſelues, according to that light which he hath giuen vs in his word.

De prædest. sanct. c. 8.

place more plainly. What is this else, Euery one that hath heard of the father, and hath learned, commeth to mee, but there is none that heareth and learneth of the father and commeth not to mee? For if euery one which hath heard of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he would come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly giuen to the hearts of men, is receiued of no hard heart: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stonie heart, and giueth a fleshly heart. For so hee maketh the children of promise and vessels of mercy, which he hath prepared to glorie. Why therfore doth he not teach all, that they may come to Christ, but because all whom he teacheth, by mercie hee teacheth: whom he doth not teach, by iudgement he doth not teach? because he hath mercy vpon whom he will, and hardneth whom he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into the houshold, and vniteth himselfe to them, that they may be one together. But, when calling is ioyned to election, in that maner the Scripture sufficiently signifieth that in it nothing is to be required but the mercy of God. For if we aske, whom he calleth and for what reason: he answereth, whom he had elected. But when we come once to election, there the onely mercy of God appeareth on euery side. And heere that saying of *Paul* truly hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercie. Neither yet that same so, as they commonly take it, which part it betweene the grace of God, and the willing and running of man. For they expound it, that the desire and indeuour of man hath indeed no force of themseues, vnlesse they be prospered by the grace of God: but when they are holpen by his blessing, then they affirme that they haue also their parts in obtaining saluation. Whose cauillation I had rather confute with *Augustines* words than mine owne: If the Apostle meant nothing else but that it is not of him onely that willeth or runneth, vnlesse the Lord be there present mercifull: we may contrariwise turne it against them and say that it is not of onely mercy, vnlesse there be present willing and running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lord, and leaueth nothing to our wils or endeuours. To this effect speaketh that holy man. And I set not a straw by that nice subtiltie, that they say that *Paul* would not haue so said vnlesse there had beene some indeuour and some will in vs. For he did not consider what was in man: but when he saw that some did assigne part of saluation to the endeuour of men, he simply condemned their errour in the first part of the sentence, and in the second he challenged the whole summe of saluation of the mercie of God. And what other things do the Prophets trauell about but continually to preach the free calling of God?

Rom. 9. 16.

Euchir. ad Laur. cap. 31.

It is of Gods most free and vndeserued fauour, that we are effectually called to saluation.

2 Moreouer the very nature also and dispensation of calling doth cleerely shew it, which consisteth not in the onely preaching of the word, but also in the inlightening of the Spirit. To whom God offereth his word, is shewed vs in the Prophet: I am found of them that sought mee not: I haue openly appeared to them that did not aske for mee. To a people which hath not called vpon my name I haue said, Loe I am present. And least the Iewes should thinke that this kindenesse belonged onely to the Gentiles, he doth also put them in remembrance from whence he tooke their father *Abraham*, when he vouchsafed to ioyne him to himselfe, namely from meere idolatrie, in which he was drowned with all his. When he first shineth with the light of his word to men not deseruing it, he therein sheweth an example plaine enough of his free goodnesse. Heere therefore the vnmeasurable goodnesse of God sheweth foorth it selfe, but not vnto saluation to all: because for the reprobate there abideth a more greeuous iudgement, for that they refuse the testimony of the will of God. And God also, to set foorth his glory, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of *Iohn*. Thereby wee know

Esay 65. 1.

Iosh. 24. 3.

1. Ioh. 5. 24.

know that we are his children, by the ſpirit which hee hath giuen vs. And leaſt fleſh ſhould glorie, that it did at the leaſt anſwere to him when he called and of his owne will offered himſelfe, hee affirmeth that it hath no eares to heare, no eies to ſee but which he hath made: and that he maketh them, not according to euery mans thankfulneſſe, but according to his owne election. Of which thing you haue a notable example in *Luke*, where both Iewes and Gentiles in common together, heard the preaching of *Paul* and *Barnabas*. Whereas they were at that time all taught with one ſelfeſame word, it is ſaid that they beleeued which were ordained to euerlaſting life. With what face may wee denie that the calling is free, in which euen to the very laſt part election reigneth alone? Act. 13.14.

3 But heere we muſt beware of two errors, becauſe many make man a worker together with God, that he by his conſent may make the election to be of force: ſo by their opinion, the will of man is aboue the counſell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleeue, and not rather faith it ſelfe. Other ſome, although they doe not ſo weaken the grace of the holy Ghoſt: yet being led by I wot not what reaſon, hang election vpon faith as though it were doubtfull, yea and vneffectuall vntill it be confirmed by faith. It is in deed certaine that it is confirmed, as toward vs: and we haue already ſhewed that the ſecret counſell of God beginneth to ſhine out, which was before hidden: ſo that by this word you vnderſtand nothing elſe, than that it is approued which was vnknowen, and is as it were ſealed with a ſeale. But it is falſely ſaid, that election is then and not till then effectual, when we haue embraced the Goſpel, & that therof it taketh liuely ſtrength. We muſt indeed from thence fetch the certaintie of it: Becauſe if we attempt to reach vnto the eternall ordinance of God, that deepe bottomleſſe depth will ſwallow vs vp. But when God hath opened it vnto vs, we muſt climbe vp higher, leaſt the effect ſhould drowne the cauſe. For what greater abſurditie or ſhamefull vniuſtice is there, than that when the Scripture teacheth that we are enlightned as God hath choſen vs, our eyes ſhould be ſo daſeled with this light, that they ſhould refuſe to looke vpon election? Yet in the meane time I denie not, that to the end we may be certaine of our ſaluation, wee muſt begin at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For ſome quite contrary to right order, that they may be certified of the counſell of God (which is neere vnto vs, in our mouth and in our heart) doe couet to flie aboue the cloudes. Therefore that raſhneſſe is to be reſtrained with ſobrietie of faith, that it may ſuffice vs that God in his outward word is a witneſſe of his hidden grace: ſo that the conduit pipe out of which there floweth water largely for vs to drinke, doe not hinder but that the ſpring-head may haue his due honor. Deut. 30.14.

We are not workers with God of our owne election, neither doth it hang in ſuſpence vpon our faith

4 Therefore as they doe wrongfully, which hang the ſtrength of election vpon the faith of the Goſpell, by which faith we feele that election pertaineth to vs: ſo we ſhall keepe the beſt order, if in ſeeking the certaintie of our election, we ſticke faſt in theſe latter ſignes, which are ſure witneſſings of it: Satan doth with no tentation either more grieuouſly, or more dangerouſly aſtoniſh the faithfull, than when diſquieting them with doubt of their election, he doth alſo moue them with a peruerſe deſire to ſeeke it out of the way. I call it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecrets of the wiſedome of God, and to pearce euen to the higheſt eternitie to vnderſtand what is determined of himſelfe at the iudgement ſeate of God. For then he throweth himſelfe headlong to bee ſwallowed vp into the depth of the vnmeaſurable deuouring pit: then he wrappeth himſelfe with innumerable ſnares and ſuch as he cannot winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkneſſe. For ſo is it right full that the fooliſhneſſe of the wit of man be puniſhed with ſo horrible ruine, when he attempteth of his owne force to riſe vp to the height of the wiſedome of God. And ſo much more deadly is this tentation, as there is none to which wee are commonly all more bent. For there is moſt rarely any man to be found, whoſe minde is not ſometime ſtriken with this thought. Whence haſt thou ſaluation, but of the election of God? And of Election what reuelation haſt thou? which thought, if it haue once taken place in any

The certaintie of our election to be ſearched not in the boſome of God but in our ſelues, according to that light which he hath giuen vs in his word.

man, either perpetually vexeth the miserable man with terrible torments, or vtterly dismaieth him. Truely I would haue no surer argument than this experience to proove, how wrongfully such men imagine of predestination. For the minde can be infected with no errour more pestilent, than that which plucketh downe, and thrusteth the conscience from her peace and quietnesse toward God. Therefore if we feare shipwracke, we must diligently beware of this rocke, which is neuer striken vpon without destruction. And though the disputing of predestination be esteemed like a dangerous sea, yet in passing through it there is found a safe and quiet yea and pleasant sayling, vnlesse a man doe wilfully couet to be in danger. For as they doe drowne themselues in the deadly bottomlesse depth, which to be certified of their election doe enquire of the secret Counsell of God without his word: so they which doe rightly and orderly search it in such sort as it is contained in the word, receiue thereof a singular fruit of comfort. Let this therefore be our way to search it, that we begin at the calling of God, and end in the same. Howbeit this withstandeth not, but that the Faithfull may thinke that the benefits which they daily receiue at the hand of GOD, doe descend from that secret adoption: as they say in *Esay*, Thou hast done maruels, thy thoughts are old, true, and faithfull: forasmuch as by that adoption as by a token, the Lords will is to confirme so much as is lawfull to be knowen of his counsell. But least any man should thinke this a weake testimony, let vs consider how much both clearenesse, and certainty it bringeth vs. Of which thing *Bernard* speaketh fitly. For after that he had spoken of the reprobate, he saith: The purpose of God standeth, the sentence of peace standeth vpon them that feare him, both couering their euils, and rewarding their good things: so as to them after a marueilous maner not onely good things, but also euill doe worke together vnto good. Who shall accuse the elect of God? It sufficeth me to all righteousnesse, to haue him alone mercifull, to whom alone I haue sinned. All that he hath decreed not to impute to me, is so as if it neuer had been. And a little after: O place of true rest, and to which not vnworthily I may giue the name of a bedchamber, in which God is seene not as troubled with wrath, not as withholden with care: but his will is prooued in him good, and well pleasing, and perfect. This sight doth not make afraid, but calmeth: doth not stirre vp vnquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them: Here is quiet truely taken, God being appeased, appeaseth all things: and to behold him quiet, is to be quiet.

Esay 25.

Being chosen in Christ in him we must behold our choosing ascertained.

5 First, if we seeke a fatherly kindnesse, and fauourable minde of God, we must turne our eies to Christ, in whom alone the soule of the father resteth. If wee seeke saluation, life, and the immortalitie of the heauenly kingdome, we must then also flee to no other: forasmuch as he alone is both the fountaine of life, and Authour of saluation, and heire of the kingdome of Heauen. Now whereto serueth election, but that being adopted of the heauenly Father into the degree of children, we may by his fauour obtaine saluation and immortalitie? Howsoeuer in seeking thou tosse it and shake it, yet thou shalt finde that the vttermost marke of it extendeth no further. Therfore whom God hath taken to his children, it is not said that he hath chosen them in themselues, but in his Christ: because he could not loue them but in him, nor giue them the honour of the inheritance of his kingdome, vnlesse they had first beene made partakers of him. If we be chosen in him, we shall not finde in our selues the certainty of our election: no, nor yet in God the Father, if we imagine him naked without the Sonne. Christ therefore is the mirror, in whom we both must, and without deceit may behold our election. For sith it is he into whose body the Father hath appointed to graft all them whom from eternitie he hath willed to be his, that he may take for his children so many as he reknowledgeth among his members: we haue a witnesse plaine and sure enough, that we are written in the booke of life, if we communicate with Christ. And that sure communion of himselfe he gaue vs, when by preaching of the Gospell he testified that he was giuen to vs of the Father, that he withall his good things should be ours. We are said to put on him, and to grow together into him, that we may liue: because he liueth. So oft is this doctrine repeated, The Father spared not his onely begotten Sonne, that whosoeuer beleeueth in him, may not perish.

Mat. 3. 17.

Ephe. 1. 4.

Rom. 8. 31.

periſh. But he that beleeueth in him, is ſaid to haue paſſed from death into life. In which ſenſe he calleth himſelfe the Bread of life, which who ſo eateth, he ſhall not die for euer. He (I ſay) hath beene a witneſſe to vs, that they ſhall be receiued of the heauenly Father in place of his children, of whom he hath beene receiued by Faith. If we couet any more than to be accompted among the children and heires of God, then we may climbe aboue Chriſt. If this be our vttermoſt marke: how much be we mad in ſeeking without him that which we haue alreadie obtained in him, and which may be found in him alone? Moreouer, ſith he is the eternall wiſedome, the vnchangeable truth, and faſt ſetled counſell of the Father: it is not to be feared leaſt that which he declareth to vs in his word, ſhould varie any thing be it neuer ſo little from that will of the Father which we ſeeke: but rather he faithfullie openeth it vnto vs, ſuch as it was from the beginning, and euer ſhall be. The practiſe of this doctrine ought alſo to be in vre in prayers. For though the faith of election doth incourage vs to call vpon God: yet when we make our prayers, it were vnorderly done to thruſt it into the preſence of God, or to couenant with this condition. Lord, if I be elected, heare me: for as much as he willeth vs to be content with his promiſes, and no where elſe to ſeeke whether he will be intrearable to vs or no. This wiſedome ſhall deliuer vs from many ſnares, if we can skill to apply that, to a right vſe which hath beene rightly written: but let vs not, vndiſcreetly draw hither and thether that which ought to haue beene reſtrained.

Iohn 3. 15. Iohn 5. 24. Iohn 6. 35.

6 There is alſo for ſtabliſhing of our affiance another ſtay of election, which we haue ſaid to be ioyned with our calling. For, whom Chriſt taketh being enlightened with the knowledge of his name into the boſome of his Church, them he is ſaid to receiue into his faith and protection. And whom ſoeuer he receiueth, they are ſaid to be committed to him of the Father, and deliuered to his truſt, that they may be kept into eternall life. What meane we? Chriſt crieth out with a lowd voyce, that ſo many as the Father willeth to be ſaued, he hath deliuered them into his protection. Therefore if we liſt to know whether God hath care of our ſafetie, let vs ſeeke whether he hath committed vs to Chriſt, whom he hath made the onely Sauiour of all his. Now if we doubt whether we be receiued of Chriſt into his faith and keeping, he preuenteth our doubting, when he voluntarily offereth himſelfe to be our ſhepheard, and pronounceth that we ſhal be in the number of his ſheepe if we heare his voice. Let vs therefore imbrace Chriſt, being liberally ſet open for vs, and comming to meete vs, he ſhall number vs in his flocke, and ſhall keepe vs incloſed within his fold. But there entreth into vs a carefulneſſe of our ſtate to come. For as *Paul* teacheth that they are called, which were before choſen: ſo Chriſt ſheweth that many are called, but few are choſen. Yea and alſo *Paul* himſelfe in another place diſhorteth vs from careleſneſſe: Let him that ſtandeth (ſaith he) looke that he fall not. Againe, Art thou graffed into the people of God? Be not proud, but feare: for God is able to cut thee off againe that he may graffe other. Finally, we are ſufficiently taught by experience it ſelfe, that calling and faith are of ſmall value, vnleſſe there be adioyned continuance which happeneth not to all men. But Chriſt hath deliuered vs from this care: for verilie theſe promiſes haue reſpect to the time to come. All that my father giueth me ſhall come to me: and him that ſhall come to me, I will not caſt him out of dores. Againe, this is the will of him that ſent me, the Father, that I looſe nothing of all things that he hath giuen me, but may raiſe them vp againe in the laſt day. Againe, My ſheepe heare my voyce, and they follow mee: I know them, and I giue them eternall life, and they ſhall not periſh for euer, neither ſhall any man take them out of my hand. The father which gaue them to me, is greater than all: and no man can take them out of the hand of my father. Now when he pronounceth, Euery tree which my father hath not planted, ſhall be plucked vp by the roote: he ſignifieth on the contrarie ſide, that they can neuer be plucked from ſaluation, which haue roote in God. Wherewith agreeth that ſaying of *Iohn*, If they had beene of vs, they had not at all gone out from vs. Hereupon alſo commeth that noble glorying of *Paul* againſt life and death, preſent things and things to come: which glorying muſt needs bee grounded vpon the gift of continuance. Neither is it any doubt that he directeth this

Our election being ſound eſtabliſhed in Chriſt, our harts muſt needs be thereby confirmed with ſtedfaſt truſt and affiance of perſiſting in the ſtate of grace and of ſaluation to the end.

Iohn 6. 37. & 17. 6.

Iohn 10. 3.

Rom. 8. 30.

Matth. 22. 14. 1. Cor. 10. 12.

Iohn 6. 37. & 40.

Iohn 10. 17.

Matth. 15. 13.

1. Iohn 2. 19. Rom. 8. 38.

Phil. 1.6. Psal. 138.8. this saying to all the faithfull. In another place the same *Paul* saith, He that hath begun in you a good worke, shall end it euen vntill the day of Christ. As also *Dauid*, when his faith fainted, leaned vpon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doubtfull, that Christ when he prayeth for all the faithfull, asketh the same thing for them which he asked for *Peter*, that their faith may neuer faile. Whereby we gather, that they are out of danger of falling away, because the Sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ haue vs to learne heereby, but that we should trust that we shall perpetually be safe, because we are once made his?

Luk. 22.32.

They which fall from Christ were in truth neuer Christians, in whom a modest, humble, and religious feare of falling doth not take away assuredmesse of continuing his. Iohn 17.12. 1.Iohn 2.19. Iohn 3.16. & 6.39.

7 But it dayly happeneth, that they which seemed to be Christes, doe againe reuolt from him and fall. Yea and in the very same place where he affirmeth that none had perished of them which were giuen him of the Father, yet he excepteth the sonne of perdition. That is true indeed: but this is also as certaine, that such did neuer cleaue to Christ with that affiance of hart with which I say that the assuredneſse of our election is stablished. They went out from vs (saith *Iohn*) but they were not of vs. For if they had beene of vs, they had still tarried with vs. Neither doe I denie that they haue like signes of calling as the elect haue: but I doe not grant that they haue that sure stablishment of election which I bid the faithfull to fetch out of the word of the Gospell. Wherefore let not such examples moue vs, but that we quietly rest vpon the promise of the Lord, where he pronounceth, that all they are giuen to him of the Father, which receiue him with true faith, of whom sith he is their keeper and Pastor, none shall perish. Of *Iudas* we shall speake heereafter. *Paul* doth not counsell Christians from assuredneſse altogither, but from careleſse and looſe assuredneſse of the flesh, which draweth with it pride, presumption, and disdaine of other, and quencheth humilitie and the reuerence of God, and bringeth forgetfulneſse of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly and vngently to reproch the Iewes for this, that the Iewes being disherited, they were set in their stead. Feare also he requireth not wherewith they should be dismayed and stagger, but with framing vs to the receiuing of the grace of God, should abate nothing of the affiance thereof, as we haue said in another place. Beside that he doth not there speake to euery man particularly, but to the sects themselues generally. For when the Church was diuided into two parts, and enuie bred dissention, *Paul* putteth the Gentiles in minde that they being supplied into the place of the peculiar and holie people ought to be to them a cause of feare and modestie. And among them there were many puffed vp with glorie, whose vaine boasting it was profitable to beate downe. But we haue in another place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrarie to the nature of it, than to doubt what shall become of vs.

Calling generall and special.

8 That saying of Christ, of many being called but few chosen, is very ill taken after that maner. There shall be nothing doubtfull if we hold fast that which ought to be cleare by the things aboue spoken, that there are two sorts of calling. For there is an vniuersall calling whereby through the outward preaching of the word, God calleth altogither to him, euen them also to whom he setteth it foorth vnto the sauour of death, and vnto matter of more grieuous condemnation. The other is a speciall calling which for the most part he vouchsafeth to giue onely to the faithfull, when by the inward enlightening of his spirit he maketh that the word preached is setled in their hearts. Yet sometime he maketh them also partakers of it whom he enlighteneth but for a time, and afterward by the deseruing of their vnthankefulneſse forsaketh them, and striketh them with greater blindneſse. Now when the Lord saw the Gospell to be published farre and wide, and to be despised of many, but to be had in due price of few: he describeth to vs God vnder the person of a King, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to be his guests, and yet can get but a few, because euerie one alleageth lets for his excuse, so that at length he is compelled vpon their refusall, to call out of the high waies euery one that hee meeteth. Hitherto euery man seeth that the parable must be vnderstood of the outward calling. He addeth afterward that God doth like a good maker of a

Math. 22.

feast,

feast, which goeth about the tables, to cheare his gueſtes. If he finde any not clothed with a wedding garment, he will not ſuffer him with his vncleanlineſſe to diſhonor the ſolemnitie of the feaſt. This part of the parable, I grant, is to be vnderſtood of them which enter into the Church by the profeſſion of faith, but are not clothed with the ſanctification of Chriſt. Such diſhonors and as it were botches of his Church, the Lord will not ſuffer for euer: but, as their filthineſſe deſerueth he will caſt them out. Therefore few are choſen out of a great number of them that are called, but yet not with that calling by which we ſay that the faithfull ought to iudge their election. For, that generall calling is alſo common to the wicked: but this ſpeciall calling bringeth with it the ſpirit of regeneration, which is the earneſt and ſeale of the inheritance to come, wherewith our harts are ſealed vp againſt the day of the Lord. In a ſumme, ſith hypocrites boaſt of godlineſſe as well as the true worſhippers of God, Chriſt pronounceth that at length they ſhall be caſt out of the place which they wrongfully poſſeſſe: as it is ſaid in the Pſalme, Lord, who ſhall dwell in thy tabernacle? The innocent in hands, and a man of a pure heart. Againe, in another place. This is the generation of them that ſeeke God, of them that ſeeke the face of the God of *Iacob*. And ſo doth the Spirit exhort the faithfull to ſufferance, that they take it not grieuouſly that the Iſraelites be mingled with them in the Church: for at length their vizor ſhall be plucked from them and they ſhall be caſt out with ſhame.

Ephe. 1. 13. Pſal. 15. 1.

Pſal. 22. 3.

9 The ſame reaſon is of the exception euen now alleadged, where Chriſt ſaith that none periſhed but the ſonne of perdition. It is in deed an vnproper ſpeech, but yet not darke. For he was not accounted among the ſheepe of Chriſt, for that he was one in deed, but becauſe hee kept the place of one. And where in another place the Lord affirmeth that he was choſen with the Apoſtles, that is ſpoken onely in reſpect of the miniſterie. Twelue (ſaith he) haue I choſen, and one of them is a Diuell: that is, he had choſen him to the office of an Apoſtle. But when he ſpeaketh of chooſing to ſaluation, hee driueth him farre away from the number of the choſen, ſaying: I ſpeake not of all: I know whom I haue choſen. If a man doe in both places confound the woord of Chooſing, hee ſhall miſerably entangle himſelfe: if he make difference, nothing is more plaine. Therefore *Gregorie* teacheth very ill and peſtilently when he ſaith that wee know onely our calling, but are vncertaine of our election: whereby hee mooueth all men to feare and trembling: vſing alſo this reaſon, but becauſe wee know what wee be to day, but what we ſhall bee we know not. But in that place he ſufficiently declareth, how he ſtumbled at this blocke. For, becauſe he hanged election vpon the merits of workes, he had matter enough, and more to diſcourage the mindes of men: but hee could not ſtrengthen them, which did not remooue them from themſelues to the affiance of the goodneſſe of God. Heereof the faithfull haue ſome taſte of that which we haue determined at the beginning that predeſtination if it be rightly thought vpon, bringeth not a ſhaking of faith, but rather the beſt ſtrengthning of it. And yet I denie not, that the holy Ghoſt framed his talke to the ſmall meaſure of our ſenſe. As when he ſaith, In the ſecret of my people they ſhall not be, and in the roule of my ſeruants they ſhall not be written. As though God did begin to write in the booke of life, them whom hee reckoneth in the number of his: whereas yet we know, euen by the witneſſe of Chriſt, that the names of the children of God are from the beginning written in the booke of life. But in theſe words is onely expreſſed the caſting away of them which ſeemed the chiefe among the elect: as it is ſaid in the Pſalme. Let them be blotted out of the booke of life, and let them not be written with the righteous.

The fall of Iudas, and the error of Gregorie about the certaintie of our election.

Iohn. 17. 12. Iohn 4. 73. Iohn 13. Iohn 13. 18.

Hom. 38.

Ezec. 13. 9.

Phil. 4. 3.

Pſal. 69. 29.

10 But the elect are neither immediately from the wombe, nor all at one time, by calling gathered together into the flocke of Chriſt, but as it pleaſeth God to diſtribute his grace to them. But ere they bee gathered together to that chiefe ſhepheard, they are ſcattered abroad and ſtray in the common deſert, and differ nothing from other, ſauing that they be defended by the ſingular mercie of God, from falling into the extreame headlong downe-fall of death. Therefore if you looke vpon them ſelues, you ſhall ſee the ofſpring of *Adam*, which ſauoureth of the common corruption of the whole maſſe. That they be not carried into extreame and deſpaired vngodlineſſe,

No difference before vocation, betweene the elect of God & others.

godlineſſe, this commeth not to paſſe by any goodneſſe naturally planted in them, but becauſe the eye of God watcheth, and his hand is ſtretched out to their ſaluation. For they that dreame that from their very natiuitie there is planted in their harts I wot not what ſeed of election, by the vertue whereof they are alway inclined to godlineſſe and to the feare of God, they both are not holpen to prooue it by the authoritie of Scripture, and alſo are confuted by experience it ſelfe. They doe in deede bring foorth a few examples to prooue that the elect euen before their enlightening, were not vtterly ſtrangers from religion: that *Paul* in his being a Phariſee liued vnrepooueable, that *Cornelius* was by almes and prayers accepted of God: and ſuch other. Of *Paul*, we graunt to them: of *Cornelius*, we ſay, that they are deceiued. For it appeareth that he was then alreadie enlightened and regenerate, ſo that he wanted nothing but the cleere reuealing of the Goſpell. But what will they wring out by theſe few examples? that all the elect are alway endued with the ſpirit of godlineſſe? No more than if a man by ſhewing the vprightneſſe of *Ariſtides*, *Socrates*, *Zenocrates*, *Scipio*, *Curius Camillus*, and other, ſhould thereof gather, that all they that are left in blindneſſe of idolatrie, were deſirous followers of holineſſe and honeſtie. Yea and the Scripture in more places than one, openly crieth out againſt them. For, the ſtate which *Paul* deſcribeth of the Epheſians before their regeneration, ſheweth not one graine of this ſeede. Ye were (ſaith he) dead with defaults and ſinnes, in which ye walked according to the time of this world, according to the prince of the aire, which now worketh in the obſtinate children: among whom we all alſo were ſometime conuerſant in the luſts of our fleſh, doing thoſe things that liked our fleſh and minde. And wee were by nature the children of wrath, as other alſo were. Againe, remember that yee were ſometime without hope, and lacked God in the world. Againe, Yee were ſometime darkeneſſe: but now yee are light in the Lord, walke as the children of light. But peraduenture they will haue theſe things to be referred to the ignorance of the true God, wherewith they denie not that the elect are holden, before that they be called. Albeit this were a ſhameleſſe cauilling, ſith he thereof concludeth, that they ought now no more either to lie or to ſteale: yet what will they anſwere to other places? as is that place to the Corinthians, where when he had pronounced that neither whoremongers, nor idolaters, nor adulterers, nor weakelings, nor buggerers, nor theeues, nor couetous men, ſhall be heires of the kingdome of God: he by and by addeth that they were wrapped in the ſame hainous offences before that they knew Chriſt: but now that they are both waſhed by his blood and made free by his ſpirit. Againe another place to the Romanes: As yee haue giuen your members ſeruants to vncleanneſſe, and to iniquitie to commit iniquitie, now yeeld them in bondage to righteouſneſſe. For what fruit had you of theſe things in which ye are now worthily aſhamed, &c.

Phil. 3. 5. Act. 10. 2.

Ephe. 2. 2.

Ephe. 5. 8. Ephe. 4. 23.

1. Cor. 6. 9.

Rom. 6. 19.

In men before God's call them, there is no bud of righteouſnes, termed by ſome the ſeed of election.

11 What maner of ſeede of election, I pray you, did then bud in them, which being manifoldly defiled in all their life, as it were with deſperate wickedneſſe, wallowed in the moſt abhominable and accurſed ſinne of all? If he would haue ſpoken after their opinion, he ſhould haue ſhewed how much they were bond to the bountifulneſſe of God, by which they had beene preſerued from ſliding into ſo great filthineſſe. So *Peter* alſo ſhould haue exhorted his to thankfulneſſe for the perpetuall ſeede of election. But he contrariwiſe putteth them in minde that the time paſt ſufficed to make an end of the luſtes of the Gentiles. What if we come to examples? what bud of righteouſneſſe was there in *Rahab* the harlot before faith? in *Manaſſes*, when *Hieruſalem* was dipped and in a maner drowned in the bloud of the Prophets? in the Theeſe, which among his laſt gaſpings began to thinke of repentance? Away therefore with theſe arguments, which filly curious men doe raſhly deuiſe to themſelues without the Scripture. But let that abide certaine with vs, which the Scripture hath, that all haue ſtraied like loſt ſheepe, euerie one hath ſwarued into his owne way, that is perdition. Out of this gulfe of perdition; whom the Lord hath determined once to plucke forth, them he deferreth till his fit time: only he preſerueth them, that they fall not vnto vnpardonable blaſphemie.

1. Pet. 4. 3.

Ioſh. 2. 1. 2. King 12. 17. Luke 22. 16.

Eſay 53. 6.

12 As the Lord by the effectualneſſe of his calling toward the elect maketh perfect

fect the ſaluation, whereunto he had by eternall counſell appointed them: ſo he hath his iudgements againſt the reprobate, whereby he executeth his counſell of them. Whom therefore hee hath created vnto the ſhame of life, and deſtruction of death, that they ſhould bee inſtruments of his wrath, and examples of his ſeueritie: from them, that they may come to their end, ſometime he taketh away the power to heare his word, and ſometime by the preaching of it he more blindeth and amaſeth them. Of the firſt maner, whereas there be innumerable examples, let vs chooſe out one more cleere and notable than all the reſt. There paſſed away about foure thouſand yeeres before Chriſt, in which hee hid from all the Gentiles the light of his health bringing doctrine. If any man anſwer that he therefore made them not to enioy ſo great a benefite becauſe he iudged them vnworthy, they which come after ſhall not be prooued any more worthy. Of which thing, beſide the experience, *Malachie* is a ſubſtantiall witneſſe, which reprooving Infidelity mingled with groſſe blaſphemies, yet declareth that there ſhall come a Redeemer. Why therefore is he rather giuen to theſe than to thoſe? He ſhall trouble himſelfe in vaine, that ſhall heare ſearch for a cauſe higher than the ſecret and vnſearchable counſell of God. Neither is it to be feared leaſt any ſcholler of *Porphyrie*, ſhould freely gnaw at the righteouſneſſe of God while we anſwer nothing in defence of it. For when we ſay that none periſh vndeſeruing, and that it is of the free bountifulneſſe of God that ſome be deliuered, there is largely enough ſaid for the ſetting foorth of his glory, ſo that it needeth not our ſhifting. The ſoueraigne iudge therefore maketh a way for his predeſtination, when whom hee hath once reiected, them being depriued of the communicating of his light hee leaueth in blindneſſe. Of the other maner there are both dailie examples, and alſo many contained in the Scripture. One ſelfeſame preaching is commonly made to a hundred, twenty receiue it with ready obedience of faith: the reſt doe either ſet naught by it, or ſcorne it, or hiſſe it out, or abhorre it. If any man anſwer that this diuerſity proceedeth of their malice and peruerſeneſſe, hee ſhall not yet ſatisfie vs: becauſe the others wit alſo ſhould bee poſſeſſed with the ſame malice, vnleſſe God did amend it with his goodneſſe. Therefore wee ſhall ſtill bee encombred, vnleſſe wee call to minde that which *Paul* ſaith, Who maketh thee to differ? Whereby he ſignifieth that ſome excell other ſome, not by their owne vertue, but by the onely grace of God.

The meanes whereby reprobates come to their ends: ſome debarred of the power of hearing the word ſome by the light thereof blinded.

Mal. 4. 1.

1. Cor. 4. 7.

13 Why therefore doth he in granting grace to thoſe paſſe ouer theſe? Of thoſe *Luke* ſheweth a cauſe, Becauſe they are ordained to life. Of theſe, what ſhall wee thinke, but becauſe they are the veſſels of wrath vnto diſhonor? Wherefore let it not greeue vs to ſay with *Auguſtine*. God (ſaith hee) might turne the will of the euill into good, becauſe he is almighty. He might indeed. Why therefore doth he not? becauſe he would not. Why he would not, is in himſelfe. For we ought to be no more wiſe than we ought to be. And that is much better, than to ſhift with *Chryſoſtome*, and ſay that he draweth him that is willing and reacheth his hand, that the difference may not ſeeme to ſtand in the iudgement of God, but in the onely will of men. Truely it ſo ſtandeth not in proper motion of man, that euen the goodlie and they that feare God haue neede of a ſingular inſtruction of the ſpirit. *Lydia* the Purple ſeller feared God, and yet it behooued that her heart ſhould be opened, that ſhee might harken to the doctrine of *Paul*, and profit in it. This is not ſpoken of one woman alone, but that wee ſhould know that the profiting of euery man in godlineſſe is the ſecret worke of the ſpirit. This verily cannot be brought in queſtion, that the Lord ſendeth his word to many, whoſe blindneſſe he will haue to be more enforced. For, to what purpoſe doth hee bid ſo many commandements to be carried to *Pharao*? was it becauſe hee hoped that with often repeated meſſages he would be appeaſed? No, but before he began, he foreknew and foretolde the end. Goe (ſaid he to Moſes) and declare to him my will: but I will harden his heart, that hee obey not. So when he ſtirreth vp *Ezechiell*: he warneth him aforehand that he ſendeth him to a rebellious and ſtubborne people: to the end that hee ſhould not be afraide if he perceiue himſelfe to ſing to deafe men. So he foretelleth to *Ieremy*, that his doctrine ſhould become a fire, to deſtroy and waſte the people like ſtubble. But the prophecy of *Eſay* yet

The difference betweene one ſort and another hangeth vpon the ſecret counſell and will of God, wherefore there is no higher cauſe than his will.

Act. 13. 48. De Gen. ad lite. li. 2. c. 10. Ho. de conuerſ. Paul. Act. 16. 14.

Exod. 21. Ezec. 2. 3. & 12. 2.

Iere. 1. 10. Eſay 6. 9.

godlineſſe, this commeth not to paſſe by any goodneſſe naturally planted in them, but becauſe the eye of God watcheth, and his hand is ſtretched out to their ſaluation. For they that dreame that from their very natiuitie there is planted in their harts I wot not what ſeed of election, by the vertue whereof they are alway inclined to godlineſſe and to the feare of God, they both are not holpen to prooue it by the authoritie of Scripture, and alſo are confuted by experience it ſelfe. They doe in deede bring foorth a few examples to prooue that the elect euen before their enlightening, were not vtterly ſtrangers from religion: that *Paul* in his being a Phariſee liued vnrepooueable, that *Cornelius* was by almes and prayers accepted of God: and ſuch other. Of *Paul*, we graunt to them: of *Cornelius*, we ſay, that they are deceiued. For it appeareth that he was then alreadie enlightened and regenerate, ſo that he wanted nothing but the cleere reuealing of the Goſpell. But what will they wring out by theſe few examples? that all the elect are alway endued with the ſpirit of godlineſſe? No more than if a man by ſhewing the vprightneſſe of *Ariſtides*, *Socrates*, *Zenocrates*, *Scipio*, *Curius Camillus*, and other, ſhould thereof gather, that all they that are left in blindneſſe of idolatrie, were deſirous followers of holineſſe and honeſtie. Yea and the Scripture in more places than one, openly crieth out againſt them. For, the ſtate which *Paul* deſcribeth of the Epheſians before their regeneration, ſheweth not one graine of this ſeede. Ye were (ſaith he) dead with defaults and ſinnes, in which ye walked according to the time of this world, according to the prince of the aire, which now worketh in the obſtinate children: among whom we all alſo were ſometime conuerſant in the luſts of our fleſh, doing thoſe things that liked our fleſh and minde. And wee were by nature the children of wrath, as other alſo were. Againe, remember that yee were ſometime without hope, and lacked God in the world. Againe, Yee were ſometime darkeneſſe: but now yee are light in the Lord, walke as the children of light. But peraduenture they will haue theſe things to be referred to the ignorance of the true God, wherewith they denie not that the elect are holden, before that they be called. Albeit this were a ſhameleſſe cauilling, ſith he thereof concludeth, that they ought now no more either to lie or to ſteale: yet what will they anſwere to other places? as is that place to the Corinthians, where when he had pronounced that neither whoremongers, nor idolaters, nor adulterers, nor weakelings, nor buggerers, nor theeues, nor couetous men, ſhall be heires of the kingdome of God: he by and by addeth that they were wrapped in the ſame hainous offences before that they knew Chriſt: but now that they are both waſhed by his blood and made free by his ſpirit. Againe another place to the Romanes: As yee haue giuen your members ſeruants to vncleanneſſe, and to iniquitie to commit iniquitie, now yeeld them in bondage to righteouſneſſe. For what fruit had you of theſe things in which ye are now worthily aſhamed, &c.

Phil. 3. 5. Act. 10. 2.

Ephe. 2. 2.

Ephe. 5. 8. Ephe. 4. 23.

1. Cor. 6. 9.

Rom. 6. 19.

11 What maner of ſeede of election, I pray you, did then bud in them, which being manifoldly defiled in all their life, as it were with deſperate wickedneſſe, wallowed in the moſt abhominable and accurſed ſinne of all? If he would haue ſpoken after their opinion, he ſhould haue ſhewed how much they were bond to the bountifulneſſe of God, by which they had beene preſerued from ſliding into ſo great filthineſſe. So *Peter* alſo ſhould haue exhorted his to thankfulneſſe for the perpetuall ſeede of election. But he contrariwiſe putteth them in minde that the time paſt ſufficed to make an end of the luſtes of the Gentiles. What if we come to examples? what bud of righteouſneſſe was there in *Rahab* the harlot before faith? in *Manaſſes*, when *Hieruſalem* was dipped and in a maner drowned in the bloud of the Prophets? in the Theefe, which among his laſt gaſpings began to thinke of repentance? Away therefore with theſe arguments, which filly curious men doe raſhly deuiſe to themſelues without the Scripture. But let that abide certaine with vs, which the Scripture hath, that all haue ſtraied like loſt ſheepe, euerie one hath ſwarued into his owne way, that is perdition. Out of this gulfe of perdition; whom the Lord hath determined once to plucke forth, them he deferreth till his fit time: only he preſerueth them, that they fall not vnto vnpardonable blaſphemie.

In men before God call them, there is no bud of righteouſnes, termed by ſome the ſeed of election. 1. Pet. 4. 3.

Ioſh. 2. 1. 2. King 12. 17. Luke 22. 16.

Eſay 53. 6.

12 As the Lord by the effectualneſſe of his calling toward the elect maketh perfect

fect the ſaluation, whereunto he had by eternall counſell appointed them: ſo he hath his iudgements againſt the reprobate, whereby he executeth his counſell of them. Whom therefore hee hath created vnto the ſhame of life, and deſtruction of death, that they ſhould bee inſtruments of his wrath, and examples of his ſeueritie: from them, that they may come to their end, ſometime he taketh away the power to heare his word, and ſometime by the preaching of it he more blindeth and amaſeth them. Of the firſt maner, whereas there be innumerable examples, let vs chooſe out one more cleere and notable than all the reſt. There paſſed away about foure thouſand yeeres before Chriſt, in which hee hid from all the Gentiles the light of his health bringing doctrine. If any man anſwer that he therefore made them not to enioy ſo great a benefice becauſe he iudged them vnworthy, they which come after ſhall not be prooued any more worthy. Of which thing, beſide the experience, *Malachie* is a ſubſtantiall witneſſe, which reprooving Infidelity mingled with groſſe blaſphemies, yet declareth that there ſhall come a Redeemer. Why therefore is he rather giuen to theſe than to thoſe? He ſhall trouble himſelfe in vaine, that ſhall heare ſearch for a cauſe higher than the ſecret and vnſearchable counſell of God. Neither is it to be feared leaſt any ſcholler of *Porphyrie*, ſhould freely gnaw at the righteouſneſſe of God while we anſwer nothing in defence of it. For when we ſay that none periſh vndeſeruing, and that it is of the free bountifulneſſe of God that ſome be deliuered, there is largely enough ſaid for the ſetting foorth of his glory, ſo that it needeth not our ſhifting. The ſouereigne iudge therefore maketh a way for his predeſtination, when whom hee hath once reiected, them being depriued of the communicating of his light hee leaueth in blindneſſe. Of the other maner there are both dailie examples, and alſo many contained in the Scripture. One ſelfeſame preaching is commonly made to a hundred, twenty receiue it with ready obedience of faith: the reſt doe either ſet naught by it, or ſcorne it, or hiſſe it out, or abhorre it. If any man anſwer that this diuerſity proceedeth of their malice and peruerſeneſſe, hee ſhall not yet ſatisfie vs: becauſe the others wit alſo ſhould bee poſſeſſed with the ſame malice, vnleſſe God did amend it with his goodneſſe. Therefore wee ſhall ſtill bee encombred, vnleſſe wee call to minde that which *Paul* ſaith, Who maketh thee to differ? Whereby he ſignifieth that ſome excell other ſome, not by their owne vertue, but by the onely grace of God.

The meanes whereby reprobates come to their ends: ſome debarred of the power of hearing the word ſome by the light thereof blinded.

Mal. 4. 1.

1. Cor. 4. 7.

13 Why therefore doth he in granting grace to thoſe paſſe ouer theſe? Of thoſe *Luke* ſheweth a cauſe, Becauſe they are ordained to life. Of theſe, what ſhall wee thinke, but becauſe they are the veſſels of wrath vnto diſhonor? Wherefore let it not greeue vs to ſay with *Auguſtine*. God (ſaith hee) might turne the will of the euill into good, becauſe he is almighty. He might indeed. Why therefore doth he not? becauſe he would not. Why he would not, is in himſelfe. For we ought to be no more wiſe than we ought to be. And that is much better, than to ſhift with *Chryſoſtome*, and ſay that he draweth him that is willing and reacheth his hand, that the difference may not ſeeme to ſtand in the iudgement of God, but in the onely will of men. Truely it ſo ſtandeth not in proper motion of man, that euen the goodlie and they that feare God haue neede of a ſingular inſtruction of the ſpirit. *Lydia* the Purple ſeller feared God, and yet it behooued that her heart ſhould be opened, that ſhee might harken to the doctrine of *Paul*, and profit in it. This is not ſpoken of one woman alone, but that wee ſhould know that the profiting of euery man in godlineſſe is the ſecret worke of the ſpirit. This verily cannot be brought in queſtion, that the Lord ſendeth his word to many, whoſe blindneſſe he will haue to be more enforced. For, to what purpoſe doth hee bid ſo many commandements to be carried to *Pharao*? was it becauſe hee hoped that with often repeated meſſages he would be appeaſed? No, but before he began, he foreknew and foretolde the end. Goe (ſaid he to Moſes) and declare to him my will: but I will harden his heart, that hee obey not. So when he ſtirreth vp *Ezechiell*: he warneth him aforehand that he ſendeth him to a rebellious and ſtubborne people: to the end that hee ſhould not be afraide if he perceiue himſelfe to ſing to deafe men. So he foretelleth to *Ieremy*, that his doctrine ſhould become a fire, to deſtroy and waſte the people like ſtubble. But the prophecy of *Eſay* yet

The difference betweene one ſort and another hangeth vpon the ſecret counſell and will of God, wherefore there is no higher cauſe than his will.

Act. 13. 48. De Gen. ad lite. li. 2. c. 10. Ho. de conuerſ. Paul. Act. 16. 14.

Exod. 21. Ezec. 2. 3. & 12. 2.

Iere. 1. 10. Eſay 6. 9.

yet more enforceth it. For he is thus ſent of the Lord: Goe and ſay to the children of Iſraell: With hearing heare ye, and vnderſtand not: With ſeeing ſee yee, and know not. Make obſtinate the heart of this people, and make heauie their eares, and ouer plaiſter their eies, leaſt peraduenture they may ſee with their eies, and heare with their eares, and vnderſtand with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they wax more deafe: he lighteth a light, but that they may be made more blind: he ſheweth foorth doctrine, but that they may be made more dull: he laieth to them a remedie, but not that they may be healed. And *Iohn* alleaging this prophecie, affirmeth that the Iewes could not beleeue the doctrine of Chriſt, becauſe this curſe of God lay vpon them. Neither can this alſo be in controuerſie, that whom God will not haue to be enlightened, to them he deliuered his doctrine wrapped vp in darke ſpeeches, that they may nothing profit therby but to be thruſt into greater dulnes. Chriſt alſo teſtifieth, that he doth therfore expũd only to the Apoſtles the parables in which he had ſpoken to the multitude, becauſe to them it was giuen to know the myſteries of the kingdom of God, but to the common people not ſo. What meaneth the Lord (wilt thou ſay) in teaching them, of whom he prouideth that he may not be vnnerſtanded? Conſider whence is the fault, and thou wilt ceaſe to aske. For in the word how great darknes ſoeuer there be, yet there is alway light enough to cõuince the conſcience of the wicked.

Iohn 12.39.

Matth 13.11.

The vnchangeable decree of God concerning the deſtruction of the wicked is the ground of their vntoward diſpoſition to the meanes whereby men are ſaued.

Rom.9.17.

1.Sam.2.25.

Iohn 12.38.

Iohn 6.45.

1.Cor.1.23.

14 Now remaineth for vs to ſee, why the Lord doth that, which it is plaine that he doth. If it be anſwered that it is ſo done becauſe men haue ſo deſerued by their vngodlineſſe, wickednеſſe, and vnthankfulneſſe: the ſame ſhall indeed be well and truly ſaid: But becauſe there appeareth not yet the reaſon of this diuerſitie, why then ſome are bowed to obedience, other ſome continue hardned, in ſearching it, we muſt needs go to that which *Paul* hath noted out of *Moſes*, namelie that God hath raiſed them vp from the beginning, that hee might ſhew his name in the whole earth. Whereas therefore the reprobate do not obey the word of God opened vnto them, that ſhall be well imputed to the malice and peruerſneſſe of their heart, ſo that this be therewithall added, that they are therefore giuen into this peruerſneſſe, becauſe by the righteous, but yet vnſearchable iudgement of God they are raiſed vp to ſet forth his glory with their damnation. Likewiſe when it is ſaid of the ſons of *Hely*, that they harkned not to holſom warnings, becauſe the Lord willed to kill them: it is not denied that their ſtubbornеſſe proceeded of their own naughtineſſe: but it is therewithall touched why they were left in ſtubbornеſſe, when the Lord might haue ſoftned their hearts, namelie becauſe his vnchangeable decree had once appointed them to deſtruction. To the ſame purpoſe ſerueth that ſaying of *Iohn*, When he had done ſo great ſignes, no man beleeued in him: that the word of *Eſay* might be fulfilled, Lord, who hath beleeued our ſaying? For though he do not excuſe the ſtifnecked from blame, yet he is content with that reaſon, that the grace of God is vnſauorie to men, till the holy Ghoſt bring taſt. And Chriſt alleaging the prophecie of *Eſaie*: They ſhall all be taught of God, tendeth to no other end but to prooue that the *Iewes* are reprobate and ſtrangers from the Church, becauſe they are vnapt to learne: and he bringeth no other cauſe thereof, but for that the promiſe of God doth not pertaine to them. Which thing this ſaying of *Paul* confirmeth, that Chriſt which to the *Iewes* is an offence, and to the *Gentiles* fooliſhneſſe, is to the called the ſtrength and wiſedome of God. For when he hath told what commonly happeneth ſo oft as the Goſpell is preached, namely that ſome it maketh more obſtinate, and of ſome it is deſpiſed, he ſaith that it is had in price of them only which are called. He had indeed a little before named them beleeuers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather he addeth this ſecond ſaying by way of correction, that they which had imbraced the Goſpell ſhould giue the praiſe of their faith to the calling of God: As alſo a little after he teacheth that they are choſen of God. When the vngodly heare theſe things, they crie out that God with inordinate power abuſeth his poore creatures for a ſport to his crueltie. But we which know that all men are ſo manie waies endangered to the iudgement ſeat of God, that being asked of a thouſand things they can not ſatisfie

in

in one, doe confeſſe that the reprobate ſuffer nothing which agreeth not with the moſt iuſt iudgement of God. Whereas we doe not clearely attaine the reaſon thereof, let vs not be diſcontent to be ignorant of ſomewhat, where the wiſedome of God lifteth vp it ſelfe into ſo great height.

15 But for aſmuch as there are a few places of Scripture wont to be obiected, in which God ſeemeth to denie that it is done by his ordinance that the wicked doe periſh, but by this that, he crying out againſt it, they wilfully bring death vpon themſelues: let vs briefely declaring theſe places, ſhew that they make nothing againſt the ſentence aboue ſet. There is brought foorth a place of *Ezechiel*, that God will not the death of a ſinner, but rather that he may be turned and liue. If they will extend this to all mankinde: why doth he not mooue many to Repentance, whoſe mindes are more pliable to obedience, than theirs which at his dayly allurements waxe harder and harder? With the *Sodomites* (as Chriſt witneſſeth) the preaching of the Goſpell and Miracles would haue brought foorth more fruite than in *Iurie*. How commeth it to paſſe therefore, if God will all to be ſaued, that he openeth not the gate of Repentance to thoſe miſerable men that would haue beene more readie to receiue grace? Hereby we ſee that the place is violently wreſted, if the will of God, whereof the Prophet maketh mention, be ſet againſt his eternall counſell, whereby he hath ſeuered the elect from the reprobate. Now if we ſeeke for the true naturall meaning of the Prophet: his purpoſe is to bring hope of pardon to the penitent. And this is the ſumme, that it is not to be doubted but that God is readie to forgiue ſo ſoone as the ſinner turneth. Therefore he willeth not his death, in ſo much as he willeth his repentance. But experience teacheth that he ſo willeth them to repent whom he generally calleth to him, that yet he toucheth not all their harts. Yet is it not therfore to be ſaid that he dealeth deceitfully, becauſe although the outward voyce doe but make them vnexcuſable which heare and doe not obey it, yet it is truely accounted the teſtimonie of the grace of God, by which teſtimonie he reconcileth men to himſelfe. Therefore let vs hold this for the meaning of the Prophet, that the death of a ſinner pleaſeth not God: that the godly may haue affiance, that ſo ſoone as they ſhall be touched with Repentance, there is pardon readie for them with God, and the wicked may feele that their fault is doubled, becauſe they anſwere not to ſo great mercifull kindneſſe and gentleneſſe of God. The mercie of God therefore will alway meete Repentance, but to whom Repentance is giuen, both all the Prophets, and Apoſtles, and *Ezechiel* himſelfe doe plainly teach. Secondly, there is alleadged a place of *Paul*, where he ſaith, that God willeth all men to be ſaued, which although it haue a diuers meaning from the other, yet in ſome thing they agree together. I anſwer, firſt, that by the reſt of the text it is made plaine how he willeth. For *Paul* coupleth together, that he willeth them to be ſaued, and to come to the acknowledging of the truth. If they will haue this to be determined, by the eternall counſell of God that they receiue the doctrine of ſaluation, what meaneth that ſaying of *Moſes*, What nation is ſo noble, that God commeth neere to it as he doeth to thee? How came it to paſſe that God reſtrained from many peoples the light of the Goſpell, which other enioyed? How came it to paſſe that the pure knowledge of godlineſſe neuer came to ſome, and ſome ſcarcely taſted ſo much as any darke principles of it? Hereof it ſhall now be eaſie to gather, whereto *Paul* tendeth. He had commanded *Timothie* to make ſolemne prayers in the Church for Kings and Princes. But when it ſeemed ſomewhat an abſurditie that prayers ſhould be made to God for a kinde of men in a maner deſperate (becauſe they were not onely ſtrangers from the bodie of Chriſt, but alſo endeuoured with all their forces to oppreſſe his kingdome) he added, that the ſame is acceptable to God, which willeth all men to be ſaued. Whereby verily he ſignifieth nothing elſe but that he hath ſtopped vp the way to ſaluation to no degree of men: but rather that he hath ſo powred out his mercie that he willeth no man to be voide of it. The other ſentences doe not declare what God hath by his ſecret iudgement determined of all men: but do ſhew that there is pardon readie for all ſinners which do onely turne themſelues to require it. For if they more ſtiffely ſtand vpon this that it is ſaid that he will haue mercie vpon all, I will on the contrarie ſide

Places of Scripture opened, wherein the deſtruction of the wicked, ſeemeth denied to be by the will and ordinance of God.

Ezec. 34. 11.

Matt. 13. 23.

1. Tim. 2. 4.

Deut. 4. 7.

Pſal. 115. 3.

Exod. 33. 19.

answer them with that which is written in another place. That our God is in heauen where he doth whatsoeuer he will. This word therefore must so be expounded that it may agree with the other, I will haue mercy vpon whom I will haue mercie, and I will shew mercie to whom I will shew mercie. He that chooseth out them whom he will haue mercy on, doth not giue it to all. But sith it clearely appeareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that *Paul* doth not affirme what God doth alway and euery where and in all men: but leaueth it to him at his liberty at length to make kings and maiestrates partakers of the heauenly doctrine, although by reason of there blindnesse they doe now rage against it. They seeme to presse vs more strongly with obiecting the place of *Peter*, that God willeth none to perish, but receiueth all to repentance. But the vndoing of this knot doth by and by offer it selfe in the second word, because the will to receiue cannot be vnderstanded to be any other than that which is euery where taught. Truely the turning is in the hand of God: whether he wil turne all or no, let himselfe be asked, when he promiseth that he will giue to a certaine few men a fleshly heart, leauing to othersome a stony heart. It is true indeed, that vnlesse he were ready to receiue them which call vpon his mercie, this saying should be false. Turne to me, and I will turne to you. But I say that none of all mortall men doth come to God but he that is preuented of God: And if repentance were in the will of man, *Paul* would not say, If peraduenture he giue them repentance. Yea vnlesse the same God which with word exhorteth all men to repentance, did with secret mouing of his spirit bring the chosen to it: *Ieremy* would not say, Turne me, Lord, and I shall be turned: for when thou hast turned me, I haue repented.

Eze. 36. 26.

Zac. 1. 3. 2. Tim. 2. 15.

Iere. 31. 18.

No repugnancy betweene the promises of saluation offered vniuersally vnto all and the purpose of God concerning the condemnation of some.

16 But (thou wilt say) if it be so, there shall be small truth in the promises of the Gospel, which when they testifie of the will of God, affirme that he willeth that which is against his inuiolable decree. Not so. For howsoeuer the promises of saluation be vniuersall, yet they nothing disagree with the predestination of the reprobate, so that we direct our mindes to the effect of them. We know that then and not till then the promises are effectuall to vs, when we receiue them by Faith, on the otherside when Faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is said that God hath from eternitie ordained whom he will embrace with loue, and vpon whom he wil exercise wrath: and that he promiseth saluation to all without difference. Truly I say that they agree verie well. For in so promising he meaneth nothing else than that his mercie is set open for all which doe couet and craue it: which thing none doe but they whom he hath enlightened. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the truth of the promises sure and vnshaken, so as it cannot be said that there is any disagreement betweene the eternall election of God, and the testimony of his grace which he offereth to the Faithfull. But why nameth he alwerily that the consciences of the godly may the more safely rest, when they vnderstand that there is no difference of sinners, so that Faith be present: and that the wicked may not cauill for their excuse, that they want a sanctuarie whereunto they may withdraw themselues from the bondage of sinne, when with their owne vnthankfulnesse they refuse it being offered them. Therefore when the mercy of God is by the Gospell offered to both sorts, it is Faith, that it is to say, the enlightning of God, which maketh difference betweene the godly and vngodly, so as the one sort feeleth the effectualnesse of the Gospell, and the other sort obtaine no fruit thereof. The enlightening it selfe also hath the eternall election of God for the rule thereof. The complaint of Christ, which they alleadge, *Ierusalem, Ierusalem*, how oft haue I willed to gather together thy chickens, but thou wouldest not? maketh nothing for them. I grant that Christ there speaketh not onely in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define that will of God which is entreated of. For neither is it vnknowen, how diligently God endeuoured to keepe still that people, and with how great stiffenesse they euen from the first to the last being giuen to their wandring desires refused to be gathered together: but it followeth not therof that the counsel of God was made void by the malice of men

Mat. 23. 37.

They

They anſwer and ſay that nothing leſſe agreeth with the nature of God than to haue a double will in him. Which I grant to them, ſo that they fitly expound it. But why doe they not conſider ſo may teſtimonies, where God putting vpon him the affections of man deſcendeth beneath his owne maieſtie? He ſaith that he hath with ſtretched out armes called the rebellious people, that he hath early and late trauailed to bring them backe to him. If they will apply all theſe things to God, and not conſider the figure, there ſhall ariſe many ſuperfluous contentions, which this one ſolution bringeth to agreement, that the property of man is figuratiuely applied to God. How be it the ſolution which we haue brought in another place largely ſufficeth, that although the will of God be, as to our ſenſe manifold: yet he doth not in himſelfe diuerſly will this and that, but according to this wiſedome, which is diuerſly manifold (as *Paul* calleth it) he amaſeth our ſenſes, till it ſhall be giuen vs to know that he marueilouſly willeth that which now ſeemeth to be againſt his will. They alſo mocke with cauillations, that ſith God is the Father of all, it is vnrighteous that he ſhould diſherit any that hath not before with his owne fault deſerued this puniſhment. As though the liberality of God ſtretcheth not euen to hogges and dogges. But if they ſpeake onely of mankind, let them anſwer why God bound himſelfe to one people, to be the Father thereof: and why alſo out of the ſame people he picked a ſmall number as it were a floure. But their owne luſt of euill ſpeaking hindereth theſe railers that they conſider not that God ſo bringeth foorth his Sunne to ſhine vpon the good and euill, that the inheritance is laid vp for a few, to whom it ſhall one day be ſaid, Come ye bleſſed of my Father, poſſeſſe the kingdome, &c. They obiect alſo that God hateth none of theſe things that he hath made. Which although I grant them, yet this remaineth ſafe which I teach, that the reprobate are hatefull to God, and that very rightfully, becauſe they being deſtitute of his Spirit can bring foorth nothing but cauſe of curſe. They ſay further, that there is no difference of the Iew and the Gentile, and therefore that the grace of God is without difference ſet before all men: namely, if they grant (as *Paul* determineth) that God calleth as well out of the Iewes as out of the Gentiles, according to his good pleaſure, ſo that he is bound to no man. After this maner alſo is that wiped away which they obiect in another place, that God hath encloſed all things vnder ſinne, that he may haue mercy vpon all: namely becauſe he will that the ſaluation of all them that are ſaued be aſcribed to his mercy, although this benefit be not common to all. Now when many things are alleaged on both parts, let this be our concluſion, to tremble with *Paul* at ſo great depth, and if wanton tongues ſhall be buſie, that we be not aſhamed of this his crying out, O man, what art thou that ſtriueſt with God? For *Auguſtine* truely affirmeth that they doe peruerſly which meaſure the righteouſneſſe of God by the meaſure of the righteouſneſſe of man.

Eſay 65. 2.

Ephe. 3. 10.

Mat. 5. 45.
Mat. 25. 34.

Rom. 9. 24.

Rom. 11. 22.

Rom. 9. 20.

De prædeſt. & gratia. ca. 2.

THE XXV. CHAPTER.

Of the laſt Reſurrection:

The vſe and neceſſity of meditating continually vpon the reſurrection of the dead.

ALthough Chriſt the ſonne of righteouſneſſe, hauing ouercome death, ſhining by the Goſpell, giueth vs the light of life (as *Paul* witneſſeth) whereby alſo it is ſaid that by beleeuing wee haue paſſed from death into life, being now not foreiners and ſtranges, but citizens with the ſaints, and of the houſhold of God, which hath made vs to ſit with the only begotten ſonne himſelfe in heauenly places, that nothing may be wanting to perfect felicity: yet leaſt it ſhould be grieuous vnto vs to be exerciſed vnder this hard warfare, as though we had no fruit of the victory which Chriſt hath gotten, we muſt hold faſt that which is in another place taught of the nature of hope. For, becauſe we hope for thoſe things which appeare not, and (as it is ſaid in another place) faith is a demonſtration of things inuiſible: ſo long as we are incloſed in the priſon of the fleſh, we are wayfaring from the Lord. For which reaſon the ſame *Paul* ſaith in another place that we are dead, and that our life is hidden with Chriſt in God, and that when he which is our life, ſhall appeare, then ſhall we alſo appeare with him in glory. This therefore is our condition, that with liuing ſoberly and iuſtly and godlie in this world, weelooke for the bleſſed hope, and the comming

2. Tim. 1. 10.
Iohn 5. 24.
Ephe. 2. 19.
Rom. 8. 18.
Heb. 11. 1.
2. Cor. 5. 6.
Col. 3. 3.
Tit. 2. 13.

of the glory of the great God, and of our Sauiour Iesus Christ. Heere we neede a singular patience, that we be not wearied and either turne backe our course or forsake our standing. Therefore whatsoeuer hath beene hitherto set out concerning our saluation, requireth mindes lifted vp to heauen, that we may loue Christ whom we haue not seene and beleeuing in him may reioyce with vnspeakable and glorious ioyfulnesse till we receiue the end of our faith, as *Peter* telleth vs. After which maner, *Paul* saith that the faith and charity of the godly hath respect to the hope which is laid vp in heauen. When we thus with our eies fastned vpon Christ doe hang of heauen, and nothing withhold them in earth from carrying vs to the promised blessednesse: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more hard to our dulnesse than through innumerable steps to climbe vp aboue them with endeuouring forward to the price of our heauenly calling. To the great heape of miseries wherewith we be almost ouerwhelmed, are added the mockings of vngodly men, wherewith our simplicity is rayled at, when voluntarily forsaking the allurements of present good things, wee seeme to follow the blessednesse hidden from vs, as it were a fleeing shadow. Finally aboue and beneath vs, before vs and behinde vs, violent tentations beseege vs, to the sustaining of the feare whereof our courages should be farre too weake, vnlesse being vncumbred of earthly things they were fast bound to the heauenly life, which in seeming is farre from vs. Wherefore onely hee hath soundly profited in the Gospell, which is enured to a continuall meditation of the blessed resurrection.

1. Pet. 1. 8. Col. 1. 5.

Mat. 7. 11.

The felicity or soueraigne good of man, and the cheerefull trauel which he should vndertake for the attaining thereunto.

2 Of the soueraigne end of good things, the Philosophers haue in old time curiously disputed, and also striued among themselues: yet none except *Plato* acknowledged the soueraigne good of man to be his conioyning with God. But what maner of conioyning that was, he could not perceiue so much as with any small taste, and no maruell, sith he had neuer learned of the holy bond thereof. To vs the onely and perfect felicity is knowen euen in this earthly waifaring: but, such as daily more and more enkindleth our hearts with desire of it, till the full inioying may satisfie vs. Therefore I said that none receiue fruit of the benefits of Christ, but they that lift vp their mindes to the resurrection. For, *Paul* setteth vp this marke to the faithfull, toward which he saith that he endeuoureth, and forgetteth all things till he come to it. And so much the more cheerefully ought we to trauell toward it, least if this world withhold vs, we suffer grieuous punishment for our slothfulnesse. Wherefore in another place he marketh the faithfull with this marke, that their conuersation is in heauen, from whence also they looke for their Sauiour. And that their courages should not faint in this race, he ioyneth all creatures companions with them. For, because euery where are seene deformed ruines, he saith that all things in heauen and earth doe endeuour to the renewing. For sith *Adam* by his fall dissolued the perfect order of nature to the creatures, their bondage is painfull and grieuous, whereunto they are subiect by reason of the sinne of man, not for that they are indued with any feeling, but for that they naturally couet the perfect estate from which they are fallen. Therefore *Paul* saith that they grone, and are as in paine of child bearing, that we to whom are giuen the first fruites of the spirit, may be ashamed to pine away in our corruption, and not at the least to follow the dead elements, which beare paine of anothers sinne. And the more to pricke vs forward, he calleth the last comming of Christ our redemption. It is true indeed that all the parts of our redemption are already fulfilled: But because Christ hath once beene offered for sinnes, he shall bee seene againe without sinne vnto saluation. With what miseries soeuer we be pressed, let this redemption susteine vs euen vntill the performance of it.

Phil. 3. 8.

Rom. 8. 19.

Heb. 10.

The doctrine of the resurrection of the flesh weighty and hard: the weight a motiue to make vs carefull

3 The very weight of the thing it selfe shall whet our endeuour. For neither doth *Paul* without cause affirme that the holy Gospell is voide and deceitfull, vnlesse the dead doe rise againe: because our state should be more miserable than the state of all men, namely sith we lying open to the hatreds and reproches of many: are euery houre in danger, yea and are as sheepe appointed to the slaughter: and therefore the authority thereof should fall away not onely in one part, but also in the whole sum

which

which both our adoption and the effect of our ſaluation conteineth. And ſo let vs be heedfully bent to the moſt earneſt thing of all, that no continuance of time may make vs wearie. For which purpoſe I haue deferred to this place that which I had breeflie to intreate of it, that the Readers may learne, when they haue receiued Chriſt the authour of their ſaluation, to riſe vp higher, and may know that he is clothed with heauenly immortalitie and glorie, that the whole body may be made like faſhioned to the head, as alſo the holy Ghoſt oftentimes ſetteth foorth in his perſon an example of the reſurrection. It is a thing hard to be beleeued, that bodies when they haue beene conſumed with rottenneſſe, ſhall at their appointed time riſe vp againe. Therefore where many of the Philoſophers haue affirmed ſoules to be immortall, the reſurrection of the fleſh hath beene allowed of few: wherein although there was no excuſe, yet we are thereby put in minde, that it is too hard a thing to draw mans ſenſes to beleeue it. That faith may ouercome ſo great a ſtop, the Scripture miniſtreth two helps: the one is in the likeneſſe of Chriſt, the other is the almightineſſe of God. Now ſo oft as the reſurrection is thought of, let the image of Chriſt come into our mindes: which in the nature that he tooke of vs, ſo ranne out the race of mortall life, that now hauing obtained immortalitie, he is to vs a pledge of the reſurrection to come. For in the miſeries wherewith we are beſieged, we carie about his mortifying in our fleſh, that his life may be openlie ſhewed in vs. And we may not ſeuer him from vs, neither can we poſſiblie, but that he muſt be torne in ſunder. Whereupon commeth that argument of *Paul*, If the dead doe not riſe againe, then neither is Chriſt riſen againe, becauſe verilie he taketh that principle for confeſſed, that Chriſt was not made ſubiect to death, nor obtained victorie of death by riſing againe, priuatlie for himſelfe: but, that that was begun in the head which muſt needs be fulfilled in all the members, according to the degree and order of euerie one. For it were not right that they ſhould in all points be made egall with him. It is ſaid in the Pſalme. Thou ſhalt not ſuffer thy meeke one to ſee corruption: although a portion of this truſt pertaine to vs according to the meaſure of gift, yet the full effect hath not appeared but in Chriſt, which being free from all rotting, hath receiued againe his bodie whole. Now leſt the fellowſhip of bleſſed reſurrection with Chriſt ſhould be doubtfull to vs, that we may be contented with this pledge, *Paul* expreſſie affirmeth that he therefore ſitteth in heauen, and ſhall come at the laſt day a Iudge, that he may make our baſe and vile bodie like faſhioned to the glorious bodie. In another place alſo he teacheth, that God raiſed not vp his Sonne from death to the intent to ſhew a token of his power: but to ſtretch out the ſame effectuall force of the ſpirit toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, becauſe he was giuen to this end that he ſhould make aliue that which is mortall in vs. I knit vp in a briefe abridgement thoſe things which might both be more largelie handled, and are worthie to be more gorgeouſlie ſet out: and yet I truſt that the godlie readers ſhall in few words finde matter enough which may ſuffice to edifie their faith. Chriſt therefore is riſen againe, that he might haue vs companions of the life to come. He was raiſed vp of the Father, in ſo much as he was the head of the Church, from which he doth in no wiſe ſuffer himſelfe to be plucked away. He was raiſed vp by the power of the Spirit, which is common to vs vnto the office of quickening. Finally he was raiſed vp, that he ſhould be reſurrection and life. But as we haue ſaid that in this mirrour, there is to be ſeene of vs a liuely image of the reſurrection, ſo let it be to vs a ſure ſubſtance to ſtay our minde, ſo that yet we be not lothfull or wearie of long tarrying: becauſe it is not our part to meaſure the ſeaſons of times by our will, but patiently to reſt, till God at his owne fit time repaire his kingdome. To which purpoſe ſeemeth that exhortation of *Paul*: The firſt fruites is Chriſt: and then they that are Chriſtes, euery one in his order. But that no queſtion ſhould be moued of the reſurrection of Chriſt, vpon which the reſurrection of vs all is founded, we ſee by how many and how diuerſe meanes he hath made it approoued by witneſſe to vs. Fine noſed men will laugh at the hiſtorie which the Euangeliſts rehearſe, as at a childiſh mockery. For of what importance ſhall the meſſage be which feareſull ſilly women bring, and afterward the diſciples confirme,

to retaine the faith thereof: Chriſt a meane to take away the hardneſſe of beleeuing.

1.Cor.15.14.

2.Cor.4.10.

1.Cor.15.13.

Pſal.16.10.

Phil.3.21.

1.Cor.15.

being in a maner astonished? Why did not Christ rather set vp the triumphing ensignes of his victorie in the midst of the temple and the market place? Why came he not forth terrible into the sight of *Pilate?* Why doth he not also proue himselfe to the priests, and to whole *Ierusalem* that he is risen vp aliue againe? As for the witnesses which he chose, prophane men will scarcely grant them to be sufficient. I answere, that although in these beginnings the weakenesse thereof was contemptible, yet all this was gouerned by the wonderfull prouidence of God: that partly the loue of Christ and zeale of godlinesse, and partly their owne hardnesse of beliefe should carrie them in hast to the sepulchre which had lately beene dismaied for feare, that they might not only be seeing witnesses of the thing, but also should heare of the Angels that which they saw with their eyes. How shall we suspect their credit, who thought it to be a fable which they had heard of the women, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himselfe, after that they had been largely conuinced, it is no maruell if as well the sight of Christ, as other signes was not granted them. The sepulchre was sealed vp, the watchmen watched it, the third day the bodie was not found. The souldiers corrupted with mony scattered a rumor that his disciples had stolen him away: As though they had had power to gather a band together, or had armour, or were practised men to enterprise any such feare. If the souldiers had not courage enough to driue them away, why did they not pursue them, that with the help of the people they might haue taken some of them? *Pilate* therefore with his ring truely sealed the resurrection of Christ: and the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishers of the same resurrection. In the meane time the voyce of Angels sounded, He is risen, he is not heere. The heauenly glistering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him ofter than once, and also felt his feet and his hands, that their hardnesse of beleeuing not a little profited to the strengthening of our faith. He disputeth among them of the mysteries of the kingdome of God, and at the last in their sights beholding him, he ascended into heauen. And not onely this sight was shewed to the xj. Apostles, but also he was seene at once of moe than fiue hundred brethren. Now when he sent the holy Ghost, he shewed a sure proofe not onely of life, but also of the souereigne power: as he had said before, It is profitable for you that I goe: otherwise the holy Ghost shall not come. But now *Paul* was ouerthrowen by the way, not by the strength of a dead man, but he felt him whom he persecuted to haue most high power. To *Stephen* he appeared for another end, namely, that with assuredne sse of life he might ouercome the feare of death. To discredit so many authentike witnesses, is not onely a part of distrustfulnesse, but also of froward and furious stubbornnesse.

Matth 27 66. and 28. 11.

Luk. 24. 6.

Act. 1. 3.

1. Cor. 15. 6. Iohn 16. Act. 9. 4. Act. 7. 55.

4 This which we haue said, that in prooving the resurrection our senses must be directed to the infinite power of God, *Paul* briefely teacheth, that he may make (saith he) our vile bodie like fashioned to the bodie of his brightnesse, according to the working of his power, by which he may subdue all things to himselfe. Wherefore nothing is more vnmeete, than heere to haue respect what may naturally be done, where an inestimable miracle is set before vs, which with the greatnesse thereof swalloweth vp our senses. Yea, *Paul* by setting forth an example of nature, reproueth their dulnesse which denie the resurrection. Thou foole (saith he) that which thou sowest is not quickened vnlesse it first dye, &c. He saith that in seed is seene a forme of the resurrection, because out of rottennesse groweth corne. Neither were it so hard a thing to beleeue, if we were as heedfull as we ought to be to the miracles which throughout all the coasts of the world do offer themselues to our eyes. But let vs remember that none is truely perswaded of the resurrection to come, but he which being rauished into admiration, giueth to the power of God his glorie. *Esay* lifted vp with this affiance, crieth out, Thy dead shall liue, my carcase shall rise againe. Awake ye, and praise, ye dwellers of the dust. In despaired case he lifteth vp himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. *Iob* also being liker to a carrion than to a man, trusting vpon the power of God, sticketh not as though

The infinitie of the power of God confirmeth in the assured certaintie of the resurrectiõ. Phil. 3. 20.

Esa. 26. 19.

Psal. 68. Iob. 19. 25.

though he were whole and ſound to lift vp himſelfe to that day, ſaying, I know that my redeemer liueth: and in the laſt day he ſhall riſe vpon the duſt (namely to ſhew forth his power therein) and I ſhall againe be compaſſed with my skin, and in my fleſh I ſhall ſee God, I ſhall ſee him, and none other. For albeit that ſome doe ſubtlely wreſt theſe places, as though they ought not to be vnderſtood of the reſurrection, yet they ſtrengthen that which they couet to ouerthrow: becauſe the holy men in their euils ſeeke comfort from no where elſe than from the likeneſſe of the reſurrection. Which better appeareth by the place of *Ezechiel*. For when the Iewes beleeued not the promiſe of their returne, and obiected that it was no more likely that a way ſhould be made open for them, than that dead men ſhould come out of their graue: there was a viſion ſhewed to the Prophet, a field full of drie bones: thoſe the Lord commanded to take againe fleſh and ſinewes. Although vnder that figure he raiſeth vp the people to hope of returne: yet the matter of hoping he gathereth of the reſurrection: as it is to vs an exemplar of the deliuerances which the faithful doe feele in this world. So Chriſt when he had taught that the voice of the Goſpell giueth life: becauſe the Iewes receiued not this, he by and by ſaid further: Maruel not at this, becauſe the houre commeth in which all that are in the graues ſhall heare the voice of the ſonne of God, and ſhal come forth. Therefore after this example of *Paul*, let vs already chearefully triumph in the middeſt of battels, becauſe he which hath promiſed life to come, is mightie to keepe that which is left with him: and ſo let vs glorie that a crowne of righteouſneſſe is laid vp for vs, which the iuſt iudge ſhall deliuer vs. So ſhall it come to paſſe, that whatſoeuer griefes we ſuffer, they ſhall be to vs a ſhewing of the life to come, becauſe it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vniuſtly afflicted, reſt at the appearing of Chriſt with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterward, that hee ſhall come that he may be glorified in his Saints, and be made wonderfull in all them that haue beleeued, becauſe the Goſpell hath beene beleeued.

Ezec. 37. 8.

Iohn 5. 27.

2. Tim. 4. 3.

5 But although the mindes of men ought to haue beene continually occupied in this ſtudie: yet as though they would of ſet purpoſe deſtroy all remembrance of the reſurrection, they haue called death the vttermoſt bond of al things and the deſtruction of man. For verily *Salomon* ſpeaketh of the common and receiued opinion, when hee ſaith that a liuing dog is better than a dead Lion. And in another place: Who knoweth whether the ſoule of a man goe vpward, and the ſoule of a beaſt downeward? But in all ages this brutiſh ſenſeles error hath been common in the world, yea and hath broken into the Church it ſelfe: for the Sadduces haue preſumed to profeſſe openly that there is no reſurrection, yea and that ſoules are mortall. But that this groſſe ignoranee ſhould not helpe to excuſe any man, the infidels euen by very inſtinct of nature haue alway had an image of the reſurrection before their eies. For to what purpoſe ſerued that holy and inuiolable maner of burying, but to be an earneſt of new life? Neither may it be anſwered that this ſpring of error: becauſe the religiouſneſſe of buriall was alway in vre among the holy Fathers, and God willed the ſame maner to remaine among the Gentiles, that an image of the reſurrection ſet before them might awake their drowſineſſe. But although that ceremonie wanted his vſe of profiting, yet it is profitable for vs if we wiſely marke the end of it, becauſe it is no ſlender confutation of vnbeliefe, that altogether profeſſed that which no man beleeued. But Satan hath not onely aſtoniſhed the ſenſes of men, ſo that they haue buried with the bodies the remembrance of the reſurrection, but alſo hath practiſed to corrupt this part of doctrine with diuers faigned inuentions, that at length it might vtterly die. I paſſe ouer how in *Pauls* time Satan began to pinch at it: but in a little after there followed the *Millenaries*, which limited the raigne of Chriſt to a thouſand yeares. This error is childiſh, that it needeth not or is not woorthy of any confutation. Neither doth the Reuelation make on their ſide, by which it is certaine that they coloured their error: for as much as in the place where he mentioneth the number of a thouſand, he entreateth not of the eternall bleſſedneſſe of the Church, but onely of the diuers troubles which were to come vpon the Church while it yet trauelled in earth. But the whole Scripture crieth out that there ſhall be no end of the bleſſedneſſe of the elect, nor of the puniſhment of the reprobate. Now of all things which

The Sadducees and others denying the reſurrection of the dead refuted.

Eccl. 9. 4.

Eccl. 3. 21.

Mar. 12. 18.

Luk. 20. 27.

Act. 2. 8.

Reue. 20. 4.

which both are hidden from our sight and doe far passe the capacitie of our minde, either we must fetch the credit out of the certaine oracles of God, or we must vtterly cast it away. They which assigne to the children of God a thousand yeares to enioy the inheritance of the life to come, doe not marke how great a dishonor they doe both to Christ and his kingdome. For if they shall not be clothed with immortalitie: then neither is Christ himselfe, to whose glory they shall be newly fashioned, receiued into the immortall glorie. If their blessednesse shall haue any end: then the kingdome of Christ, vpon the stedfastnesse whereof it standeth, endureth but for a time. Finally, either they are most vnskilfull of all matter concerning God, or they goe about with crooked maliciousnesse to ouerthrow the whole grace of God, and power of Christ, the fulfilling whereof is no otherwise perfect, but when sinne being blotted out and death swallowed vp, eternall life is fully restored. But very blind men may see how fondly they play the fooles: which feare that they should ascribe to God too great cruelty if the reprobate be condemned to euerlasting paines. The Lord forsooth shall doe wrong, if he denie his kingdome to them which haue by their vnthankfulnesse made themselues vnworthy of it. But (say they) their sinnes endure but for a time. I grant: but the maiestie, yea and the righteousnesse of God which they haue offended by sinning, is eternall. Worthily therefore the remembrance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blasphemie not to be suffered, when the maiestie of God is so little set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before said, we may seeme to iudge their dotages worthy of confutation.

Their error who haue thought that man is vtterly extinguished by death and that the soules shall as well be raised againe as the bodies.

6 Beside these, there haue beene two other doting errors brought in by men peruersly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they grant that the soules be immortall spirits, say that they shall be clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I haue touched somewhat in speaking of the creation of man, it shall be enough for me to warne the readers againe, how beastly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the bodie in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that part of vs wherein diuinenesse chiefly shineth and marks of immortalitie appeare, to spoile it (I say) of this gift: so that the estate of the bodie should be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the bodie to a cotage, out of which it saith that we remoue when we die, because it esteemeth vs by that part which maketh vs differing from bruit beasts. So *Peter* being nigh to death, saith that the time is come, when he must lay away his tent. And *Paul* speaking of the faithfull, after that he hath said: That when our earthly house shall be dissolued, there is a building for vs in heauen, adioyneth that we are way fairing from the Lord so long as we abide in the bodie, but doe desire the presence of God in the absence of the bodie. If the soules doe not ouerliue the bodies, what is it that hath God present when it is seuered from the bodie? But the Apostle taketh away all doubting, when he teacheth that wee are ioyned in fellowship to the spirits of the righteous. By which words hee sheweth, that we are ioyned in fellowship to the holie fathers, which euen being dead doe keepe the same godlinesse with vs, so that wee cannot be the members of Christ vnlesse wee grow together with them. Vnlesse also the soules being vnclothed of the bodies, did keepe still their substance and were able to receiue blessed glorie, Christ would not haue said to the theefe: This day thou shalt bee with me in Paradise. Hauing so cleare testimonies, let vs not doubt after the example of Christ when wee are dying, to commend our soules to God, or after the example of *Stephen* to commit them to Christ to keepe, which not vnworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawfull nor expedient. Many doe much comber themselues with disputing what place they keepe, and whether they doe now enioy the heauenly glorie or no. But it is folly and rashnes, to search deeplier of vnknowen things, than God doth giue vs leaue to know.

1.Pet.1.14. 2.Cor.5.1. Heb.12.23. Luk.23.43. Act.7.59. 1.Pet.2.25.

When

When the Scripture hath ſaid that Chriſt is preſent with them, and receiueth them into Paradiſe that they may enioy comfort, on the other ſide that the ſoules of the reprobate doe ſuffer ſuch paines as they haue deſerued: it goeth no further. What teacher or Maſter ſhall now open to vs that which God hath hidden? Of the place, the queſtion is no leſſe fond and vaine: foraſmuch as we know that there is not the ſame dimenſion of the Soule which is of the bodie. Whereas the bleſſed gathering together of holie Spirits is called the boſome of *Abraham*, it is enough for vs after this wayfaring to be receiued of the common father of the Faithfull, that he may communicate with vs the fruit of his Faith. In the meane time ſith the Scripture euerie where biddeth vs to hang vpon the expectation of Chriſts comming, and deferreth the crowne of glory till then: let vs be content with theſe bonds appointed vs of God: namely, that the Soules of the godly hauing ended the labor of their warfare doe goe into a bleſſed reſt, where with happie ioyfulneſſe they looke for the enioying of the promiſed glory: and that ſo all things are holden in ſuſpenſe till Chriſt the redeemer appeare. As for the reprobate, it is no doubt that they haue the ſame eſtate which *Iude* aſſigneth to the diuels, to be holden bound with chaines, till they be drawen to the puniſhment whereunto they are condemned.

Mat. 5. 8 & 26.
Iohn 12. 32.
Iude 1. 6.

7 No leſſe monſtrous is their error which imagine that Soules ſhall not receiue againe the ſame bodies wherewith they are now clothed, but ſhall haue new and other bodies. And the reaſon of the *Manichees* was very trifling, that is, that it is not meete that fleſh which is vncleane ſhould riſe againe. As though there were no vncleanneſſe of Soules, which yet they debarred not from the hope of euerlaſting life. It was therefore all one as if they ſhould ſay that that which is infected with the filth of ſinne cannot be cleanſed by God. For I now paſſe ouer that dotage, that fleſh was naturally vncleane, becauſe it was create of the Diuell: Onely I ſhew that whatſoeuer is now in vs vnworthy of heauen, it hindereth not the reſurrection. And firſt whereas *Paul* biddeth the Faithfull to cleanſe themſelues from all defiling of the fleſh and of the Spirit, thereupon followeth the iudgement which he in another place pronounceth, that euery man ſhall receiue by his bodie either good or euill. Wherewith agreeth that which he writeth to the Corinthians, That the life of Ieſus Chriſt may be openly ſhewed in our mortall fleſh. For which reaſon in another place he doth no leſſe pray that God preſerue the bodies whole vnto the day of Chriſt, than the Soules and Spirits. And no maruell, becauſe it were a moſt great abſurditie that the bodies which God hath dedicate to bee temples to himſelfe, ſhould fall away into rottenneſſe without hope of riſing againe. What ſay we to this, that they are alſo the members of Chriſt? that God commandeth all the parts of them to be ſanctified to himſelfe? that he willeth his name to be praiſed with tongues, pure hands to be lifted vp to him, ſacrifices to be offered? What madneſſe is it therefore that that part to which the heauenly Iudge hath vouchſafed to grant ſo great honor, ſhould be brought from a mortall man into duſt without any hope of reſtoring? Likewiſe when *Paul* exhorteth vs to ſuffer the Lord as well in bodie as in Soule, becauſe both belong to God, verily he ſuffereth not that which he challengeth to God as holy, to be adiudged to eternall rottenneſſe. Neither is there a plainer determination of the Scripture for any thing, than for the riſing againe of this fleſh which we beare. This corruptible (ſaith *Paul*) muſt put on vncorruption, and this mortall muſt put on immortalitie. If God did make new bodies, where is this changing of qualitie? If it had beene ſaid that we muſt be renued, the doubtfull ſpeech peraduenture mought haue giuen occaſion to their cauillation. But now when pointing with his finger to the bodies wherewith we are clothed, he promiſeth to them vncorruption, he plainly enough denieth any new bodies to be made. Yea he could not (ſaith *Tertullian*) ſpeake more plainly, vnleſſe he had holden his owne skin in his hand. And they can by no cauillation eſcape from this, that where in another place he ſaith that Chriſt ſhall be the iudge of the world, he alleadgeth this teſtimonie of *Eſay*, I liue (ſaith the Lord) euery knee ſhall bow to me: for as much as he plainly pronounceth that they to whom he ſpeaketh ſhall be ſubiect to yeeld an account of their life, which could not agree, if new bodies ſhould be brought before the iudgement ſeate. Now in the words of *Daniel* there is no doubtfulneſſe: And many of them that ſleepe in the earth of duſt, ſhall awake,

Their error which haue imagined that we ſhall in the day of the reſurrection receiue not the ſame bodies which die but others for them.
2. Cor. 7. 1.
2. Cor. 5. 10.
2 Cor. 4. 10.
1. Theſ. 5. 23.
1. Cor. 6. 15.
2. Tim. 2. 8.
1. Cor. 6. 20.
1. Cor. 15. 53.
Rom. 14. 11.
Eſay 49. 18.
Dan. 12.

awake, some to eternall life, and some to reproches and to euerlasting contempt: sith he fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graues. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidentall: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortall. And truly, whereas the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what maner of resurrection he preached: and that same laughing not smally availeth to strengthen our faith. The saying of Christ also is woorthie to be noted. Feare them not which kill the bodie, and cannot kill the soule: but feare him which can throw both the soule and the body into hell fire. For there is no cause to feare, vnlesse the body which we now beare be subiect to punishment. And no lesse plaine is another saying of the same Christ. The houre commeth, when all they that are in graues, shall heare the voyce of the Sonne of God, and shall come foorth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commandement the bodies shall returne into the liuelinesse which they had lost? Moreouer, if we shall haue new bodies giuen vs, where is the like fashioning of the head & the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I will build it vp: he tooke againe the same body which he had before borne mortall. For he had not much profited vs, if a new body being put in place, the old body had beene destroyed which was offred vp for a sacrifice of satisfactorie clensing. We must also hold fast that fellowship which the Apostle preacheth. That we rise againe, because Christ hath risen againe: for nothing is lesse probable then that our flesh in which we beare about the mortifying of Christ, should be depriued of the resurrection of Christ. Which verily appeered by a notable example, when at the rising againe of Christ many bodies of the Saints came out of the graues. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in bodie and soule deliuered from corruption, were receiued into the keeping of God.

Matt. 10. 28.

Iohn 5. 28.

Iohn 2. 19.

1. Cor. 15. 12.

Math. 17. 52. Candidati, men clothed in white, as were among the Romanes they that were suters or newly elected into office.

The Scripture teacheth euery where the resurrection of the same flesh which perisheth, and not the creation of new.

Col. 2. 12. 2. Cor. 6. 4. & 7. Rom. 8.

8 I am ashamed in so cleere a matter to spend so many words: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bold wits to deceiue the simple. The fleeing spirits with whom I now dispute, bring foorth a faigned inuention of their owne braine that at the resurrection there shall be a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennesse should returne into his auncient state? Therefore onely vnbeliefe is the mother of this opinion. But vs on the other side the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptisme (as *Paul* witnesseth) is to vs a seale of the resurrection to come: and likewise the holie Supper allureth vs to the trust thereof, when we receiue with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that we giue our members to be weapons vnto the obedience of righteousnesse, should be cold vnlesse that were ioyned which he addeth afterward. He that hath raised vp Christ from the dead, shall quicken also your mortall bodies. For, what should it profit to applie our feet, hands, eyes, and toongs, vnto the seruice of God, vnlesse they were partakers of the fruite and reward? Which thing *Paul* plainely confirmeth with his owne words, saying: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised vp Christ, shall also raise vs vp by his power. More plaine are those words which follow: That our bodies are the temples of the holie Ghost and the members of Christ. In the meane time we see how he ioyneth the resurrection with chastitie and holinesse, as a little after he saith that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the bodie of *Paul*, in which he hath borne the prints of Christ, and in which he honorablie glorified Christ, should loose the reward of the crowne. Whereupon also came that glorying. Wee looke for the Redeemer from heauen, which

1. Cor. 6. 12. & 15. 19.

Gal. 6. 17.

Gal. 6. 17.

which shall make our vile bodie like fashioned to the bodie of his brightnesse. And if this be true, that we must by many afflictions enter into the kingdome of God, no reason suffereth to debar the bodies from this entrie which God both exerciseth vnder the standerd of the crosse, and honoreth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which remoueth into his owne person all the afflictions wherewith we are prooued, to teach that they bring life. Yea and vnder the law he exercised the holy fathers in this faith with an outward ceremonie. For to what purpose serued the vsage of burying, as we haue already shewed, but that they should know that there is new life prepared for the bodies that are laid vp? Heereunto also tended the spices and other signes of immortalitie, wherewith vnder the law the darknesse of faith was holpen euen as it was by the sacrifices. Neither was that maner bred by superstition, forasmuch as we see that the spirit doth no lesse diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a speciall worke, truly for none other reason but because it lifteth vp our eies from beholding of the graue which corrupteth and destroyeth all, to the sight of the renuing. Moreouer the so diligent obseruing of the ceremonie which is praised in the fathers, sufficiently prooueth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* haue so carefully prouided for the burying place of his wife, vnlesse there had beene set before his eies a religion and a profit higher than the world, namely that garnishing the dead bodie of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his household. But a clearer proofe of this thing appeareth in the example of *Iacob*, which to testifie to his posteritie that the hope of the promised land was not euen by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was not to be clothed with a new bodie, should he not haue giuen a fond commandement concerning dust that should be brought to nothing? Wherefore if the authoritie of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euen children vnderstand by the words of resurrection, and raising vp againe. For neither can we call it the resurrection of that which is now first created, neither should that saying of Christ stand fast, Whatsoeuer the Father hath giuen me, it shall not perish but I will raise it vp in the last day. To the same purpose serueth the word of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called *Cameteria*, Sleeping places. Now it remaineth that I speake somewhat of the maner of the resurrection. I vse this word, because *Paul* calling it a mysterie, exhorteth vs to sobrietie, and bridleth the libertie to dispute like Philosophers freely and subtlely of it. First we must hold, as we haue said, that we shall rise againe in the same flesh which we beare, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had beene offered for sacrifice, was raised vp againe, yet it excelled in other qualities as if it had beene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie: as all stars haue like matter, but not like brightnesse: so he teacheth that though we shal keepe still the substance of our bodie, yet there shall be a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised vp againe, shall not perish nor vanish away: but putting off corruption, it shall put on vncorruption. But for as much as God hath all the elements ready at his becke, no hardinesse shall hinder him, but that he may command both the earth and waters and fire, to render that which seemeth to be consumed by them. Which also *Esay* testifieth though not without a figure, where he saith, Behold, the Lord shall goe forth of his place, that he may visit the iniquitie of the earth: and the earth shall discouer her bloud, and shall no more hide her dead. But there is to be noted a difference betweene them that haue beene dead long before, and those whom that day shall finde aliue. For we shall not all sleepe (as *Paul* saith) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betweene death and the beginning of the second life: because in a moment of time, and in the twinkling of an eie the sound of the trumpet shall pearce, to raise vp the dead vncorruptible, and with a sudden change to fashion againe

Phil. 3. 21.

Act. 14. 22.

Math. 26. 10.

Gen. 23. 4. & 19.

Gen. 47 30.

Iohn 6. 33.

1. Cor. 15. 51.

Esay 26. 21.

1 Cor. 15. 51

againe the liuing into the same glorie. So in another place he comforteth the faithfull which must die: because they which shall then remaine aliue shall not goe before the dead, but rather they shall first rise againe which haue slept in Christ. If any obiect that saying of the Apostle, that it is appointed to all mortall men once to die, it is easie to answere it, with saying that when the state of nature is changed, it is a kinde of death, and is fitly so called. And therefore these things agree well together, that all shall be renewed by death when they shall put off their mortall bodie: and yet that it is not necessarie that there be a seuering of the bodie and the soule where there shall bee a sudden changing.

1. Thes. 4. 15.

Heb. 9. 27.

How it commeth to passe that the wicked are to be raised from the dead, as well as the iust and righteous.

9 But here ariseth a harder question: by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accursed of God. We know that all were in *Adam* condemned to the death. Christ came the resurrection and life. Came he to giue life to all mankinde vniuersally without choise? But what is more against reason than that, that they should by their obstinate blindnesse obtaine that which the godly worshippers of God doe obtaine onely by faith? Yet this remaineth certaine, that there shall be one resurrection of iudgement, and another resurrection of life, and that Christ shall come to seuer the Lambes from the goates. I answere, that this ought not to seeme strange, the likenesse whereof we see in daily experience. We see that in *Adam* we were depriued of the inheritance of the whole world, & that we are by no lesse iust reason debarred from common food, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not onely make his sunne to rise vpon the good and euill, but also as touching the vses of this present life, his inestimable liberalitie continually floweth foorth to them with large plentiousnesse? Hereby verily we know that those things which properly belong to Christ and his members, doe also ouerflow to the wicked, not that it is their rightfull possession, but that they may be made the more inexcusable. So the wicked do oftentimes finde God beneficiall, by more than meane proofes, yea such as sometime doe darken all the blessings of the godly, but yet doe turne to their greater damnation. If any man obiect, that the resurrection is not fitly compared to fading and earthly benefit: here also I answere that so soone as they were estranged from God the fountaine of life, they deserued the death of the Diuell, whereby they should be vtterly destroied. Yet by the maruellous counsell of God there was found a meane state that out of life they might liue in death. No more absurditie ought it to seeme, if the resurrection happen to the wicked, which draweth them against their wils to the iudgement seat of Christ, whom now they refuse to heare for their master and teacher. For it were a small paine to be consumed away with death, if they were not to suffer punishment for their obstinacie, brought before the Iudge, whose vengeance they haue without end, and measure prouoked against themselues. But although we must hold that which we haue said, and which that notable confession of *Paul* before *Fœlix* containeth, that he looketh for the resurrection of the righteous, and wicked: yet the Scripture oftentimes setteth foorth election together with the heauenly glorie to the onely children of God: Because Christ properly came not to the destruction, but to the saluation of the world. Therefore in the Creede there is made mention of the blessed life onely.

Math. 5. 45.

Act. 24. 15.

The incomprehensible excellencie of that eternall blessednesse whereof we haue here a taste giuen vs, and looke for the perfect fruition hereafter in the world to come.

10 But for as much as the prophecie of death swallowed vp by victorie, shall then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie, the end of the resurrection: of the excellencie whereof, if all things were spoken which the tongues of men were able to speake, yet scarcely the smallest parcell thereof should be expressed. For howsoeuer we truly heare that the kingdome of God shall bee stuffed full with brightnesse, ioy, felicitie, and glorie: yet those things that are spoken of are most far remoued from our sense, and remaine as it were wrapped in darke speeches, vntill that day come when he himselfe shall giue to vs his glory to be seene face to face. We know (saith *Iohn*) that we are the children of God, but it hath not yet appeared. But when we shall be like to him, then we shall see him such as he is. Wherefore the Prophets, because they could by no words expresse the spiritual blessednesse in it selfe, did in a maner grossely portray it out vnder bodily things. But for as much as the feruentnesse of desire must with some taste of that sweetnes be kindled in vs, let vs chiefely

Oc. 13. 14.
1. Cor. 15. 54.
1. Iohn 3. 2.

continue in this thought, that if God do as a certaine fountaine which cannot be drawen dry, containe in him the fulneſſe of all good things, nothing is beyond him to be coueted of them that tend toward the ſoueraigne good and the full perfection of felicitie: as we are taught in many places. *Abraham*, I am thy exceeding great reward. With which ſaying accordeth *Danid*. The Lord is my portion, the lot hath very well fallen to me. Againe in another place, I ſhall be ſatisfied with thy countenance. But *Peter* pronounceth that the faithfull are called to this end, that they may be made partakers of the nature of God. How ſo? becauſe he ſhall be glorified in all his Saints, and ſhall bee made wonderfull in them that haue beleeued. If the Lord will impart his glory, power, and righteouſneſſe with his elect, yea and will giue himſelfe to them to be enioyed, and (which is better) will after a certaine maner grow into one with them: let vs remember that vnder this benefit is contained all kinde of felicitie. And when we haue much profited in this meditation, let vs reknowledge that we yet ſtay beneath at the bottome of the rootes, if the conceiuing of our minde bee compared with the highneſſe of this myſterie. Wherefore in this behalfe we muſt keepe ſobrietie, leaſt with how much greater boldnes we ſhall flie vp on high being vnmindfull of our owne ſmall meaſure, ſo much more the brightneſſe of the heauenly glory ouerwhelme vs. We feele alſo how the vnmeaſurable greedineſſe to know more than is lawfull, tickleth vs: from whence both trifling and hurtfull queſtions doe ſpring from time to time: trifling I call thoſe of which there can no profit be gathered. But this ſecond kinde is worſe, becauſe they which giue themſelues to them doe entangle themſelues with pernicious ſpeculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all doubt with vs: namely that as God diuerſly diſtributing his gifts to the Saints in this world, doth vnequally enlighten them, ſo the meaſure of glory ſhall not be equall in heauen where God ſhall crowne his gifts. For neither doth this belong indifferently to all which *Paul* ſaith: Yee are my glory and crowne in the day of Chriſt: nor alſo that ſaying of Chriſt to the Apoſtles: Ye ſhall ſit iudging the twelue tribes of *Iſrael*. But *Paul* (which knew that as God enricheth the holy ones with ſpirituall gifts in earth, ſo hee beautifieth them with glorie in heauen) doubteth not that there is a peculiar crowne laid vp for him according to the rate of his labors. And Chriſt to ſet foorth to the Apoſtles the dignitie of the office which they did beare, telleth them that the fruit thereof is laid vp for them in heauen. So *Daniel* alſo ſaith, But the wiſe ſhall ſhine as the brightneſſe of the firmament, and they which iuſtifie many, as Starres to the worlds end and for euer. And if a man heedfully conſider the Scriptures, they doe not onely promiſe eternall life to the faithfull, but alſo ſpeciall reward to euery one. Whereupon commeth that ſaying of *Paul*, The Lord render to him in that day. Which the promiſe of Chriſt confirmeth, Ye ſhall receiue a hundred in the eternall life. Finally, as Chriſt beginneth in this world the glorie of his bodie with manifold diuerſitie of gift, and encreaſeth it by degrees: ſo he ſhall alſo make it perfect in heauen.

Gen. 15. 2. Pſal. 16. 6. Pſal. 17. 15 2. Pet. 1. 4.

1. Theſſa. 19. Mat. 19. 28.

Dan. 12. 3.

2. Tim. 4. 14. Math. 12. 29.

Curious queſtions concerning the diſſerent degrees of bleſſedneſſe.

11 But as all the godly will receiue this with one conſent, becauſe it is ſufficently teſtified by the word of God: ſo on the other ſide leauing crabbed queſtions, which they ſhall know to bee a hinderance to them, they will not paſſe their appointed boundes. As for my part, I doe not onely priuately forbeare ſuperfluous ſearching of vnprofitable things, but I alſo thinke that I ought to beware that I doe not with anſwering nouriſh the lightneſſe of other. Men hungry of vaine knowledge doe aske how great ſhall be the diſtance betweene the Prophets and the Apoſtles, and againe betweene the Apoſtles and and the Martyrs: how many degrees Virgins differ from maried folkes: Finally, they leaue no corner of heauen vnſearched. Then it commeth to their mindes to enquire to what purpoſe ſerueth the repairing of the world, ſith the children of God ſhall neede nothing of all this ſo great and incomparable plentie: but ſhall be like to the Angels, whoſe not eating is a ſigne of the eternall bleſſedneſſe. But I anſwere that in the very ſight there ſhall be ſo great pleaſantneſſe, ſo great ſweetneſſe in the onely knowledge without any vſe, that this felicitie ſhall farre paſſe all the helps wherewith wee be now holpen. Let vs imagine our ſelues to bee ſet in the moſt wealthie coaſt of the world, and where wee ſhall want no pleaſure: yet who is

there whom his ſickneſſe doe not ſometime hinder, and not ſuffer to vſe the benefits of God? who is there whoſe courſe his owne intemperance doth not oft breake in ſunder? Whereupon followeth that a cleare enioying and pure from all fault, although there be no vſe of corruptible life, is the perfection of felicitie. Some go further and aske whether droſſe and other corruptions in mettals, be not farre from reſtoring and are contrarie to it. Which though in ſome reſpects I graunt, yet I looke with *Paul* for the repairing of theſe faults which tooke their beginning at ſinne, toward which repairing they grone and are in trauaile. Yet they proceede further, and aske what better eſtate is prepared for man, ſith the bleſſing of iſſue ſhall then be at an end. This knot is alſo eaſie to be looſed. Whereas the Scripture ſo honorably ſetteth out that kinde of bleſſing, that is referred to the encreaſes wherewith God continually draweth forward the order of nature to her marke: but in the perfection it is knowen that there is another maner. But ſith the vnware are eaſily taken with allurements, and then the maze draweth them in deeplier, and at length when euery mans deuiſes pleaſe himſelfe there is no end of ſtriuing: therefore let this be a ſhort way for vs, to be contented with the glaſſe and darke ſpeech vntill we ſhall ſee face to face. For few of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All being commonly ſluggiſh and ſlowe to enter into battailes, do alreadie paint out to themſelues imagined triumphs.

Rom. 8. 22.

The greeuous torments which God hath prepared for the wicked.
Matt. 8. 12. and 22. 13. Mark. 9. 43. Eſay 66. 24. Eſay 30. 33.

12 Now becauſe no deſcription can match the greeuouſneſſe of the vengeance of God vpon the reprobate, their torments and paines are figured to vs by bodilie things, namely, by darkeneſſe, weeping, gnaſhing of teeth, vnquenchable fire, and a worme endleſſely gnawing the hart. For by ſuch maners of ſpeech it is certaine that the holy Ghoſt meant to trouble all our ſenſes with horrour: as when it is ſaid that there is prepared from eternitie a deepe Hell, that the nouriſhments thereof are fire and much wood: that the blaſt of the Lord, as a ſtreame of brimſtone, doth ſet it on fire. As by ſuch things we muſt be holpen after a certaine maner to conceiue the miſerable ſtate of the wicked, ſo we ought chiefly to faſten our thought vpon this, how wretched a thing it is to be eſtranged from the fellowſhip of God: and not that onely, but alſo to feele the Maieſtie of God ſo bent againſt thee, that thou canſt not eſcape but be faſt ſtrained of it. For firſt his diſpleaſure is like a moſt violent fire, with touching whereof all things are deuoured and ſwallowed vp. Then, all creatures ſo ſerue him to execute his iudgement, that they to whom the Lord ſhall ſo ſhew his wrath, ſhall feele the heauen, earth, ſea, and beaſts, as it were with cruell indignation enflamed againſt them, and armed to their deſtruction. Wherefore it is no ſmall thing that the Apoſtle pronounceth, when he ſaith, that the vnbeleeuing ſhall ſuffer eternall puniſhment by dying from the face of the Lord, and from the glorie of his power. And ſo oft as the Prophets do caſt vs in feare with bodily figures, although they ſpeake nothing exceſſiuely for our dulneſſe, yet they adde forethewings of the iudgement to come, in the Sunne and the Moone and the whole frame of the world. Wherefore the vnhappie conſciences do finde no reſt, from being vexed and toſſed with a terrible whirlewinde, from feeling themſelues to be torne in peeces by God being angerly bent againſt them, from being pearced and launced with deadly ſtings, from trembling at the lightening of God, and beeing brooſed with the weight of his hand: ſo that it is much more eaſe to enter into all bottomleſſe depths and deuouring pits, than to ſtand one moment in thoſe terrours. What and how great then is this, to be preſſed with euerlaſting and neuer ceaſſing ſiege of him? Of which thing the 90. Pſalme contayneth a notable ſentence: that although with onely ſight he ſcatter abroade all mortall men and bring them to nought, yet his worſhippers, how much more fearefull they are in the world, ſo much more he enforceth them and pricketh them forward loaden with the croſſe, vntill he be all in all.

1. Theſ. 1. 9.

The end of the third Booke.

THE

THE FOVRTH BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth *of the outward meanes or helps,* whereby God allureth vs into *the fellowship of Christ, and* holdeth vs therein.

THE FIRST CHAPTER.

Of the true Church with which we ought to keepe vnitie, because it is the mother of all the godly.

The summe of the former Booke, and the drift of this which concerneth the Church.

THAT by Faith of the Gospell, Christ is become ours, and we be made partakers of the saluation brought by him, and of eternall blessednesse, is alreadie declared in the last Booke. But because our rudenesse and slothfulnesse, yea and vanitie of wit, doe neede outward helps whereby Faith in vs may both be ingendred, and grow and increase in proceeding toward the marke whereunto it tendeth: God hath also added them thereby to prouide for our weakenesse. And that the Preaching of the Gospell might florish, he hath left this treasure with the Church. He hath appointed Pastors and Teachers, by whose mouth he might teach them that be his: he hath furnished them with autoritie, finally, he hath left nothing vndone that might auaile to the holie consent of Faith, and right order. First of all he hath ordeined Sacraments, which we feele by experience to be more than profitable helps to nourish and confirme Faith. For because being enclosed in the prison of our flesh, we do not yet attaine to the degree of Angels, God applying himselfe to our capacitie according to his wonderfull prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we intreate of the Church, and of the gouernment, orders and power of it, and then of the Sacraments, and lastly of the ciuill order: and therewithall that we call away the godly readers from those corruptions wherewith Satan and the Papacie hath depraued all things that God hath appointed for our saluation. I will begin at the Church, into whose bosome God will haue his children to be gathered together, not only that they should by her help and ministerie be nourished while they are infants and yoong children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of faith. Ephe. 4. 11.

Mat. 10. 9. Gal. 8. 26.

For it is not lawfull that those things be seuered which God hath conioyned, that to whom he is a Father, the Church be also their Mother: and that not onely vnder the Law, but also since the comming of Christ, as *Paul* witnesseth, which teacheth, that we are the children of the new and heauenly *Hierusalem*.

The Church inuisible which in the Creed we professe that we beleeue.

2 In the Creede, where we professe that we beleeue the Church, that is not spoken onely of the visible Church whereof we now intreate, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleeue is there set, because oftentimes there can no other difference be noted betweene the children of God, and the vngodly, betweene his peculiar flocke, and sauage beasts. For whereas many doe interlace this word, In, that is without probable reason. I graunt in deede that it is the more commonly vsed, and also wanteth not the consenting testimonie of antiquitie, forasmuch as euen the *Nicen Creede*, as it is reported in the Ecclesiasticall historie, addeth the proposition, In. But therewithall we may marke by the writings of the auncient Fathers, that it was receiued without controuersie to say, that they beleeued the Church and not in the Church. For *Augustine*, and that auncient writer whatsoeuer he was, whose worke remaineth vnder the name of *Cyprian* concerning the exposition of the Creede, doe not only so speake themselues, but also doe expressely note that it should be an vnproper maner of speaking if the preposition were adioyned, and they confirme their opinion with no trifling reason. For we therefore testifie that we beleeue in God, because vpon him as a true speaker our minde reposeth it selfe, and in him our confidence resteth, which could not so conueniently be spoken to say in the Church no more than it could be said, I beleeue in the forgiuenesse of sinnes, or in the resurrection of the flesh. Therefore although I would not striue about words, yet I had rather follow the proprietie of speaking that should be fittest to expresse the matter, than curiously to seeke for formes of speech whereby the matter may without cause be darkened. But the end is, that we should know that although the diuel attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God be carried with violent rage to the same intent: yet it cannot be extinguished, nor the blood of Christ be made barren, but that it will bring foorth some fruit. And so is boath the secret election of God and his inward calling to be considered: because he alone knoweth who be his, and holdeth them inclosed vnder a seale as *Paul* tearmeth it: saying that they beare his tokens whereby they may be seuerally knowen from the reprobate. But because a small and contemptible number lieth hid vnder a huge multitude, and a few graines of wheate are couered with a heape of chaffe, to God onely is to be left the knowledge of his Church, the foundation whereof is his secret election. But it is not sufficient to conceiue in thought and minde the multitude of the elect, vnlesse we thinke vpon such an vnity of the Church into which we be truely perswaded that we our selues be ingraffed. For vnlesse we be vnder our head Christ vnited togetherwith all the rest of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or vniuersall, because we cannot finde two or three Churches but that Christ must be torne in sunder, which cannot be done. But all the elect of God are so knit together in Christ, that as they hange vpon one head, so they may grow together as it were into one body, cleauing together with such a compacting of ioynts as the members of one selfe body: being truely made one, which with one hope, Faith, Charity, with on selfe spirit of God doe liue together, being called not onely into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the sorrowfull desolation that on each side presenteth it selfe in sight, crieth out that there is nothing left of the Church, yet let vs know that Christs death is fruitfull, and that God marueilously as it were in secret corners preserueth his Church. As it was said to *Elias*, I haue kept to my selfe seuen thousand men that haue not bowed their knee before *Baal*.

Ephe. 1. 13.

1. Reg. 19. 18.

The article of the Creed touching the Church, concerneth af-

3 Albeit this article of the Creede doth in some respect belong to the outward Church, that euery one of vs should hold himselfe in brotherly consent with all the children of God, should yeeld vnto the Church that authority which it deserueth, finally should so behaue himselfe as a Sheepe of the flocke. And therefore is adioyned the communion

communion of Saints. Which parcell, although commonly the old writers doe leaue it out, yet is it not to be neglected: becauſe it very well expreſſeth the qualitie of the Church: as if it had beene ſaid that the Saints are gathered together into the fellowſhip of Chriſt with this condition, that whatſoeuer benefits God beſtoweth vpon them, they ſhould continually communicate them one to another. Whereby yet the diuerſitie of graces is not taken away. As we know that the gifts of the holy Ghoſt are diuerſlie diſtributed: neither is the order of ciuill gouernment diſturbed, by which it is lawfull for euerie man priuately to enioy his owne poſſeſſions, as it is neceſſarie, that for preſeruation of peace among men, they ſhould haue among themſelues peculiar and diuided properties of things. But there is a communitie affirmed, ſuch as *Luke* deſcribeth, that of the multitude of the beleeuers there was one hart and one ſoule: and *Paul*, when he exhorteth the Epheſians to be one body, one ſpirit as they be called in one hope. For it is not poſſible, if they be truly perſwaded that God is the common father, and the common head to them all, but that being conioyned among themſelues with brotherly loue, they ſhould continually communicate thoſe things that they haue. Now it much behoooueth vs to know what profit thereupon returneth vnto vs. For we beleeue the Church to this end, that we may be certainely perſwaded that we are the members of it. For by this meane, our ſaluation reſteth vpon ſure ſound ſtayes, that it, although the whole frame of the world be ſhaken, cannot come to ruine and fall downe. Firſt it ſtandeth with Gods election, neither can it varie or faile but together with his eternall Prouidence. Then, it is after a certaine maner ioyned with the ſtedfaſtneſſe of Chriſt, which will no more ſuffer his faithfull to be plucked from him, than his owne members to be rent and torne in peeces. Beſide that, we are aſſured that truth ſhall alway abide with vs, ſo long as we are holden in the boſome of the Church. Laſt of all, that we feele that theſe promiſes belong to vs, there ſhall be ſaluation in *Syon*, God ſhall for euer abide in Hieruſalem, that it may not at any time be moued. So much can the partaking of the Church doe, that it holdeth vs in the fellowſhip of God. Alſo in the very word Communion is much comfort: becauſe while it remaineth certaine, that whatſoeuer the Lord giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in ſuch ſort to embrace the vnitie of the Church, it is not needfull (as we haue alreadie ſaid) to ſee the Church it ſelfe with our eies, or feele it with our hands: but rather by this that it conſiſteth in Faith, we are admoniſhed that we ought no leſſe to thinke it to be, when it paſſeth our vnderſtanding, than if it openly appeared. Neither is our Faith therefore the worſe, becauſe it conceiueth it vnknowen: foraſmuch as we are not herein commanded to diſcerne the reprobate from the elect (which is the office of God only, and not ours) but to determine aſſuredly in our minds, that all they that by the merciſull kindneſſe of God the Father through the effectuall working of the holy Ghoſt, are come into the partaking of Chriſt, are ſeuered into the peculiar right and proper poſſeſſion of Chriſt: and that, foraſmuch as we be in the number of thoſe, we are partakers of ſo great a grace.

ter a ſort the viſible Church, wherevnto the communion of Saints being added containeth fiue ſpeciall ſtates of faith.

Act. 4. 32. Ephe. 4. 4.

Ioel. 2. 32. Abd. 17. Pſal. 46. 6.

4 But ſith it is now our purpoſe to intreate of the viſible Church, let vs learne euen by this one title of Mother, how much the knowledge thereof is profitable, yea neceſſarie for vs: foraſmuch as there is no other entrie into life, vnleſſe ſhe conceiue vs in her wombe, vnleſſe ſhe bring vs foorth, vnleſſe ſhe feede vs with her breaſts, finally, vnleſſe ſhe keepe vs vnder her cuſtodie and gouernance, vntill ſuch time as being vnclothed of mortall fleſh we ſhall be like vnto Angels. For our weakeneſſe ſuffereth vs not to be diſmiſſed from ſchoole, till we haue beene ſchollers throughout the whole courſe of our life. Beſide that out of her boſome there is no forgiueneſſe of ſinnes, and no ſaluation to be hoped for, as witneſſeth *Eſay* and *Ioel*, with whom agreeth *Ezechiel* when he declareth that they ſhall not be in the number of Gods people whom he putteth away from the heauenly life. As on the contrarie ſide, they are ſaid to write their names among the Citizens of *Hieruſalem*, that turne themſelues to the following of true godlineſſe. After which maner it is alſo ſaid in an other Pſalme: Remember me Lord, in the good will of thy people: viſit me in thy ſaluation that I may ſee the benefits of thy elect, that I may be merry in the mirth of thy people, that I may reioyce with thy

The Church the Mother of the Faithfull.

Mat. 22. 30.

Eſa. 37. 32. Ioel 2. 32. Eze. 13. 9.

Pſal. 106. 4.

thy inheritance. In which words the fatherly fauour of God, and the peculiar teſtimonie of the Spirituall life is reſtrained to his flocke, ſo that the departing from the Church is alway damnable.

The miniſtery of the church together with the neceſſity and vſe thereof.

5 But let vs proceede to proſecute that which properly belongeth to this place. *Paul* writeth that Chriſt, that he might fulfill all things, gaue ſome Apoſtles, ſome Prophets, ſome Euangeliſtes, and ſome Paſtors and Teachers, to the reſtoring of the holy ones, into the worke of the miniſtery, vnto the edification of the body of Chriſt, vntill we all come into the vnity of Faith, and of the acknowledging of the Sonne of God, vnto a perfect man, and to the meaſure of the full growen age of Chriſt. We ſee how God, which was able to make them that be his perfect in a moment, yet will not haue them grow into manly age but by the bringing vp the Church. We ſee the meane expreſſed, for that vnto the Paſtors is enioyned the preaching of the heauenly doctrine. We ſee how all, not one excepted, are brought into on rule, that they ſhould with milde Spirit and willing to learne, yeeld themſelues to the teachers appointed for that vſe. And by this marke *Eſay* had long before ſet out the kingdome of Chriſt, where he ſaith: My ſpirit which is in thee, and the wotds that I haue put in thy mouth ſhall neuer depart, neither out of thy mouth, nor out of the mouth of thy ſeed and thy childrens children. Whereupon followeth that they are woorthy to periſh with famine and pining hunger. whoſoeuer they be that refuſe the Spirituall meate of the Soule reached vnto them of God by the hands of the Church. GOD doth breath Faith into vs, but by the inſtrument of his Goſpell, as *Paul* ſaith that faith is by hearing. As alſo with God remaineth his power to ſaue, but (as the ſame *Paul* witneſſeth) he vttereth and diſplaieth the ſame in the preaching of the Goſpell. For this reaſon in old time hee willed that there ſhould be made holy aſſemblies to the ſanctuary, that doctrine vttered by the mouth of the Prieſt ſhould nouriſh the conſent of Faith. And to no other end thoſe glorious titles haue reſpect, where the temple is called the reſt of God, and the ſanctuarie his houſe, where he is ſaid to ſit betweene the Cherubines: but to bring eſtimation, loue, reuerence and dignitie to the miniſtery of the heauenly doctrine, which otherwiſe the ſight of a mortall and deſpiſed man would not a little diminiſh. Therefore that wee ſhould know, that out of earthen veſſels is brought foorth vnto vs ineſtimable treaſure, God himſelfe commeth foorth, and in as much as hee is the author of this degree, ſo he will haue himſelfe to be acknowledged preſent in his inſtitution. Therefore after that he hath forbidden his to giue themſelues to iudgement by flying of birdes, to ſouth-ſayings, magicall arts, necromancie and other ſuperſtitions, he immediately addeth that he will giue them that which ought to ſuffice in ſtead of all, that is to ſay, that they ſhall neuer be deſtitute of Prophets. But like as he ſent not the olde people to Angels, but raiſed vp teachers out of the earth, which might truely performe the office of Angels: ſo at this day alſo his will is to teach vs by men. And as in the olde time he was not content with the onely law, but added Prieſts for expoſitors, at whoſe lips the people ſhould enquire for the true meaning thereof: ſo at this day he not onely willeth vs to be heedfully bent to reading, but alſo appointeth maſters ouer vs, by whoſe trauell we may bee holpen: whereof commeth double profit. For on the one part by a very good triall it prooueth our obedience, when we heare his miniſters ſpeaking euen as it were himſelfe. On the other ſide it alſo prouideth for our weakneſſe, while after the maner of men hee had rather ſpeake vnto vs by interpreters to allure vs vnto him, than with thundring driue vs away from him. And truely how expedient this familiar maner of teaching is for vs, all the godly doe feele by the feare wherewith the maieſtie of God doth worthily aſtoniſh them. But they that thinke that the authority of the doctrine is abaſed by the contempt of the men that are called to teach, do bewray their vnthankfulneſſe, becauſe among ſo many excellent giſts wherwith God hath garniſhed mankind: this is a ſingular prerogatiue, that he vouchſafeth to conſecrate the mouthes and tongues of men to himſelfe, that his owne voice ſhould ſound in them. Wherefore on our behalfes let vs not be greeued obediently to embrace the doctrine of ſaluation ſet foorth by his commandement and by his owne mouth: becauſe although the power of God is not bound to outward meanes,

Eſa. 59. 21.

Rom. 10. 17.

Pſal. 132. 14.
Pſal. 80. 2.

1. Cor. 4. 7.
Leuit. 19. 31.

yet

yet he hath bound vs to the ordinarie maner of teaching: which while phrentike men refuse to keepe, they wrap themselues in many deadly snares. Either pride, or disdainfulnesse, or enuie moueth many to perswade themselues that they can sufficiently profit by their owne priuate reading and studie, and so to despise publicke assemblies, and to accompt preaching superfluous. But sith they doe as much as in them is loose or breake in sunder the holy bond of vnitie, no man escapeth the due punishment of this diuorce, but he bewitcheth himselfe with pestilent errors and most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among vs, let vs not be grieued to vse this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and so earnestly commendeth. But there was neuer yet found any euen of the most wanton dogs which would say that we ought to stop our eares against God: But in all ages the Prophets and godly teachers haue had a hard strife against the wicked, whose stubbornnesse can neuer come vnder this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blot out the face of GOD which shineth to vs in doctrine. For in olde time the faithfull were commanded to seeke the face of God in the Sanctuarie, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a liuely image of God: as *Paul* affirmeth that in his preaching shineth the glorie of God in the face of Christ. How much the more detestable are the Apostates, which greedily seeke to deuide Churches, as though they did driue sheepe from their foldes and cast them into the mouthes of wolues. But wee must hold that which hee hath alleaged out of *Paul*, that the Church is no otherwise builded but by outward preaching, and that the holy ones are holden together with no other bond but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this end principally, as I haue said, the faithfull in olde time vnder the law were commanded to resort to the Sanctuarie. Because when *Moses* speaketh of the dwelling place of God, he doth therewithall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlinesse there is no vse thereof. And it is not doubtfull but that for the same reason *Dauid* with great bitternesse of Spirit complaineth that hee is by the tyrannous crueltie of his enemies kept from entring into the Tabernacle. It seemeth commonly to many a childish lamentation, because it should be but a very small losse, and also no great pleasure should be foregone thereby, to want the entry of the temple, so that there were enough of other delightfull things. But hee bewaileth that with this one griefe, anguish and sorrow, he is fretted and vexed and in a maner wasted. For nothing is of greater estimation with the faithfull, than this helpe whereby God by degrees lifteth vp his on high. For this is also to be noted, that God in the mirror of his doctrine alway so shewed himselfe to the holy Fathers, that the knowledge was spirituall. Wherefore the temple is called not onely his face, but also (to take away all superstition) his footestoole. And this is that happie meeting into vnitie of faith, while from the highest euen to the lowest all doe aspire to the head. All the temples that euer the Gentiles vpon any other purpose builded to God, were but a meere prophaning of his worship: whereunto though not with like grossenesse, yet somewhat the Iewes fell. Whereof *Stephen* out of the mouth of *Esay* reprocheth them where he saith, that God dwelleth not in temples made with hands, &c. Because onely God doth by his word sanctifie to himselfe temples to the lawfull vse. And if we rashly attempt any thing without his commandement, by and by to an euill beginning doe cleaue new deuises by which the euill is spread abroad without measure. Yet *Xerxes*, when by the counsell of the Magitians he burned vp or plucked downe all the temples of Greece, vndiscreetly said, that the Gods to whom all things ought to bee freely open were enclosed within walles and tiles. As though it were not in the power of God, to the entent he might be neere vs, after a certaine maner to descend vnto vs, and yet neither to change place, nor to fasten vs to earthly meanes: but rather by certaine chariots to carrie vs vp to his heauenly glory, which with the immeasurable greatnesse thereof filleth all things, yea and in height surmounteth the heauens.

Psal. 115.4. 1.Cor.3.6.

Exod.20.24.

Psal.132.7. Psal.99.5. 1.Pet.28.2. Act.7.48.

The force of Eccleſiaſticall miniſteri.

6 Now foraſmuch as at this time there hath beene great ſtrife about the effectualneſſe of the miniſterie, while ſome exceſſiuely amplifie the dignitie thereof: and ſome other affirme that that which is properly belonging to the holy Ghoſt is wrongfully giuen away to mortall man, if we thinke that miniſters and teachers doe pearce to the mindes and hearts, to amend as well the blindneſſe of the mindes as the hardneſſe of hearts: it is meete that we giue a right determination of this controuerſie. All that they contend on both parts ſhall eaſily bee accorded by expreſſly noting the places where God the author of preaching ioyning his ſpirit with it promiſeth fruit thereof: or againe, when ſeuering himſelfe from outward helps he challengeth to himſelfe alone as well the beginnings of faith as the whole courſe thereof. It was the office of the ſecond *Elias* (as *Malachie* witneſſeth) to enlighten the mindes and to turne the hearts of Fathers to the children, and vnbeleeuers to the wiſedome of the righteous. Chriſt pronounceth that he ſendeth the Apoſtles, that they ſhould bring fruit of their labor. But what that fruit is *Peter* ſhortly defineth, ſaying that we be regenerate with incorruptible ſeede. And therefore *Paul* glorieth that hee by the Goſpell begate the *Corinthians*, and that they were the ſeale of his Apoſtleſhip: yea that hee was not a literall Miniſter: ſuch as did onely beat the eares with ſound of voice, but that there was giuen him an effectualneſſe of Spirit, that his doctrine ſhould not bee vnprofitable. In which meaning alſo in another place hee ſaith, that his Goſpell was not in word onely, but in power. Hee affirmeth alſo that the *Galathians* by hearing receiued the Spirit of faith. Finally in many places hee maketh himſelfe not onely a worker together with GOD, but alſo aſſigneth himſelfe the office of giuing ſaluation. Truely hee neuer brought foorth all theſe things to this intent to giue vnto himſelfe any thing were it neuer ſo little ſeuerally from God: as in another place hee ſhortly declareth, ſaying, our labor was not vnprofitable in the Lord, according to his power mightily working in mee. Againe in another place, he that was mightie in *Peter* toward the circumciſion, was alſo mightie in mee toward the Gentiles. But how he leaueth nothing ſeuerally to the miniſters, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but GOD that giueth the encreaſe. Againe: I haue laboured more than all: not I, but the grace of God that was with mee. And truely we muſt hold faſt thoſe ſayings, where God aſcribing to himſelfe the enlightning of the minde, and the renewing of the heart teacheth that it is a robberie of GOD if man take vpon himſelfe any part of either of them. In the meane time if any man offer himſelfe to the miniſters whom GOD ordeineth, willing to learne, hee ſhall know by the fruit, that this maner of teaching not in vaine pleaſed God, and that this yoke of modeſtie was not in vaine laid vpon the faithfull.

Mal. 4. 6.
Iohn 1. 5. 16.
1. Pet 1. 23.
1. Cor. 4. 15.
1. Cor. 9. 2.
2. Cor 3. 6.
1. Cor. 2. 4.
Gal. 3 2.
1. Cor. 3. 9.
1. Theſ. 3 5.
Gal. 2. 8.
1. Cor. 3. 7.

The Scripture ſpeaketh both of a viſible Church, and of a Church which is inuiſible.

7 But as for the Church viſible and which is within the compaſſe of our knowledge, what iudgement is meete to be giuen thereof, I thinke it already appeareth euidently by that which we haue before ſaid. For we haue ſaid, that the holy Scripture ſpeaketh of the Church after two ſortes. Sometime, when it nameth the Church, it meaneth that Church which is indeed before God, into which none are receiued but they that are both by grace of adoption the children of God, and by ſanctification of the Spirit the true members of Chriſt. And then truely it comprehendeth not only the holy ones that dwell in earth, but alſo all the elect that haue beene ſince the beginning of the world. But oftentimes vnder the name of the Church it ſignifieth the vniuerſall multitude of men ſcattered abroad in the world, which profeſſe that they worſhip one God and Chriſt, by Baptiſme enter into his faith, by partaking of the ſupper teſtifie their vnity in true doctrine and charitie, haue an agreement in the word of the Lord, and for the preaching thereof doe keepe the miniſtery ordeined by Chriſt. In this Church there be mingled many hypocrites which haue nothing of Chriſt but the name and outward ſhew: there be many ambitious, couetous, enuious, euill ſpeakers, ſome of vncleane life: which be ſuffred for a time, either becauſe they cannot by lawfull order of iudgement be conuinced, or becauſe their is not alway in vre that ſeueritie of diſcipline that ought to be. Therefore as we muſt needs beleeue that the Church which is inuiſible to vs, is to be ſeene with the eyes of God onely

ſo

so are we commanded to regard this Church which is called a Church in respect of men, and to keepe the communion of it. 2. Tim. 2. 19.

8 Therefore so much as behooued vs to know it, the Lord hath set it out by certaine marks and as it were signes vnto vs. This is indeed the singular prerogatiue of God himselfe, to know who be his, as we haue already alleadged out of *Paul*. And truly that the rashnesse of men should not creepe so far, it is prouided by the very successe of things daily putting vs in minde, how far his secret iudgements doe surmount our vnderstanding. For euen they that seemed most desperate, and accounted vtterly past hope, are by his goodnesse called back into the way: and they that seemed to stand fast in comparison of other, do oftentimes fall. Therefore according to the secret predestination of God (as *Augustine* saith) there be many sheepe without, and many wolues within. For he knoweth them, and hath them marked that know neither him nor themselues. But of those that openly beare his badge, his onely eies doe see who bee both holy without faigning, and who will continue euen to the end, which is the very chiefe point of saluation. Yet on the other side, forasmuch as he foresaw it to be some deale expedient, that we should know who were to be accounted his children, he hath in this part applied himselfe to our capacitie. And because the certaintie of faith was not necessarie, he hath put in place thereof a certaine iudgement of charitie: whereby we should acknowledge for members of the Church those that both with confession of faith, and with example of life, and with partaking of Sacraments, doe professe the same God and Christ with vs. But as for the knowledge of the bodie thereof, how much more that he knew it to be necessarie for our saluation, with so much the more certaine marks he hath set it out.

Properly, truly and infallibly God alone knoweth who are his.

Hom. in Io. an. 45.

9 Loe hereupon groweth and ariseth vnto vs, a face of the Church visible to our eies. For whersoeuer we see the word of God to be purely preached and heard, and the sacraments to be ministred according to the institution of Christ, there it is in no wise to be doubted that there is some Church of God: forasmuch as his promise cannot deceiue, Wheresoeuer two or three are gathered together in my name, there I am in the midst of them. But that we may euidently vnderstand the summe of this matter, we must proceede by these as it were by degrees: that is to say, that the vniuersall Church is a multitude gathered together out of all nations whatsoeuer they be, which being sundered and seuerally scattered by distances of places, yet doth agree in one trueth of godly doctrine, and is bound together with the bond of one selfe religion. And that so vnder this are comprehended all particular Churches, which are in all townes and streets according to the order of mens necessitie, so that euery one of them may rightfully haue the name and authoritie of a Church: And that all particular men which by profession of godlinesse are reckoned among such Churches, although they be indeed strangers from the Church, yet doe after a certaine maner belong vnto it, till by publike iudgement they be banished out of it. Howbeit there is somewhat a diuers maner in iudging of priuate men and of Churches. For it may fall in experience, that such men as we shall thinke not to be altogether worthy of the company of the godly, yet we must vse like brethren and account them among the faithfull, for the common consent of the Church, whereby they are suffered and borne withall in the bodie of Christ. We doe not by our testimonie allow such to be members of the Church: but we leaue them the place that they haue among the people of God, till it be by orderly right of law taken away from them. But of the very multitude we must otherwise think: which if it hath and honoreth the ministerie of the word, and the administration of Sacraments, it deserueth without doubt to be esteemed and iudged a Church: because it is certaine that those things are not without fruit. So we doe also preserue to the vniuersall Church her vnitie, which diuelish spirits haue alway trauailed to cut in sunder: neither doe we defraud of their authoritie those lawfull assemblies which are disposed according to the fitnesse of places.

One way to know what Church is true, and another who be the true members of the Church. Mat. 18. 20.

10 We haue set for signes to discerne the Church by, the preaching of the word and the obseruing of the Sacraments. For those can be no where but they must bring foorth fruit, and be prospered with the blessing of God. I doe not say, that whersoeuer the word is preached, there by and by springeth vp fruit: but I say that no where it

The face, communion, and reuerence of the Church, & how it is termed the pillar of truth.

it is receiued and hath a ſtayed ſeate, but that it bringeth foorth the effectualneſſe thereof. Where the preaching of the Goſpell is reuerently heard, and the Sacraments are not neglected, how ſoeuer it be, therefore that time appeareth, not a deceitfull and doubtfull face of the Church, whereof no man may vnpuniſhed either deſpiſe the authoritie, or refuſe the admonitions, or reſiſt the counſels, or mocke at the corrections: much leſſe to depart from it, and to breake in ſunder the vnitie of it. For the Lord ſo highly eſteemeth the Communion of his Church, that he counteth him for a traiterous run-a way and forſaker of Religion, whoſoeuer ſhall ſtubbornely eſtrange himſelfe from any Chriſtian fellowſhip, ſo that it be ſuch a one as hath the true miniſterie of the Word and Sacraments. He ſo commendeth the Churches authoritie, that when it is violate, hee iudgeth his owne diminiſhed. Neither is it of ſmall importance, that the Church is called the piller and ſtrong ſtay of trueth and the houſe of God. By which words *Paul* ſignifieth, that to the end the truth of God ſhould not decay in the world, the Church is a faithfull keeper thereof: becauſe Gods will was to haue the preaching of his word kept pure, and to ſhew himſelfe vnto vs a father of houſhold by her miniſterie and labor, while ſhe feedeth vs with ſpirituall nouriſhments, and procureth all things that make for our ſaluation. It is alſo no ſlender praiſe, that it is ſaid, that ſhe is choſen and ſeuered by Chriſt to be his ſpouſe, that ſhould be without wrinkle and ſpot, the bodie and fulneſſe of him. Whereupon followeth, that departing from the Church is a denying of God and of Chriſt. Therefore ſo much the more we muſt beware of ſo wicked diſagreement. For while we goe about, ſo much as in vs lieth, to procure the ruine of Gods truth, we are worthy that he ſhould ſend downe his lightning with the whole violent force of his wrath to deſtroy vs. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marriage that the onely begotten ſonne of God hath vouchſafed to contract with vs.

1. Tim. 3. 15.

Ephes 5. 23. Ephes. 1. 23.

Satan laboreth either to aboliſh, or to bring in contempt the marks of the true Church, whereupon a double miſchiefe groweth, that either the true Church is deſpiſed, or the falſe reuerenced.

11 Wherefore let vs diligently keepe theſe marks imprinted in our mindes, and let vs eſteeme them according to the Lords will. For there is nothing that Satan more endeuoureth than to take away, and aboliſh the one of theſe, or both ſometime that when theſe marks are raſed and blotted out, he may take away the true and naturall diſtinction of the Church: ſometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By this craft it is brought about, that in certaine ages paſt, the pure preaching of the word hath vaniſhed away: and now he doth with as great importunacie trauell to ouerthrow the miniſterie, which yet Chriſt hath ſo ſtabliſhed in the Church, that when it is taken away, the edification of the Church periſheth. But now, how dangerous, yea how deadly a tentation is it when it doth but come in our minde to depart from that congregation wherein are ſeene the ſignes and tokens by which the Lord thought his Church ſufficiently deſcribed? We ſee how great heed is to be taken on both ſides. For, that we ſhould not be deceiued vnder the title of the Church, euery congregation that pretendeth the name of the Church muſt be examined by that maner of triall, as by a touchſtone. If it haue in the word and Sacraments the order appointed by the Lord, it will not deceiue vs: let vs boldly yeeld vnto it the honor due to Churches. But contrariwiſe if it boaſt it ſelfe without the word and Sacraments, we muſt no leſſe with fearefull conſcience beware of ſuch deceits, than on the other ſide we muſt flee raſhneſſe and pride.

Where the ſignes of a true church are, from that ſocietie we may not ſeuer our ſelues, and ceaſe to haue communion, though in doctrine and adminiſtration of Sacraments there be ſome fault.

12 Whereas we ſay that the pure miniſterie of the word and the pure vſage in celebrating the Sacraments, is a ſufficient pledge and earneſt, ſo that we may ſafely embrace as the Church any fellowſhip wherein both theſe ſhall be: this extendeth ſo far, that it is neuer to be caſt off, ſo long as it ſhall continue in thoſe although it ſwarme full of many other faults. Yea and there may ſome faultineſſe creepe into it, in the adminiſtration either of doctrine, or of the Sacraments, which ought not to eſtrange vs from the Communion of it. For all the articles of true doctrine be not of one ſort. Some be ſo neceſſarie to be knowen, that they ought to be certaine and vndoubted to all men, as the proper principles of religion: of which ſort are, That there is one God, That Chriſt is God, and the ſonne of God. That our ſaluation conſiſteth in the mercie of God: and ſuch like. There be other that being in controuerſie betweene Churches, yet doe not breake the vnitie of faith. For thoſe Churches that diſagree about this one

point

point, if without luſt of contention, without ſtubbornneſſe of affirming, the one thinke that ſoules when they depart from the bodies doe flee vp into heauen, and the other Church dare determine nothing of the place, but yet certainely holdeth that they liue to the Lord: the words of the Apoſtle are: Let all vs that be perfect thinke all one thing: but if yee thinke any thing otherwiſe, this the Lord ſhall alſo reueale vnto you. Doth he not ſufficiently ſhew that diuerſitie of opinion about theſe matters, that be not ſo neceſſarie, ought to be no ground of diſagreement among Chriſtians: It is indeed a principall point, that we agree in all things. But for as much as there is no man that is not wrapped with ſome little cloud of ignorance, either we muſt leaue no Church at all, or we muſt pardon a being deceiued in ſuch things as may be vnknowen without violating the ſumme of religion, and without loſſe of ſaluation. But I meane not here to defend any errors be they neuer ſo little, ſo as I would thinke that they ſhould bee cheriſhed with flattering and winking at them: but I ſay that we ought not raſhly for euery light diſſenſion forſake the Church, in which at leaſt that Doctrine is retained ſafe and vncorrupted, wherein ſtandeth the ſafetie of godlineſſe, and the vſe of Sacraments is kept as it was inſtitute by the Lord. In the meane time if we endeuour to amend that which diſpleaſeth vs, we doe therein according to our dutie. And hereunto belongeth that ſaying of *Paul*: If any thing better be reuealed to him that ſitteth, let the firſt hold his peace. Whereby it is euident, that all the members of the Church are euery one charged with endeuour to publike edification, according to the meaſure of his grace, ſo that it be done comely and according to order: that is, that we neither doe forſake the communion of the Church, nor abiding in it, doe trouble the peace and well ordered diſcipline thereof.

Phil. 3. 19.

1. Cor. 14. 30.

13 But in bearing with the imperfection of life, our gentle tenderneſſe ought to goe much further. For herein is a very ſlipperie eaſineſſe to fall: and herein with no ſmall deuiſes doth Satan lay wayt for vs. For there haue beene alway ſome, which filled with falſe perſwaſion of perfect holineſſe as though they were already made certaine aeirie ſpirits, deſpiſed the company of all men, in whom they ſaw remaining any thing of the nature of man. Such in old time were the *Cathary*, and they that were as mad as they, the *Donatiſts*. Such at this day are ſome of the Anabiptiſts, which would ſeeme to haue profited aboue the reſt. Some there be that offend more by an vndiſcreet zeale of righteouſneſſe, than by that mad pride. For when they ſee among them to whom the Goſpell is preached, the fruit of life not agreably anſwering to the doctrine thereof, they by and by iudge that there is no Church. It is indeed a moſt iuſt diſpleaſure, and ſuch a one whereunto in this moſt miſerable age of the world, we giue too much occaſion. Neither may we excuſe our accurſed ſlothfulneſſe, which the Lord will not ſuffer vnpuniſhed: as euen already he beginneth with grieuous ſcourges to chaſtiſe it. Woe therefore to vs, which with ſo diſſolute licentiouſneſſe of wicked doings, make that weake conſciences be wounded by reaſon of vs. But in this againe they offend whom I haue ſpoken of, becauſe they cannot meaſure their being diſpleaſed. For where the Lord requireth clemencie, they leauing it, doe giue themſelues wholy to immeaſurable rigorouſneſſe. For, becauſe they thinke that there is no Church where there is no ſound pureneſſe and vprightneſſe of life, for hatred of ſinnes they depart from the lawful Church, while they think that they ſwarue from a company of wicked men. They alleadge that the Church of Chriſt is holy. But that they may alſo vnderſtand that it is mingled of good and euill men, let them heare this parable out of the mouth of Chriſt, wherein it is compared to a net, in which fiſhes of all kindes are gathered together: and are not choſen out till they be laid abroad vpon the ſhoare. Let them heare that it is like vnto a corne field, which being ſowen with good graine, is by the enemies fraud ſcattered with tares, of which it is not cleanſed vntil the crop be brought into the barne floore. Finally, let them heare that it is like vnto a floore, wherein the wheat is ſo gathered together, that it lieth hidden vnder the chaffe, till being cleanſed with fan and ſyeue, it bee at length laid vp in the garner. If the Lord pronounce that the Church ſhall euen to the day of iudgement be troubled with this euill, to bee burdened with mingling of euill men: they doe in vaine ſeeke for a Church ſprinkled with no ſpot.

Imperfection in the liues and corruption in the manners of ſome men, muſt not cauſe vs to leaue the fellowſhip of the Church.

Mat. 13. 47.

Mat. 3. 12.

Math. 13. 23.

14 For

The state of the Church of Corinth in the Apostles owne times.

14 For they crie out that it is an intolerable thing, that the pestilence of vices so rangeth abroad. What if the saying of the Apostle do heere also answer them? Among the Corinthians not onely a few had gone out of the way, but the infection had in a maner possessed the whole body: There was not onely one kind of sinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not onely corruption of manners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the holy Ghost, by whose testimony the church standeth and falleth? Doth he require a diuision from them? Doth he banish them out of the kingdome of Christ? Doth he strike them with the extremest thunderbolt of curse? He not onely doth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of Saints. If there remaine a Church among the Corinthians, where contentions, sects, and enuious partakings doe broile: where quarrels and brawlings be in vre, with a greedinesse of hauing, where that wicked doing is openly allowed, which were abhominable among the very Gentiles: where *Pauls* name is vniustly railed at, whom they ought to haue honoured as their Father: where some scorne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious gifts of God serue to ambition and not to charity: where many things are vncomely and vnorderly done: and if therefore there still remaine a Church, because the ministery of the word and of the Sacraments is there not refused, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faults? They that with so great precisenesse deale so cruelly against the Churches of this present time: what (I pray you) would they haue done to the Galathians, which were almost vtter forsakers of the Gospell, among whom yet the same Apostle found Churches?

1. Cor. 1. 11. & 3. 3. & 5. 1. & 6. 7. & 9. 1. & 15. 12.

Gal. 1.

One thing to shun the priuate company of a wicked man, & another for hatred thereof to forsake the fellowship of the Church.

15 They obiect also, how that *Paul* grieuously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a generall sentence wherein he pronounceth, that it is vnlawfull euen to eat bread with a man of reprochfull life. Heere they cry out: If it be not lawfull to eat common bread, how may it be lawfull to eat with them the bread of the Lord? I confesse indeed that it is a great dishonour, if hogges and dogges haue place among the children of God: it is also a much more dishonour if the holy body of Christ be giuen foorth to them. And truely if they be well ordered Churches, they will not suffer wicked men in their bosome, and will not without choise admit both woorthily and vnworthy together, to that holy banket. But forasmuch as the Pastors doe not alway so diligently watch, yea and sometime are more tender in bearing with men than they ought to be, or are hindered so that they cannot vse that seuerity that they would: it commeth to passe that euen they that are openly euill, are not alway thrust out of the company of the holy ones. This I grant to be a fault: neither will I diminish it, sith *Paul* doth so sharply rebuke it in the Corinthians. But although the Church be slacke in her duety, it shall not be therefore immediatly in the power of euery priuate man, to take vpon himselfe the iudgement to seuer him. I doe indeed not deny that it is the dooing of a godly man, to withdraw himselfe from all priuate company of euell men, to intangle himselfe in no willing familiarity with them. But it is one thing to flee the company of euill men, and another thing for hatred of them to forsake the communion of the Church. But whereas they thinke it sacriledge to be partakers of the Lords bread with them, they are therein much more rigorous than *Paul* is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery man the whole Church, but that they should ech one proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truely *Paul* would bid vs to looke circumspectly, whether there were any in the multitude, by whose vncleannesse we might be defiled. Now when he requireth onely of euery man the proofe of themselues, he sheweth that it nothing hurteth vs if any vnwoorthy doe thrust themselues in among vs. And nothing else is meant by this which he saith afterward. He that eateth vnwoorthily, eateth and drinketh iudgement to himselfe. He doth not say, to other, but to himselfe. And rightfully. For it ought not to stand in the choise of euery particular man, who be to be receiued, and who to be reiected. The knowledge hereof belongeth to the

1. Cor. 11. 18.

1. Cor. 11. 29.

the whole Church, which knowledge cannot be had without lawfull order, as hereafter ſhall be ſaid more at large. Therefore it ſhould be vnrighteous, that any priuate man ſhould be defiled with the vnworthineſſe of another, whom he neither can, nor ought to keepe backe from comming to it.

16 But although by this vndiſcreete zeale of righteouſneſſe this tentaion doth ſometime alſo enter into good men: yet this we ſhall find that too much preciſeneſſe, groweth rather of pride, diſdainfulneſſe, and falſe opinion of holineſſe, than of true holineſſe and true zeale thereof. Therefore they that are bolder than other, and as it were ſtandard bearers to make any departing from the Church, for the moſt part doe it vpon no other cauſe, but in deſpiſing of all men to boaſt themſelues to be better than other. Therefore *Auguſtine* ſaith well and wiſely: When godly order and maner of Eccleſiaſtical diſcipline ought principally to haue regard vnto the vnity of Spirit in the bond of peace: which the Apoſtle commanded to be kept by bearing one with another: and which being not kept, the medicine of reuenge is prooued to be not onely ſuperfluous, but alſo pernicious, and therefore now to be no medicine at all: thoſe euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions doe greedily labour either wholy to draw or at leaſt to diuide the weake common people intangled with the boaſting of their name, ſwelling with pride, mad with ſtubbornneſſe, traiterous with ſlanders, troubleſome with ſeditions, leaſt they ſhould ſeeme to want the light of truth, doe pretend a ſhadow of rigorous ſeuerity: and thoſe things that are in the holy Scriptures commanded to be done with a gentler kinde of healing, ſauing the ſinceritie of loue, and keeping the vnitie of peace, to correct the faults of brethren, they abuſe it to ſacriledge of ſchiſme, and to occaſion of cutting off. But to godly and quiet men he giueth this counſell, that they mercifully correct that which they can, and that which they cannot, patiently beare, and grone and mourne with loue, vntill God either amend and correct them, or at the haruеſt roote vp the teares, and fanne out the chaffe. Let the godly trauaile to fortifie themſelues with theſe armoures, leaſt while they ſeeme to themſelues ſtrong and couragious reuengers of righteouſneſſe, they depart from the kingdome of heauen, which is the onely kingdome of righteouſneſſe. For ſith it is Gods will to haue the communion of his Church to be kept in this outward fellowſhip: he that for hatred of euill men doth breake the token of that fellowſhip, entereth into a way wherby is a ſlippery falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holie and innocent before the eies of the Lord, whom they ſee not. Let them thinke that euen of them that be diſeaſed there be many that doe not pleaſe or flatter themſelues in their faults, but being now and then awaked with earneſt feare of God doe aſpire to a greater vprightneſſe. Let them thinke that iudgement ought not to be giuen of a man by one deede: foraſmuch as the holieſt doe ſometime fall away with a moſt grieuous fall. Let them thinke that to gather a Church there leueth more weight both in the miniſtery of the word and in the partaking of the holy myſteries, than that all that force ſhould vaniſh away by the fault of ſome wicked men. Laſt of all let them conſider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

The ſurlineſſe of ſome by reaſon of pride, & a vaine opinion of their owne holineſſe, which by fiue eſpeciall conſiderations may be alated. Contra. Par. lib. 3. cap. 1.

Eiuſd. li. c. 2.

17 Where alſo they pretend that the Church is not without cauſe called holy, it is meet to weigh with what holineſſe it excelleth: leaſt if we will admit no church but ſuch a one as is in all poines perfect, we leaue no Church at all: It is true indeed which *Paul* ſaith, that Chriſt gaue himſelfe for the Church to ſanctifie it: that he clenſed it with the lauer of water with the word of life, to make her vnto himſelfe a glorious ſpouſe hauing no ſpot, or wrinckle, &c. Yet this is alſo nothing leſſe true, that the Lord daily worketh in ſmoothing her wrinkles and wiping away her ſpots. Whereupon followeth that her holineſſe is not yet fully finiſhed. Therefore the Church is ſo holy, that it daily profiteth and is not yet perfect: daily proceedeth, and is not yet come to the marke of holines: as alſo in another place ſhall be more largely declared. Wheras therfore the Prophets propheeie that there ſhal be a holy *Hieruſalem*, through which ſtrangers ſhall not paſſe: and a holy temple wherinto vncleane men ſhal not enter: let vs not ſo take it, as if there were no ſpot in the members of the church: but for that with their

The Church in ſuch ſort holy that neither it can be at any time altogether pure and faultleſſe, nor being faulty ceaſeth thereby to be a Church. Ephe. 5. 25. Ioel. 3. 17. Eſay 35. 8.

whole endeuour to aspire to holinesse and sound pureneſſe, by the goodneſſe of God cleanneſſe is aſcribed vnto them, which they haue not yet fully obtained. And although oftentimes there be but rare tokens of ſuch ſanctification among men: yet we muſt determine that there hath beene no time ſince the creation of the world wherein the Lord hath not had his Church, and that there ſhall alſo be no time to the very end of the world, wherein he ſhall not haue it. For albeit immediately from the beginning, the whole kinde of men is corrupted and defiled by the ſinne of *Adam*: yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſels vnto honor, that there ſhould be no age without feeling of his mercie. Which he hath teſtified by certaine promiſes, as theſe: I haue ordained a teſtament to my elect: I haue ſworne to *Dauid* my ſeruant, I will for euer continue thy ſeed: I will build thy ſeate in generation and generation. Againe, the Lord hath choſen *Sion*, he hath choſen it for a dwelling to himſelfe: This is my reſt for euer, &c. Againe, theſe things ſaith the Lord which giueth the Sunne for the light of the day, the Moone and ſtars for the light of the night. If theſe lawes ſhall faile before me, then the ſeed of Iſrael ſhall alſo faile.

Pſal. 89. 4.

Pſal. 132. 13. Hier. 31. 35.

The corruption of the Church in the Prophets times.

18 Hereof Chriſt himſelfe, the Apoſtles, and in a maner all the Prophets haue giuen vs example. Horrible are thoſe deſcriptions wherein *Eſay*, *Hieremie*, *Ioel*, *Abacuc*, and the other doe lament the ſickneſſes of the Church of *Hieruſalem*. In the common people, in the magiſtrate, in the Prieſts all things were ſo corrupt, that *Eſay* doubteth not to match *Hieruſalem* with *Sodom* and *Gomorrah*. Religion was partly deſpiſed, partly defiled: in their maners, are commonly reported thefts, extortions, breaches of faith, murthers and like miſchiefes. Yet therefore the Prophets did neither erect to themſelues new Churches, nor build vp new altars on which they might haue ſeuerall ſacrifices: but of whatſoeuer maner of men they were, yet becauſe they conſidered, that God had left his word with them, and ordained ceremonies whereby he was there worſhipped, in the midſt of the aſſemblie of the wicked they held vp pure hands vnto him. Truely if they had thought that they did gather any infection thereby, they would rather haue died a hundred times than haue ſuffered themſelues to be drawen thereunto. Therefore nothing withheld them from departing, but deſire to the keeping of vnitie. But if the Prophets thought it againſt conſcience, to eſtrange themſelues from the Church for many and great wicked doings, not of one or two men, but in a maner of the whole people: then we take too much vpon vs, if we dare by and by depart from the comunion of that Church, where not all mens maners doe ſatisfie either our iudgement, yea or the Chriſtian profeſſion.

The Church of of Ieruſalem in the daies of Chriſt and his Apoſtles.

19 Now what maner of world was there in the time of Chriſt and the Apoſtles? And yet that deſperate vngodlineſſe of the Phariſees, and the diſſolute licentiouſneſſe of liuing, which then each where reigned, could not hinder, but that they vſed the ſame ceremonies with the people, and aſſembled with the reſt into one temple to the publike exerciſes of religion. Whereof came that, but becauſe they knew that the fellowſhip of euill men did not defile them, which with a pure conſcience did communicate at the ſame ceremonies? If any man bee little moued with the Prophets and Apoſtles, let him yet obey the authoritie of Chriſt. Therefore *Cyprian* wel ſaith, though there be ſeene tares or vncleane veſſels in the Church, yet there is no cauſe why wee ſhould depart from the Church: we muſt onely labour that we may be wheate: wee muſt vſe diligence and endeuour as much as wee may that we may be a golden or ſiluer veſſell. But to breake the earthen veſſels, is the onely worke of the Lord, to whom alſo is giuen an iron rod. And let no man chalenge to himſelfe that which is properly belonging to the Sonne onely, to bee able alone to fanne the floore, and cleanſe the chaffe, and ſeuer all the tares by mans iudgement. This is a proud obſtinacie, and preſumption full of ſacriledge, which a peruerſe furie taketh to it ſelfe, &c. Therefore let both theſe things remaine certainely fixed. Firſt he that hath no excuſe, that of his owne will forſaketh the outward communion of the Church. Where the word of God is preached and the Sacraments miniſtred: then that the faultes of a few or of many are no hinderance, but that we may therein rightly profeſſe our faith by the Ceremonies inſtitute by God: becauſe a godly conſcience is not hurt by the vnworthines of any other either paſtor or priuate man, and the myſteries are to a holy and vpright

Lib. 3. epi. 5.

man

man neuertheles pure & wholsom becauſe they are altogether handled of vncleanmen.

20 Their preciſeneſſe and diſdainfulneſſe proceedeth yet further: becauſe they acknowledge no Church but ſuch a one as is pure from all ſpots be they neuer ſo ſmall: yea they are angry with good teachers, for that in exhorting the faithfull to go forward, they teach them all their life long to grone vnder the burden of vices, and to flee vnto pardon. For they prate that by this meane men be led from perfection. I grant indeed, that in earneſt calling vpon perfection we ought not ſlowly or coldly to trauell, much leſſe to be idle, but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a diueliſh inuention. Therefore in the Creede the forgiueneſſe of ſins is aptly ioyned next after the Church. For none doe attaine it, but onely they that are citizens and of the houſhold of the Church as it is read in the Prophet. Therefore the building of the heauenly *Hieruſalem* ought to goe before, wherein afterward this mercifulneſſe of God may haue place, that whatſoeuer come vnto it, there iniquitie may be taken away. I ſay that it ought firſt to be builded, not for that there can be any Church without the forgiueneſſe of ſinnes, but becauſe the Lord hath not promiſed his mercie but in the communion of Saints. Therefore the firſt entry for vs into the Church and kingdome of God, is the forgiueneſſe of ſinnes, without which we haue no couenant or conioyning with God. For thus he ſaith by the Prophet, In that day I will ſtrike you a couenant with the beaſt of the field, with the foule of the aire, and with the vermine of the earth. I wil breake the ſword of warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you vnto me for euer. I will eſpouſe you (I ſay) in righteouſneſſe, in iudgement, in mercie, and in compaſſions. We ſee how by his mercie the Lord reconcileth vs to himſelfe. And ſo in another place, when he foreſaith that the people ſhall be gathered together againe, whom he had ſcattered abroad in his wrath, he ſaith, I will cleanſe them from all wickedneſſe wherewith they haue ſinned againſt me. Wherefore by the ſigne of waſhing we enter into the fellowſhip of the Church, whereby we may be taught that there is no entry open for vs into the houſhold of God, vnleſſe our filthineſſe be firſt wiped away with his goodneſſe.

Anabaptiſticall affectation of purity.

Eſay 33.24.

Hoſee. 2.18.

Iere.33.8.

21 But by the forgiueneſſe of ſinnes the Lord doth not onely receiue and adopt vs once into the Church, but by the ſame he alſo preſerueth and maintaineth vs ſtill in it. For to what purpoſe were it, to haue ſuch a pardon granted vs, as ſhould ſerue for no vſe? But euery one of the godly is a witneſſe to himſelfe that the mercie of God ſhould be vaine and mocking, if it ſhould be granted onely but once: becauſe there is none that is not in his owne conſcience priuie throughout his whole life of many weakneſſes, which neede the mercie of God. And truely not in vaine God promiſeth this grace peculiarly to them of his owne houſhold: and not in vaine he commandeth the ſame meſſage of reconciliation to be daily offered vnto them. Therefore as throughout all our life we carry about vs the remnants of ſinne, vnleſſe we be ſuſtained with the continuall grace of the Lord in forgiuing our ſinnes, we ſhall ſcarcely abide one moment in the Church. But the Lord hath called his vnto eternall ſaluation. Therefore they ought to thinke that there is pardon alwaies ready for their ſinnes. Wherefore we ought to hold aſſuredly, that by the liberalitie of God by meane of Chriſts deſeruing through the ſanctification of the Spirit, ſinnes haue beene and are daily pardoned to vs which be called and graffed into the bodie of the Church.

By remiſſion of ſinnes men not onely receiued into; but alſo kept and continued in the Church of Chriſt.

22 To deale this benefit vnto vs, the keies were giuen to the Church. For when Chriſt gaue the Apoſtles commandement, and deliuered them power to forgiue ſinnes, he meant not this onely; that they ſhould looſe them from ſinnes that were from vngodlineſſe conuerted to the faith of Chriſt: but rather that they ſhould continually execute this office among the faithfull. Which thing *Paul* teacheth, when he writeth that the embaſſage of reconciliation was left with the miniſters of the Church, whereby they ſhould oftentimes in Chriſts name exhort the people to reconcile themſelues to God. Therefore in the communion of Saints, by the miniſterie of the Church it ſelfe, ſinnes are continually forgiuen vs, when the Prieſts or Biſhops, to whom that office is committed, doe with the promiſes of the Goſpell confirme godly conſciences in hope of pardon and forgiueneſſe: and that as well publikely as priuately, according as neceſſitie requireth. For there bee very many, which for their weakneſſe doe neede

The keies committed to the Church, not for remiſſion of ſins to be warranted as well vnto faithfull men when they ſin, as vnto ſinners when they firſt become faithfull.
Mat.16.19. & 18.18. Iohn.20.23. 1.Cor.5.20.

Act. 20. 20.

a ſingular attonement. And *Paul* reporteth that not onely in common preaching, but alſo in houſes he had teſtified the Faith in Chriſt, and ſeuerally admoniſhed euery one of the doctrine of ſaluation. Therefore we haue heere three things to be noted. Firſt, that with how great holineſſe ſoeuer the children of God doe excell, yet they be alway in this eſtate, ſo long as they dwell in a mortall body, that without forgiueneſſe of ſins they cannot ſtand before God. Secondly, that this benefit is ſo proper to the Church, that we cannot otherwiſe enioy it, but if we abide in the Communion thereof. Thirdly, that it is diſtributed vnto vs by the miniſters and Paſtors, either by preaching of the Goſpell, or by miniſtring of the Sacraments: and that in this behalfe principally appeareth the power of the keies, which the Lord hath giuen to the fellowſhip of the faithfull. Wherfore let euery one of vs thinke this to be his duty, no where elſe to ſeeke forgiueneſſe of ſinnes, than where the Lord hath ſet it. Of publike reconciliation which belongeth to diſcipline we ſhall ſpeake in place fit for it.

The error of Nouatians and Anabaptiſts, who, as if baptiſme did make men Angels, deny pardon vnto ſinners that are baptiſed.

23 But for as much as thoſe phrantike ſpirits that I haue ſpoken of, doe goe about to plucke away from the Church this only anchor of ſaluation, conſciences are the more ſtrongly to be confirmed againſt ſo peſtilent an opinion. The Nouatians in old time troubled the Church with this doctrine: but not much vnlike to the Nouatians our age alſo hath many of the Anabptiſts which fall to the ſame dotages. For they faigne that the people of God are in Baptiſme regenerate into a pure and Angelike life, that is corrupted with no filthineſſe of the fleſh. But if any man offend after baptiſme, they leaue vnto him nothing but the vnappeaſeable iudgement of God. Briefely they grant no hope of pardon to a ſinner fallen after grace receiued: becauſe they acknowledge no other forgiueneſſe of ſinnes but that whereby we be firſt regenerate. But although there be no lie more cleerely confuted by the Scriptures: yet becauſe theſe men finde ſome whom they may deceiue (as alſo in old time *Nouatus* had many followers) let vs ſhortly ſhew how mad they bee to their owne and others deſtruction. Firſt, whereas by the commandement of the Lord, the holy ones doe daily repeate this praier, forgiue vs our debts: truely they doe confeſſe themſelues debters. Neither doe they craue it in vaine becauſe the Lord hath alway appointed no other thing to be asked, than that which he himſelfe would giue. Yea, whereas he hath teſtified that the whole praier ſhall be heard of his father, yet he hath alſo ſealed this abſolution with a peculiar promiſe. What will we more? The Lord requireth of the holy ones all their life long a confeſſion of ſinnes, yea and that continuall, and promiſeth pardon. What boldneſſe is it, either to exempt them from ſinne, or if they haue ſtumbled, vterly to exclude them from grace? Now whom doth he will vs to forgiue ſeuentie times ſeauen times? not to our brethren? To what end did he command it, but that we ſhould follow his clemency? He forgiueth therefore, not once or twiſe: but as often as being ſtricken downe with the acknowledging of ſins they ſigh vnto him.

Mat. 6. 12.

Pardon granted to the Patriarches which ſold their brother, to Simeon and Leui, to Ruben, to David, to the people of Iſrael after circumciſion.
Gen. 37. 18.
Gen. 13. 28.
Gen. 34. 25.
Gen. 35. 22.
Gen. 38. 16.
2. Sam. 11. 4. & 15.

24 But (that we may begin in a maner at the verie ſwadling clouts of the church) the Patriarches were circumciſed, being allured into partaking of the couenant, hauing vndoubtedly by their fathers diligence beene taught righteouſneſſe and innocencie, when they conſpired to murther their brother: this was a miſcheeuous act, to be abhorred euen of the moſt deſperate theeues. At the laſt being meekned with the monitions of *Iudas*, they ſould him: this was alſo an intollerable hainouſneſſe. *Simeon* and *Leui* with wicked reuenge, and ſuch as was alſo condemned by their owne fathers iudgement, vſed cruelty againſt the Sichemites. *Ruben* with moſt vncleane luſt defiled his fathers bed. *Iudas* when he would giue himſelfe to fornication againſt the law of nature, went to his ſonnes wife. And yet ſo far are they from being wiped out of the choſen people, that they be rather raiſed vp to be heads of it. But what did *Dauid*? when he was a gouernour of iuſtice, with how great wickedneſſe did hee by ſhedding of innocent blood open the way to his blinde luſt? Hee was already regenerate and among the regenerate garniſhed with notable praiſes of the Lord: neuertheleſſe hee committed that hainous offence, which is horrible euen among the Gentiles: and yet hee obtained pardon. And (that wee may not tarrie vpon ſingle examples) how many promiſes there are in the Law and the Prophets of Gods mercie toward the Iſraelites, ſo oft it is prooued that the Lord ſheweth himſelfe appeaſeable to the

the offences of his people. For what doth *Moſes* promiſe to come to paſſe, when the people being fallen into Apoſtaſie ſhall returne vnto the Lord? He ſhall bring thee backe out of captiuitie, and ſhall haue mercie on thee, and ſhall gather thee together out of the peoples to whom thou haſt beene diſperſed. If thou be ſcattered euen to the borders of the heauen, I will from thence againe gather thee together. Deut. 30 3.

25 But I will not begin a recitall that ſhould neuer be ended. For the Prophets are full of ſuch promiſes, which doe yet offer mercy to the people couered with infinite wicked doings. What offenee is there more hainous than rebellion? for it is called a diuorce betweene God and the Church. But this is ouercome by the goodnes of God. What man is there (ſaith he by *Ieremie*) that if his wife giue foorth her bodie in common to the adulterers, can abide to returne into fauor with her? but with thy fornication all thy waies are polluted, O *Iuda*, the earth hath beene filled with thy filthy loues. But returne vnto mee, and I will receiue thee. Returne thou, turne away, I will not turne away my face from thee: becauſe I am holy, and am not angry for euer. And truely he can be no otherwiſe minded, which affirmeth that he willeth not the death of a ſinner, but rather that he ſhould be conuerted and liue. Therefore when *Salomon* did dedicate the temple, he appointed it alſo to this vſe, that the praiers made for obtaining pardon of ſinnes ſhould be heard from thence. If (ſaid he) thy ſonnes ſhall ſinne (for there is no man that ſinneth not) and thou being angry ſhalt deliuer them to their enemies, and they ſhall repent in their heart, and being turned ſhall entreat thee in their captiuitie, ſaying, we haue ſinned, we haue done wickedly, and ſhall pray toward the land which thou haſt giuen to their fathers, and toward this holy temple: thou ſhalt heare their prayers in heauen, and ſhalt be made mercifull to thy people that hath ſinned againſt thee, and to all their wickednesſes wherewith they haue offended thee. And not vainely the Lord ordained in the law daily ſacrifices for ſinnes. For if the Lord had not foreſeene that his people ſhould be troubled with continuall diſeaſes of ſins, he would neuer haue appointed theſe remedies for them.

Pardon offered by the Prophets to the people couered with infinite ſinnes.
Iere. 3 1. & 12.
Eze. 18. 23. & 32.
1. Reg. 8. 46.
Num. 28. 3.

26 Was this benefit taken away from the faithfull, by the comming of Chriſt, wherein the fulneſſe of grace was ſhewed forth, ſo that they dare not now pray for pardon of ſins? that if they offend the Lord they may not obtaine any mercie? What ſhall this be elſe, but to ſay that Chriſt came to the deſtruction of them that be his, and not to their ſaluation, if that mercifulneſſe of God in pardoning ſinnes which in the olde teſtament was continually readie for the holy ones, be now ſaid to be vtterly taken away? But if we beleeue the Scriptures which expreſly cry out, that in Chriſt onely the grace and kindneſſe of the Lord fully appeared, that the plentifulneſſe of mercie was powred out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more bountifull mercifulneſſe of the heauenly father, than that it is cut off or ſhortned. And hereof there want not examples. *Peter* which had heard that he ſhould be denied before the Angels of God that confeſſed not the name of Chriſt before men, denied him thriſe in one night, and that not without execration: yet he was not put away from pardon. They that liued inordinately among the Theſſalonians are ſo chaſtiſed, that yet they be gently called to repentance. Euen *Simon* the Magician himſelfe is not caſt in deſperation, but he is rather commanded to hope well, when *Peter* counſelleth him to flee to prayer.

The grace of pardoning ſins not diminiſhed by Chriſts comming.
Tit. 1. 9. & 3. 4.
2. Tim. 1. 9.
Mat. 10. 33.
Mark. 6. 38.
Mat. 26. 39.
2. Theſ. 3. 6.
Act. 8. 22.
Gal. 1. 6. & 3. 1. & 4. 9.
2. Cor. 12. 21.

27 Yea moſt hainous ſinnes haue ſometime poſſeſſed whole Churches, out of which *Paul* rather gently vnwrapped them, than pronounced them accurſed. The falling away of the Galathians was no meane offence. The Corinthians were ſo much leſſe excuſable than they, as they abounded in moe and thoſe nothing lighter ſins: yet neither of them are excluded from the mercie of God. Yea euen they that had ſinned aboue the reſt in vncleanneſſe, fornication and vnchaſtitie, are namely called to repentance. For the couenant of the Lord remaineth, and ſhall remaine for euer inuioalable, which he ſolemnly made with Chriſt the true *Salomon* and his members, in theſe words: If his ſons ſhall forſake my law, and ſhall not walke in my iudgements, if they ſhall defile my righteouſneſſes, and not keepe my commandements, I will viſit their iniquities with a rod, and their ſinnes with ſtripes: But my mercie I will not take away from him. Finally by the very order of the Creed we be taught, that there remaineth in

Whole Churches wrapped in ſin and not yet excluded from pardon.
Pſal. 89. 32.

the Church of Christ continuall pardon of sins: For that when the church is as it were stablished, yet forgiuenesse of sins is adioyned.

Sin after baptisme not onely through ignorance but willingly committed, yet pardonable.
Leuit. 4.

28 Some that be somewhat wiser, when they see the doctrine of *Nouatus* to be confuted with so great plainenesse of Scripture, make not euery sin vnpardonable, but wilful transgressing of the Law, into which a man wittingly and willingly falleth. Now they that say so, doe vouchsafe to grant pardon to no sinne, but where a man hath erred by ignorance. But whereas the Lord in the law commandeth one sort of Sacrifices to be offered for cleansing of the wilfull sinnes of the faithfull, and other to redeeme their ignorances: how great lewdnesse shall it be to grant no cleansing to wilfull sinne? I say that there is nothing plainer, than that the onely sacrifice of Christ availeth to forgiue the wilfull sins of the holy ones: forasmuch as the Lord hath testified the same by carnall Sacrifices as by signes. Againe who can excuse *Dauid* by ignorance, whom it is euident to haue beene so well instructed in the Law? Did *Dauid* not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brother slaughter seeme to the Patriarkes a lawfull thing? Had the Corinthians so ill profited that they thought that wantonnesse, vncleanesse, whoredome, hatreds, and contentions pleased God? Did *Peter* being so diligently admonished not know how great a matter it was to forsweare his master? Therfore let vs not with our owne enuiousnesse stop vp the way against the mercy of God that so gently vttereth it selfe.

In what sense the fathers doe sometimes teach that repentance is no more iterable than baptisme.

29 Truely I am not ignorant that the old writers expound those sinnes that are daily forgiuen to the faithfull, to be the light offences that creepe in by weaknesse of the flesh: and that they thought that the solemne repentance which was then required for hainous misdeeds might no more be iterate than Baptisme. Which saying is not so to be taken, as though they would either throw them downe hadlong into desperation that after their first Repentance had fallen againe, or extenuate those other sinnes as though they were small in the sight of God. For they knew that the holy ones doe oftentimes stagger by infidelity, that superfluous othes doe sometimes fall from them, they now and then are chafed vnto anger, yea that they breake out euen into manifest railings, and beside these be troubled with other euils which the Lord not slenderly abhorreth: but they so called them, to put a difference between them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed any thing worthy of Ecclesiasticall correction, they did not this therefore, because they thought that such should hardly haue pardon with the Lord: but by this seuerity they meant to make other afraid that they should not rashly run into wicked dooings, by the deseruing whereof they might be estranged from the Communion of the Church: howbeit truely the word of the Lord which herein ought to be the onely rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of discipline is so far to be extended, that he that ought chiefly to be prouided for be not swallowed vp with heauines: as we haue before declared more at large.

THE SECOND CHAPTER.

A comparison of the false Church with the true Church.

Some faults do corrupt and some destroy the Church.

OF how great value the ministery of the word and Sacraments ought to be with vs and how far the reuerence of it ought to proceed, that it be vnto vs a perpetuall token whereby to discerne the Church, it hath beene already declared. That is to say, whersoeuer the ministerie abideth whole and vncorrupted, there the faults or diseases of maners are no impediment but that it may beare the name of a Church. Then, that the verie ministerie it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreouer we haue shewed that the errours that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those chiefe points of religion that ought to be agreeably holden among the Faithfull are not destroyed, and in the Sacrament, those that doe not abolish nor impaire the lawfull institution of him that ordained them. But so soone as lying is broken into the

the chiefe tower of religion, ſo ſoone as the ſumme of neceſſarie doctrine is peruerted, and the vſe of the Sacraments faileth: truly the deſtruction of the Church followeth: like as a mans life is at an end, when his throate is thruſt through or his hart deadly wounded. And this is clearely prooued by the words of *Paul*, when he teacheth, that the foundation of the Church is laid vpon the doctrine of the Apoſtles and Prophets, Chriſt himſelfe being the head corner ſtone. If the foundation of the Church be the doctrine of the Prophets and Apoſtles, by which the Faithfull are commanded to repoſe their ſaluation onely in Chriſt: then take away that doctrine, and how ſhall the building ſtand any longer? Therefore the Church muſt needs fall downe where that ſumme of religion falleth which is onely able to vphold it. Againe, if the true Church be the piller and ſtay of the truth, it is certaine, that there is no Church, where lying and falſhood haue vſurped the dominion. Eph. 2. 20. 2. Tim. 3. 15.

2 Sith it is in ſuch caſe vnder the Papiſtrie, we may vnderſtand how much of the Church is there remaining. In ſtead of the miniſterie of the word, there reigneth a peruerſe gouernment and made of lies mingled together, which partly quencheth and partly choaketh the pure light: Into the place of the Lords Supper is entred a moſt filthie ſacriledge: the forme of worſhipping God is deformed with a manifold and intollerable heape of ſuperſtitions: the doctrine, without which Chriſtianitie cannot ſtand, is altogether buried and driuen out: the publike aſſemblies are the ſchooles of idolatrie and vngodlineſſe. Therefore there is no perill leaſt in departing from a damnable partaking of ſo many miſchiefes, we be plucked from the Church of Chriſt. The communion of the Church was not ordained to this end that it ſhould be a bond whereby we ſhould be intangled with idolatrie, vngodlineſſe, ignorance of God, and other kinds of euils: but rather whereby we ſhould be faſt holden in the feare of God and obedience of truth. They doe indeed glorioufly ſet out their Church vnto vs, that there ſhould ſeeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all be Schiſmatikes that dare withdraw themſelues from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine thereof. But by what prooſes doe they confirme that they haue the true Church? They alleage out of the ancient Chronicles, what in old time was in *Italie*, in *France*, in *Spaine*. They ſay that they fetch their beginning from thoſe holie men that with ſound doctrine founded and raiſed vp Churches, and ſtabliſhed the ſame doctrine and edifying of the Church with their blood. And that ſo the Church hath beene among them ſo conſecrate both with ſpirituall gifts, and with the blood of Martyrs, and preſerued with continuall ſucceſſion of Biſhops, that it might not fall away. They rehearſe how much *Ireneus*, *Tertullian*, *Origen*, *Auguſtine*, and other eſteemed this ſucceſſion. But how trifling theſe things be, and how they be but very mockeries, I will make them very eaſie to vnderſtand that will be content a little to weigh them with me. Truely I would alſo exhort themſelues earneſtly to take heed heereunto, if I did truſt that I might any thing preuaile with them by teaching. But for as much as they, leauing all regard of truth, doe bend themſelues to this onely purpoſe, by all the waies that they can, to defend their owne cauſe, I will onely ſpeake a few things whereby good men and thoſe that loue the truth, may winde themſelues out of their ſubtle cauillations. Firſt I aske of them, why they do not alleage *Afrike*, and *Ægypt*, and all *Aſia*? Euen becauſe in all thoſe countries this holie ſucceſſion of Biſhops hath ceaſed, by meane whereof they boaſt that they haue preſerued Churches. They come therefore to this point to ſay, that they therefore haue a true Church, becauſe ſince it firſt began to be, it hath not been deſtitute of Biſhops: for in perpetuall courſe they haue ſucceeded one another. But what if I caſt Greece in their way? Therefore I aske againe of them, why they ſay that the Church is loſt among the Grecians, among whom that ſucceſſion of Biſhops was neuer interrupted, which in their opinion is the onely keeper and preſeruer of the Church. They make the Grecians Schiſmatikes, and by what right? becauſe in departing from the Apoſtolike ſea, they haue loſt their priuiledge. What? Doe not they much more deſerue to looſe it that depart from Chriſt himſelfe? It followeth therefore, that the pretence of ſucceſſion is but vaine, vnleſſe the poſteritie doe keepe faſt and abide in the truth of Chriſt, which

What maner of Church vnder the Papacie.

which they haue receiued of their fathers from hand to hand.

The Church amongſt the Iewes vainely meaſured by outward things, as the glorie of the Temple, the pompe of Ceremonies, the ſucceſſiõ of Prieſts. Iere.7.4.

3 Therefore the Romaniſts at this day doe alleage nothing elſe but that which it appeareth that the Iewes in old time alleaged when they were by the Prophets of the Lord reprooued of blindneſſe, vngodlineſſe, and idolatrie. For they glorioufly boaſted of the Temple, Ceremonies and Prieſthoods, by which things, by great reaſon as they thinke they meaſured the Church. So in ſtead of the Church, they ſhew certaine outward viſors, that oftentimes are far from the Church, and without which the Church may very well ſtand. Therefore we neede to confute them with no other argument, then that wherewith *Hieremie* fought againſt the fooliſh preſumptuouſneſſe of the Iewes: that is, that they ſhould not boaſt in lying words, ſaying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For as much as the Lord doeth no where acknowledge any thing for his, but where his word is heard, and reuerently obſerued. So when the glorie of God did ſit betweene the Cherubins in the Sanctuarie, and he had promiſed them that that ſhould be his ſtedfaſt ſeate: yet when the Prieſts once corrupted the worſhipping of him with peruerſe ſuperſtitions, he remooued elſe where, and left the place without any holineſſe. If the ſame temple which ſeemed to be holily appointed to the perpetuall dwelling of God, might be forſaken of God and become vnholie: there is no cauſe why theſe men ſhould faigne to vs that God is ſo bound to perſons or places, and ſo faſt tied to outward obſeruations, that he muſt needs abide with them that haue onely the title and ſhew of the Church. And this is it about which *Paul* contendeth in the Epiſtle to the Romanes, from the ninth Chapter to the twelfth. For this did ſore trouble weake conſciences, that the *Iewes* when they ſeemed to be the people of God, did not onely refuſe the doctrine of the Goſpell, but alſo perſecuted it. Therefore after that he hath ſet out the doctrine, he remooueth this doubt, and denieth that thoſe *Iewes* being enemies of the truth are the Church, howſoeuer they wanted nothing that otherwiſe might be required to the outward forme of the Church. And therefore he denieth it, becauſe they embrace not Chriſt. But ſomewhat more expreſſely in the Epiſtle to the Galathians: wherein comparing *Iſmael* with *Iſaac*, he ſaith that many hold place in the Church, to whom the inheritance belongeth not, becauſe they are not begotten of the free Mother. From whence alſo he deſcendeth to the compariſon of two *Hieruſalems*. Becauſe as the Law was giuen in the mount *Sina*, but the Goſpell came out of *Hieruſalem*: So many being ſeruilely borne and brought vp doe without doubting boaſt themſelues to be the children of God and of the Church, yea they proudly deſpiſe the naturall children of God, when themſelues be but baſtards. On the other ſide alſo, when we heare that it was once pronounced from heauen: Caſt out the bondwoman and her ſonne, let vs, ſtanding vpon this inuiolable decree, boldly deſpiſe their vnſauorie boaſtings. For if they be proud by reaſon of outward profeſſion, *Iſmael* was alſo circumciſed: if they contend by antiquitie, he was the firſt begotten, and yet we ſee that he is put away. If the cauſe be demanded, *Paul* aſſigneth it, for that none are accounted children, but they that are begotten of the pure lawfull ſeed of doctrine. According to this reaſon God denieth that he is bound to wicked Prieſts by this that he couenanteth with their Father *Leui* that he ſhould be his Angell or interpreter: yea, he turneth againſt themſelues their falſe boaſting, wherewith they were wont to riſe vp againſt the Prophets, that the dignitie of Prieſthood was to be had in ſingular eſtimation. This he willingly admitteth, and with the ſame condition he debateth with them, becauſe he is readie to keepe his couenant, but when they doe not mutually performe their part to him, they deſerue to be reiected. Loe what ſucceſſion auaileth, vnleſſe therewithall be alſo ioyned an imitation and euenly continuing courſe: euen to this effect, that the ſucceſſors, ſo ſoone as they be prooued to haue ſwarued from their originall, be depriued of all honor. Vnleſſe perhaps becauſe *Caiphas* ſucceeded many godly Biſhops (yea there was euen from *Aaron* to him a continuall vnbroken courſe of ſucceſſion) therefore that ſame miſchieuous aſſembly was worthie the name of the Church. But this were not tolerable euen in earthly dominions, that the tyranie of *Caligula*, *Nero*, *Heliogabalus*, and ſuch other, ſhould be called a true ſtate of Common weale, for that they ſucceeded the *Brutes*, *Scipions*, and *Camilles*. But ſpecially in the gouernement of the Church there

Ezec.10.4.

Gal.4.22.

Gen.21.10.

Rom.9.6.

is

is nothing more fond, than leauing the Doctrine to set the succession in the Persons onely. But neither did the holie Doctors whom they falsely thrust in vnto vs, meane any thing lesse, than to proove that precisely as it were by right of inheritance Churches be there, where Bishops are successiuely placed one after another. But where as it was then out of controuersie, that from the very beginning to that age nothing was changed in Doctrine, they alleaged that which might suffice to make an end of all new errours, that is, that by those was that doctrine oppugned, which had beene euen from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceiue by pretending a false colour vnder the name of the Church, which we do reuerently esteeme as becommeth vs: but when they come to the definition of it, not only water (as the common saying is) cleaueth vnto them, but they sticke fast in their owne myre because they put a stinking harlot in place of the holie spouse of Christ. That this putting in of a changeling should not deceiue vs, beside other admonitions, let vs remember this also of *Augustine*. For speaking of the Church, he sayeth: It is it that is sometime darkned and couered with multitude of offences as with a cloud: sometime in calmenesse of time appeareth quiet and free: sometime is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples, that oftentimes the strongest pillers either valiantly suffered banishment for the faith, or were hidden in the whole world. Ad Vincent. epist. 48.

4 In like maner the Romanists doe vexe vs, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the Temple, the Priesthood, and other such outward shewes, this vaine glistering wherewith the eies of the simple be dazeled ought nothing to mooue vs to graunt that there is a Church where the Word of God doth not appeare. For this is the perpetuall marke wherewith God hath marked them that be his. He that is of the truth (saith he) heareth my voice. Againe, I am that good shepheard, and I know my sheep, and am knowen of them. My sheep heare my voice, and I know them, and they follow me. And a little before he had said, that the sheepe follow their shepheard, because they knew his voice: but they follow not a stranger, but run away from him because they knew not the voice of strangers. Why are we therefore wilfullie mad in iudging the Church, whereas Christ hath marked it with an vndoubtfull signe, which wheresoeuer it is seene cannot deceiue, but that it certainely sheweth the Church to be there: but where it is not, there remaineth nothing that can giue a true signification of the Church. For *Paul* rehearseth that the Church was builded, not vpon the iudgements of men, nor vpon Priesthoods, but vpon the doctrine of the Apostles and Prophets. But rather Hierusalem is to be seuerally knowen from Babylon, and the Church of Christ from the conspiracie of Satan, by that difference wherewith Christ hath made them different one from the other. He that is of God (saith he) heareth the words of God: Ye therefore heare not, because ye are not of God. In a summe, forasmuch as the Church is the kingdome of Christ, and he reigneth not but by his word, can it be now doubtfull to any man, but that those be the words of lying, by which Christs kingdome is faigned to be without his Scepter, that is to say without his holie Word? *Like pretenses vsed by Romanists to dazell the eies of the simple, and to vphold the estimation of their Church.* Iohn 18. 3. Luk. 20. 14. Ephe. 2. 20. Iohn 8. 47.

5 But now whereas they accuse vs of Schisme and heresie, because we both preach a contrary doctrine to them, and obey not their lawes, and haue our assemblies to praiers, to baptisme, to the ministration of the Supper, and other holy doings, seuerally from them: it is indeed a very sore accusation, but such as needeth not a long or laborsome defence. They are called heretikes and schismatikes, which making a diuision, doe breake in sunder the communion of the Church. And this communion is holden togither with true bounds, that is to say, the agreement of true doctrine, and brotherly charitie. Wherupon *Augustine* putteth this difference betweene heretikes and schismatikes, that heretikes indeed doe with false doctrine corrupt the pureneſse of faith, but the schismetikes sometime euen where there is like faith, doe breake the bond of fellowship. But this is also to be noted, that this conioyning of charity so hangeth vpon the vnitie of Faith, that faith ought to be the beginning thereof, the end, and finally the only rule Let vs therefore remember that so oft as the vnitie of the Church is commended vnto vs, this is required, that while our mindes agree in Christ, our wils also may *Our Churches by Romanists without iust cause accused of heresie and of Schisme.* Lib. quæsti. Euang. sec. Matth.

may be ioined together with mutuall well willing in Christ. Therefore *Paul* when he exhorteth vs to that well willing, taketh for his foundation that there is one God, one Faith, and one Baptisme. Yea whersoeuer he teacheth vs to be of one minde, and of one will, he by and by addeth in Christ, or according to Christ: meaning, that it is a factious companie of the wicked, and not agreement of the faithfull which is without the word of the Lord.

Eph. 4. 5.

Phil. 2. 2. & 5.

The vndiuidable vnitie of the Church: the ground and bond whereof is truth.

6 *Cyprian* also following *Paul* deriueth the whole fountaine of the agreement of the Church, from the onely Bishoprick of Christ. He afterward addeth the Church is but one, which spreadeth abroade more largely into a multitude with increase of fruitfulnesse: like as there be many sunne beames, but one light: and many branches of a tree, but one body grounded vpon a fast roote: And when many streames doe flowe from one fountaine, although the number seeme to be scattered abroade by largenesse of ouerflowing plentie, yet the vnitie abideth in the originall. Take away a beame of the sunne from the body, the vnitie can suffer no diuision. Breake a branch from the tree, the broken branch cannot spring. Cut off the streame from the spring head, being cut off it drieth vp. So also the Church being ouerspred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is spred euery where. Nothing could be said more fitly to expresse that vndiuidable knitting together, which all the members of Christ haue one with another. We see how he continually calleth vs backe to the very head. Whereupon he pronounceth that heresies and schismes doe arise hereof, that men doe not returne to the originall of truth, nor doe seeke that head, nor keepe the doctrine of the heauenly Master. Now let them go and cry that we be heretikes that haue departed from their church: sith there hath beene no cause of our estranging from them but this one, that they can in no wise abide the pure professing of the truth: but I tell not how they haue driuen vs out with cursings and cruell execrations. Which very selfe doing doth aboundantly enough acquite vs, vnlesse they will also condemne the Apostles for schismatikes, with whom we haue all one cause. Christ (I say) did foresay to his Apostles, that the time should come when they should be cast out of the Synagogues for his name sake. And those Synagogues of which he speaketh, were then accounted lawfull Churches. Sith therefore it is euident that we be cast out, and we be readie to shew that the same is done for the names sake of Christ, truly the cause ought first to be inquired of, before that any thing be determined vpon vs, either one way or other. Howbeit, if they will, I am content to discharge them of this point. For it is enough for me, that it behooued that we should depart from them, that we might come to Christ.

De simpl. prælat.

Iohn 16. 2.

The Church and the defection of the Church of Israel.

7 But it shall appeere yet more certainely in what estimation we ought to haue all the Churches, whom the tyranie of that Romish idoll hath possessed, if it be compared with the old church of the Israelites, as it is described in the Prophets. There was then a true Church among the Iewes and Israelites, when they continued in the lawes of the couenant, for they obtained those things by the benefit of God, whereupon the Church consisteth. They had the truth of doctrine in the law: the ministerie thereof was among the Priests and Prophets: with the signe of circumcision they entred into religion: by other Sacraments they were exercised to the confirmation of Faith. It is no doubt that those titles wherewith the Lord hath honored his Church, fitly pertained to their fellowship. After that, forsaking the law of the Lord they went out of kind to idolatrie and superstition, they partly lost that prerogatiue. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and obseruation of his mysteries? Againe, who dare call that the Church without any exception, where the word of the Lord is openly and freely troden vnder foote? where the ministerie thereof, the chiefe sinew, yea the very soule of the Church is destroyed?

What was remaining of the Church in Iuda and Israel whē they were fallen to idolatrie.

8 What then? will some man say: was there therefore no parcell of a Church remaining among the Iewes after that they fell away to idolatry? The answer is easie. First I say that in the very falling away there were certaine degrees. For we will not say that there was all one fall of *Iuda*, and *Israel*, at such time as they both first swarued from the pure worshipping of God. When *Ieroboam* first made calues, against the

the open prohibition of God, and did dedicate an vnlawfull place for worshiping, he did vtterly corrupt religion. The Iewes did first defile themselues with wicked and superstitious maners before that they wrongfully changed the order in the outward forme of religion. For although vnder *Rechabeam* they had already gotten them many peruerse Ceremonies: yet becausse there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, and the ceremonious vsages in such sort as God had ordained them, the godly had there a tolerable state of Church. Among the Israelites vnto the raigne of *Achab*, there was no amendment of things, and from thence foorth they fell from worse to worse. They that succeeded afterward, to the very destruction of the kingdome, partly were like vnto him, and partly (when they minded to be somewhat better than he) they followed the example of *Ieroboam*: but they all euery one were wicked and idolaters. In Iewry there were now and then diuerse changes, while some kings peruerted the worshipping of God with false and forged superstition, some other restored religion that was decaied: vntill the verie priests themselues defiled the Temple of God with prophane and habhominable vsages.

9 Now let the Papists if they can how much soeuer they extenuate their owne faults, deny that among them the state of religion is as corrupt & defiled as it was in the kingdome of Israel vnder *Ieroboam*. But they haue a grosser Idolatrie: and in doctrine they are not one drop purer: vnlesse peraduenture euen in it also they be more vnpure. God, yea all men that are endued but with a meane iudgement, shall be witnesses with me, and the thing it selfe also declareth, how herein I tell nothing more than truth. Now when they will driue vs to the communion of the Church, they require two things of vs: first, that we should communicate with all their praiers, sacraments, and Ceremonies: then that whatsoeuer honour, power and iurisdiction Christ giueth to his Church we should giue the same to their Church. As to the first point, I grant that all the Prophets that were at *Hierusalem*, when things were there very much corrupted, did neither seuerally sacrifice, nor had assemblies to pray seuerall from other men. For they had a commandement of God, whereby they were commanded to come together into *Salomons* temple: they knew that the Leuiticall Priests, howsoeuer they were vnworthy of that honour, yet becausse they were ordained by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the cheife point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to doe nothing but that which was ordained by God. But among these men, I meane the Papists, what like thing is there? For we can scarcelie haue any meeting together with them, wherein we shall not defile our selues with open idolatrie. Truely the principall bond of their communion is in the Masse, which we abhorre as the greatest sacriledge. And whether we doe this rightfullie or wrongfully, shall be seene in another place. At this present it is enough to shew that in this behalfe we are in other case than the Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behold or vse any ceremonies but such as were instituted by God. And, if they will needs haue an example altogether like, let vs take it out of the kingdome of Israel. After the ordinance of *Ieroboam* Circumcision remained, the sacrifices were offered, the Law was accounted holy, the same God was called vpon whom they had receiued of their fathers: but for the forged and forbidden formes of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in *Bethell*. For they knew they could not doe it, but that they should defile themselues with some sacriledge. Wee haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthy vsages, they should foorthwith of necessitie follow it.

The Church of Rome more corrupt than the Church of Israel vnder Ieroboam.

Ezod. 19. 9.

1. King. 12. 31.

10 But about the other point we contend yet more earnestly. For if the Church be so considered to be such, whose iudgement we ought to reuerence, whose authority to regard, whose monitions to obey, with whose chastisements to be moued, whose communion in all things we ought religiously to obserue: then we cannot grant them a Church, but that we must of necessity be bound to subiection and obedience vnto it.

A Church degenerated and made prophane is no such church as we ought of

Yet

neceſſitie to haue communion with and fellowſhip.

Yet we will willingly grant them that which the Prophets granted to the Iewes and Iſraelites of their time: when things were there in as good, yea or better ſtate. But we ſee how each where they crie out, that their aſſemblies are vnholy, to which it is no more lawfull to conſent than it is to deny God. And truely if thoſe were Churches, it followeth therefore that in Iſrael *Helias*, *Micheas*, and ſuch other: In Iurie, *Eſay Ieremy*, *Oſee*, and ſuch other of that ſort, whom the Prophets, Prieſts, and people of that time hated and deteſted worſe than any vncircumciſed men, were ſtrangers from the Church of God. If thoſe were Churches, than the Church was not the piller of trueth, but the ſtay of lying: not the tabernacle of the liuing God, but the receptacle of idols. Therfore it was needfull for them to depart from the conſent of thoſe aſſemblies, which was nothing elſe but a wicked conſpiracy againſt God. In like maner if any man acknowledge the aſſemblies at theſe daies being defiled with idolatrie, ſuperſtition, and wicked doctrine, to be ſuch in whoſe full communion a Chriſtian man ought tō continue euen to the conſent of Doctrine, he ſhall greatly erre. For if they be Churches, then they haue the power of the keies. But the keies are vnſeperably knit with the word, which is from thence quite driuen away. Againe, if they be Churches, then the promiſe of Chriſt is of force among them, whatſoeuer ye binde, &c. But they contrariwiſe doe baniſh from their communion all ſuch as doe profeſſe themſelues not fainedly the ſeruants of Chriſt. Therefore either the promiſe of Chriſt is vaine, or at leaſt in this reſpect they are not Churches. Finally, inſtead of the miniſtery of the word they haue ſchooles of vngodlineſſe, and a ſinke of all kinds of errours. Therefore either in this reſpect they are not Churches, or there ſhall remaine no token whereby the lawfull aſſemblies of the faithfull may be ſeuerally knowen from the meeting of Turkes.

1. Tim. 3. 15.

Matt. 16. 19. and 18. 18. Iohn 20. 23.

The ſteps of a Church remaining as of old in the corrupt ſtate of Iſrael, ſo at this day amōgſt the Romaniſts.

11 But as in the old time there yet remained among the Iewes certaine peculiar prerogatiues of the Church, ſo at this day alſo we take not from the Papiſts ſuch ſteps as it pleaſed the Lord to haue remaining among them after the diſſipation of the Church. The Lord had once made his couenant with the Iewes. That ſame rather being vpholden by the ſtedfaſtneſſe of it ſelfe did continue with ſtriuing againſt their vngodlineſſe, than was preſerued by them. Therefore (ſuch was the aſſuredneſſe and conſtancie of Gods goodneſſe) there remained the couenant of the Lord, neither could his faithfulneſſe be blotted out by their vnfaithfulneſſe: neither could Circumciſion be ſo prophaned with their vncleane hands, but that it ſtill was the ſigne and ſacrament of that couenant. Whereupon the children that were borne of them, the Lord called his owne, which vnleſſe it were by ſpeciall bleſſing, belonged nothing to him. So when he hath left his couenant in *France*, *Italie*, *Germanie*, *Spaine*, *England*: ſince thoſe prouinces haue beene oppreſſed with the tyrannie of Antichriſt, yet that his couenant might remaine inuiolable, firſt he there preſerued Baptiſme, the teſtimonie of his couenant, which being conſecrate by his owne mouth retaineth her owne force notwithſtanding the vngodlineſſe of man: then, with his prouidence he hath wrought that there ſhould remaine other remnants, leaſt the Church ſhould be vtterly deſtroyed. And as oftentimes buildings are ſo pulled downe, that the fouudations and ruines remaine: ſo he hath not ſuffered his Church either to be ouerthrowen by Antichriſt from the very foundation, or to be laid euen with the ground (howſoeuer to puniſh the vnthankfulneſſe of men that had deſpiſed his word, he ſuffereth horrible ſhaking and diſſipation to chance) but euen after the very waſting he willed that the building halfe pulled downe ſhould yet remaine.

The Church of Rome not ſimple a Church, nor vtterly no Church, but a Church prophaned and vnlawfully ordered.

Dan. 9. 27. 2. Theſ. 2. 4.

12 Whereas therefore wee will not ſimply graunt to the Papiſts the title of the Church, we doe not therefore denie that there be Churches among them: but only we contend of the true and lawfull ordering of the Church: which is required in the communion both of the Sacraments which are the ſignes of profeſſion, and alſo ſpecially of doctrine. *Daniel* and *Paul* foretold that Antichriſt ſhould ſit in the temple of God. With vs we account the Biſhop of *Rome* the Captaine and Standard-bearer of that wicked and abhominable kingdome. Whereas his ſeate is placed in the temple of God, thereby is meant that his kingdome ſhall be ſuch as cannot aboliſh the name of Chriſt nor of his Church. Heereby therefore appeereth, that we doe not denie but that euen vnder his tyrannie remaine Churches, but ſuch as he hath prophaned with

with vngodlineſſe full of ſacrilege, ſuch as he hath afflicted with outragious dominion, ſuch as he hath corrupted and in maner killed with euill and damnable doctrines, as with poiſoned drinks: ſuch wherein Chriſt lieth halfe buried, the Goſpell ouerwhelmed, godlineſſe baniſhed, the worſhipping of God in a maner aboliſhed: ſuch finally wherein all things are ſo troubled, that therein rather appeereth the face of *Babylon* than of the holie city of God. In a ſumme, I ſay that they be Churches, in reſpect that the Lord there maruellouſly preſerueth the remnants of his people howſoeuer they were diſperſed and ſcattered abroade, in reſpect that there remaine ſome tokens of the Church, eſpecially theſe tokens, the effectualneſſe whereof neither the craft of the diuell, nor the malicioufneſſe of man can deſtroy. But on the other ſide becauſe theſe marks are blotted out, which in this diſcourſe we ought principally to haue reſpect vnto, I ſay, that euery one of their aſſemblies and the whole bodie wanteth the lawfull forme of a Church.

THE THIRD CHAPTER.

Of the Teachers and Miniſters of the Church, and of their election and office.

NOw it is meet that we ſpeake of the order, by which it was the Lords will to haue this Church gouerned. For although in his Church he only muſt rule and raigne, yea and beare preheminence or excell in it, and this gouernment to be vſed or executed by his onely word: yet becauſe he dwelleth not among vs in viſible preſence, ſo that he can preſently with his owne mouth declare his wil vnto vs, we haue ſaid that in this, he vſeth the miniſtery of men, and as it were the trauell of deputies, not in transferring his right and honour vnto them, but onely that by their mouth he might doe his owne worke, like as a workman to do his worke vſeth his inſtrument. I am compelled to repeate againe thoſe things that I haue alreadie declared. He might in deede do it either by himſelfe without any other help or inſtrument, or alſo by meane of Angels: but there are many cauſes why he had rather do it by men. For by this meane firſt he declareth his good will toward vs, when he taketh out of men them that ſhall do his meſſage in the world, that ſhall be the interpreters of his ſecret will, finally that ſhall repreſent his owne perſon. And ſo by experience he prooueth that it is not vaine that commonly he calleth vs his temples, when out of the mouthes of men, as out of his ſanctuarie, he giueth anſwers to men. Secondly, this is the beſt and moſt profitable exerciſe to humilitie, when he accuſtometh vs to obey his word, howſoeuer it be preached by men like vnto vs, yea ſometime our inferiours in dignitie. If he himſelfe ſpeake from heauen, it were no maruell if his holy Oracles were without delay reuerently receiued with the eares and minds of all men. For who would not dread his power being in preſence? Who would not be throwen downe at the firſt ſight of ſo great Maieſtie? Who would not be confounded with that infinite brightneſſe? But when ſome ſillie man riſen out of the duſt ſpeaketh in the name of God, heere with very good teſtimonie we declare our godlineſſe and reuerent obedience toward God himſelfe, if to his Miniſter we yeeld our ſelues willing to learne, which yet in nothing excelleth vs. Therefore for this cauſe alſo he hath hidden the treaſure of his heauenly wiſedome in brickle and earthen veſſels, that he might haue the certaine proofe how much he is eſteemed of vs. Moreouer there was nothing fitter for the cheriſhing of mutuall charitie, than that men ſhould be bound together one to an other with this bond, when one is made a Paſtor to teach the reſt, and they that are commanded to be ſchollers receiue all one doctrine at one mouth. For if euerie man were able enough to ſerue himſelfe, and needed not the help of an other: ſuch is the pride of mans nature, that euerie one would deſpiſe other, and ſhould againe be deſpiſed of them. Therefore the Lord hath bound his Church with that knot, which he foreſaw to be the ſtrongeſt knot to hold vnitie together, when he hath left with men the doctrine of ſaluation, and of eternall life, that by their hands he might communicate it to the reſt. Heereunto *Paul* had reſpect when he wrote to the Ephefians, One body one ſpirit, as alſo ye be called in one hope of your calling.

The reaſons why God would haue his Church to be gouerned by mē. Matt. 26. 11.

Aug. lib. 1. de doct. Chriſt.

1. Cor. 4. 7.

Ephe. 4. 4.

One Lord, one faith, one Baptiſme: One God, and the Father of all, which is aboue all, and by all, and in vs all. But vnto euery one of vs grace is giuen according to the meaſure of the gift of Chriſt. Wherefore he ſaith: When he was gone vp on high, he led captiuitie captiue, he gaue gifts to men. He that went downe, is the ſelfe ſame he, that went vp, that he might fulfill all things. And the ſame hath giuen ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and otherſome Paſtors and teachers, vnto the reſtoring of the holie ones, to the worke of miniſtration, to the edifying of the body of Chriſt, vntill we come all into the vnitie of faith, and of the knowledge of the Sonne of God into a perfect man, into the meaſure of full growne age: that we be no more children that may be caried about with euery wind of doctrine: but following trueth in charitie, let vs in all things grow into him that is the head, euen Chriſt, in whom the whole bodie conioyned and compacted together by all the ioynt of ſubminiſtration, according to the working in meaſure of euery part, maketh encreaſe of the body, vnto the edifying of it ſelfe by charitie.

They ouerthrow the Church that impaire the authoritie of mans miniſterie in the Church.
Ephe.4.10.

2 By theſe words he ſheweth, that that miniſterie of men, which God vſeth in gouerning his Church is the cheefe ſinew, whereby the faithfull cleaue together in one body: and alſo he ſheweth that the Church can not otherwiſe be preſerued ſafe, but if it be vpholden by theſe ſtaies, in which it pleaſed the Lord to repoſe the ſaluation of it. Chriſt (ſaith he) is gone vp on high, that he might fulfill all things. This is the maner of fulfilling, that by his miniſters, to whom he hath committed that office, and hath giuen the grace to execute that worke, he diſpoſeth and diſtributeth his gifts to the Church, yea and after a certaine maner giueth himſelfe preſent, with extending the power of his ſpirit in this inſtitution, that it ſhould not be vaine or idle. So is the reſtoring of the holie ones performed: ſo is the body of Chriſt edified, ſo do we by all things grow into him that is the head, and doe grow together among our ſelues: ſo are we all brought into the vnitie of Chriſt, if prophecie flouriſh among vs, if we receiue the Apoſtles, if we refuſe not the doctrine miniſtred vnto vs. Therefore he goeth about the diſſipation, or rather the ruine and deſtruction of the Church, whoſoeuer he be, that either endeuoureth to aboliſh this order of whom we ſpeake, and this kind of gouernment, or miniſheth the eſtimation of it as a thing not ſo neceſſary. For neither the light and heate of the ſunne, nor meate and drinke are ſo neceſſary to nouriſh and ſuſtaine this preſent life, as the office of the Apoſtles and Paſtors is neceſſary to preſerue the Church in earth.

Ephe.4.12.

The honor and neceſſitie of Church miniſterie.
Eſay 52.7.
Mat.5.15. and 14.
Luk.10.16.

3 Therefore I haue aboue admoniſhed, that God hath oftentimes with ſuch titles as he could, commended the dignitie thereof vnto vs, that we ſhould haue it in moſt high honor and price, as the moſt excellent thing of all. He teſtifieth that he giueth to men a ſingular benefit, in raiſing them vp teachers, where he commandeth the Prophet to crie out, that faire are the feete, and bleſſed is the comming of them that bring tidings of peace: and when he calleth the Apoſtles the light of the world, and ſalt of the earth. Neither could this office be more honourablie aduanced, than it was when he ſayd: He that heareth you, heareth me: He that deſpiſeth you, deſpiſeth me. But there is no place more plaine, than in *Paul* in his ſecond Epiſtle to the Corinthians, where he as it were of purpoſe intreateth of this matter. He affirmeth therefore, that there is nothing in the Church more excellent or glorious than the Miniſterie of the Goſpell, foraſmuch as it is the adminiſtration of the Spirit, and of righteouſneſſe, and of eternall life. Theſe and like ſayings ſerue to this purpoſe, that that order of gouerning and preſeruing the Church by Miniſters, which the Lord hath ſtabliſhed for euer, ſhould not grow out of eſtimation among vs, and ſo at length by very contempt grow out of vſe. And how great is the neceſſitie thereof, he hath declared not onely by words, but alſo by examples. When his will was to ſhine more fully to *Cornelius* with the light of his truth, he ſent an Angell from heauen to ſend *Peter* vnto him. When his will was to call *Paul* to the knowledge of himſelfe, and to engraffe him into the Church, he ſpake not to him with his owne voyce, but ſent him to a man, of whom he ſhould receiue both the doctrine of ſaluation, and the ſanctification of baptiſme. If it be not done without cauſe, that an Angell which is the interpreter of God, do himſelfe abſtaine from declaring the will of God,

2.Cor.4.6.
2.Cor.3.9.

Act.10.3.
Act.9.6.

but

but commandeth that a man be ſent for, to declare it: and not without cauſe that Chriſt the only Schoolemaſter of the Faithful committeth *Paul* to the ſchooling of a man, yea euen that ſame *Paul* whom he had determined to take vp into the third heauen, and to vouchſafe to grant him miraculous reuelation of things vnſpeakeable: who is there now that dare deſpiſe that miniſterie, or paſſe it ouer as a thing ſuperfluous, the vſe whereof it hath pleaſed God to make approued by ſuch examples? 2. Cor. 12. 2.

4 They that haue rule of the gouernment of the Church according to the inſtitution of Chriſt, are named of *Paul* firſt Apoſtles, then Prophets, thirdly Euangeliſts, fourthly Paſtors, laſt of all Teachers. Of which, the two laſt alone haue ordinarie office in the Church: the other three the Lord raiſed vp at the beginning of his kingdome, and ſometime yet alſo raiſeth vp, as the neceſſitie of times requireth. What the Apoſtles office is, appeareth by that commandement: goe, preach the Goſpell to euery creature. There are not certaine boundes appointed vnto them: but the whole world is aſſigned them, to be brought into the obedience of Chriſt: that in ſpreading the Goſpell among all nations whereſoeuer they ſhall be able, they may each where raiſe vp his Kingdome. Therefore *Paul*, when he went about to prooue his Apoſtleſhip, rehearſeth that hee hath gotten to Chriſt not ſome one Citie, but hath far and wide ſpread abroad the Goſpell: and that he hath not laid his hands to another mans foundation, but planted Churches where the name of the Lord had neuer beene heard of. Therefore the Apoſtles were ſent to bring backe the world from falling away, vnto true obedience of GOD, and each where to ſtabliſh his kingdome by preaching of the Goſpell: or (if you like that better) as the firſt builders of the Church, to lay the foundations thereof in all the world. Prophets he calleth, not all expoſitors of Gods will whatſoeuer they be, but thoſe that by ſingular reuelation excelled, ſuch as at this time either bee none, or are leſſe notable. By Euangeliſts I vnderſtand thoſe, which when in dignitie they were leſſe than the Apoſtles, yet in office were next vnto them, yea and occupied their roomes. Such were *Luke*, *Timothie*, *Titus*, and other like: and peraduenture alſo the ſeuentie Diſciples, whom Chriſt appointed in the ſecond place after the Apoſtles. According to this expoſition (which ſeemeth to me agreable both with the words and meaning of *Paul*) thoſe three offices were not ordained in the Church to this end that they ſhould bee perpetuall, but onely to ſerue for that time wherein Churches were to bee erected, where were none before, or at leaſt to bee remooued from *Moſes* to Chriſt. Albeit I denie not, but that afterward alſo the Lord hath ſometime raiſed vp Apoſtles, or at leaſt in their places Euangeliſts, as it hath beene done in our time. For it was needfull to haue ſuch, to bring backe the Church from the falling away of Antichriſt. Yet the office it ſelfe I doe neuertheleſſe call extraordinarie, becauſe it hath no place in the Churches alreadie well ſet in order. Next after theſe are Paſtors and Teachers, whom the Church may neuer lacke: betweene whom I thinke that there is this difference, that the teachers are not appointed to beare rule of diſcipline, nor for the miniſtration of Sacraments, nor admoniſhments or exhortations, but onely to expound the Scripture, that pure and ſound doctrine may be kept among the faithfull. But the office of Paſtor containeth all theſe things within it.

Apoſtles, Prophets, Euangeliſts, appointed to haue extraordinarie, Paſtors and teachers to haue ordinarie gouernment of the Church. Ephe. 4. 12. Mark. 16. 15. Rom. 15. 19. & 20. Ephe. 4. 11.

Luke 10. 1. Luke 11.

5 Now we haue, which were thoſe miniſteries in the Church that continued but for a time, and which were thoſe that were ordained to endure perpetually. If wee ioyne the Euangeliſts with the Apoſtles, we ſhall haue remaining two couples after a certaine maner anſwering the one to the other. For as our teachers are like to the olde Prophets, in ſuch ſort are our Paſtors like to the Apoſtles. The office of Prophets was more excellent, by reaſon of the ſingular gift that they had of reuelation: but the office of teachers hath in a maner like order, and altogether the ſame end. So thoſe twelue whom the Lord did chooſe, that they ſhould publiſh abroad to the world the new preaching of the Goſpell, in degree and dignitie went before the reſt. For although by the meaning and propertie of the word, all the miniſters of the Church may bee rightly called Apoſtles, becauſe they are ſent of the Lord, and are his meſſengers: yet becauſe it was much behouefull, that there ſhould bee a certaine knowledge had of the ſending of them that ſhould bring a thing new and vnheard of,

The ſame charge of Apoſtles and Paſtors, ſauing that theſe haue each of them ſeuerall Churches to gouerne. Luk. 6. 13. Gal. 1. 1.

Rom.16.7. it was neceſſarie that thoſe twelue (to whoſe number *Paul* was afterward added) ſhould be garniſhed with ſome peculiar title aboue the reſt. *Paul* himſelfe in deede in Matt.10.1. one place giueth this name to *Andronicus* and *Iunias*, whom he ſaith to haue beene notable among the Apoſtles: but when he meaneth to ſpeake properly he referreth it to none other but to that principall degree. And this is the common vſe of the Scripture. Yet the Paſtors (ſauing that each of them doe gouerne ſeuerall Churches appointed to them) haue all one charge with the Apoſtles. Now what maner of thing this is, let vs heare it more plainely.

Matt.28.9. *The office which the Apoſtles did performe to the whole world, and which Paſtors ought to performe to their ſeuerall flocks, conſiſteth in preaching the word, and miniſtring the ſacraments.* 1.Cor.4.1. Tit.1.9. 6 The Lord when he ſent the Apoſtles, gaue them commandement (as we ſaid euen now) to preach the Goſpell, and to baptiſe them that beleeue vnto forgiueneſſe of ſinnes. He had before commanded, that they ſhould diſtribute the holie ſignes of his bodie and bloud, as he had done. Loe heere is a holie, inuiolable, and perpetuall lawe laid vpon them that ſucceede in the Apoſtles place, whereby they receiue commandement to preach the Goſpell, and miniſter the Sacraments. Whereupon we gather, that they which neglect both theſe things, doe falſely ſay that they beare the perſon of the Apoſtles. But what of the Paſtors? *Paul* ſpeaking not of himſelfe onely, but of them all, when he ſaith: Let a man ſo eſteeme vs as the miniſters of Chriſt, and diſtributers of the myſteries of God. Againe in another place, A Biſhop muſt be a faſt holder of that faithfull word which is according to doctrine: that he may be able to exhort by ſound doctrine, and to conuince the gainſayers. Out of thoſe and like places, which are each where to be found, we may gather, that alſo in the office of the Apoſtles theſe be the two principall parts, to preach the Goſpell, and to miniſter the Sacraments. As for the order of teaching, it conſiſteth not onely in publike ſermons, but belongeth alſo to priuat admonitions. So *Paul* calleth the Epheſians to witneſſe that he hath not fled from doing of any of thoſe things that were for their profit, but that he preached and taught them both openlie and in euery houſe, teſtifying both to the Iewes and Grecians, repentance and faith in Chriſt. Againe a little after: that he hath not ceaſed with teares to admoniſh euery one of them. Neither yet belongeth it to my purpoſe at this preſent to expreſſe all the qualities of a good Paſtor, but onely to point out what they profeſſe that call themſelues Paſtors: that is, that they are ſo made rulers of the Church, not that they ſhould haue an idle dignitie, but that they ſhould with the doctrine of Chriſt inſtruct the people to true godlineſſe, miniſter the holie myſteries, and preſerue and exerciſe vpright diſcipline. For who ſoeuer be ſet to be watchmen in the Church, the Lord declareth vnto them, that if any by their negligence periſh through ignorance, he will require the bloud at their hands. That alſo pertaineth to them all, which *Paul* ſaith of himſelfe: Woe to me vnleſſe I preach the Goſpell, foraſmuch as the diſtributing thereof is committed to me. Finally, what the Apoſtles performed to the whole world, the ſame ought euery Paſtor to performe to his flocke, to which he is appointed.

Act.20.20. Act.20.31. Ezec.13.17. 1.Cor.9.16.

How far foorth men are tied vnto ſeuerall charges. 7 Albeit when we aſſigne to euery one their ſeuerall Churches, yet in the meane while we do not denie but that he which is bound to one Church may help other Churches, if any troubleſome thing do happen that requireth his preſence, or if he be asked counſell of any darke matter. But foraſmuch as for the keeping of the peace of the Church, this policie is neceſſarie, that there be ſet foorth to euery man what he ſhould do, leaſt all be confuſedly diſordred, run about without calling, or raſhly run altogether into one place, and leaſt ſuch as are more carefull for their owne commoditie than for the edification of the Church, ſhould at their owne will leaue their Churches vacant: this ordering ought commonly to be kept ſo neere as may be, that euery man contented with his owne bounds, ſhould not breake into another mans charge. And this is no inuention of man, but the ordinance of GOD himſelfe. For wee reade that *Paul* and *Barnabas* created Prieſts in all the ſeuerall Churches of *Lyſtra*, *Antioch*, *Iconium*: and *Paul* himſelfe commandeth *Titus* that he ſhould appoint Prieſts in euerie towne. So in one place he ſpeaketh of the Biſhops of Philippes, and in another place of *Archippus* Biſhop of the Coloſſians. And there remaineth a notable Sermon of his in *Luke*, to the Prieſts of the Church of *Epheſus*. Whoſoeuer therefore ſhall take vpon him the gouerment and charge of the Church, let him know

Act.14.22. Tit.1.5. Phil.1.1. Col.4.17. Act.20.18.

that

that he is bound to this law of Gods calling: not that as bound to the soyle (as the Lawyers tearme it) that is, made bound and fastened vnto it, he may not once moue his foote from thence, if the common profit do so require, so that it be done well and orderly: but he that is called into one place ought not himselfe to thinke of remouing, nor seeke to be deliuered as he shall thinke to be good for his commoditie. Then if it be expedient that any be remooued to another place, yet he ought not to attempt it of his owne priuate aduise, but to tary for publike authoritie.

With officers appointed for teaching, elders ioyned to gouerne the Church. Tit.1.5. Phil.1.1. Act.20.7.

8 But whereas I haue without difference called them Bishops, and Priests, and Pastors, and Ministers, that rule Churches: I did that according to the vsage of the Scripture, which indifferently vseth these words. For whosoeuer do execute the Ministerie of the word, to them he giueth the title of Bishops. So by *Paul*, where *Titus* is commanded to appoint Priests in euery towne, it is immediately added. For a Bishop must be vnreproueable, &c. So in another place he saluteth many Bishops in one Church. And in the Acts it is rehearsed, that he called together the Priests of *Ephesus*, whom he himselfe in his own sermon calleth Bishops. Heere now it is to be noted, that hitherto we haue recited none but those offices that stand in the Ministerie of the word: neither doth *Paul* make mention of any other in that fourth Chapter which we haue alleaged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthians, he reckoneth vp other offices, as powers, the gift of healing, interpretation, gouernement, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there are two that doe perpetually abide, that is to say, gouernment and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that should together with the Bishops haue rule of the iudgement of maners, and the vsing of discipline. For a man cannot otherwise expound that which he saith: Let him that ruleth doe it with carefulnesse. Therefore at the beginning euery Church had their Senate, gathered of godly, graue, and holie men: which had that same iurisdiction in correcting of vices, whereof we shall speake heereafter. And that this was the order of more than one age, experience it selfe declareth. Therefore this office of gouernment is also necessarie for all ages.

Rom.12.7. 1.Cor.12.28.

Rom.12.8.

Deacons and widowes chosen to care for the poore and sicke. Rom.12.9.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes there are set two kindes. Let him that giueth (saith *Paul* in that place) do it in simplicitie: let him that hath mercie, doe it in cheerefulnesse. For as much as it is certaine that he speaketh of the publike offices of the Church, it must needs be that there were two seuerall degrees. Vnlesse my iudgement deceiue me, in the first point he meaneth Deacons, that distributed the almes: in the other he speaketh of them that had giuen themselues to looking to the poore and sicke: of which sort were the widowes of whom he maketh mention to *Timothie*. For women could execute no other publike office, but to giue themselues to the seruice of the poore. If we graunt this, (as we must needs graunt it) then there shall be two sorts of Deacons: of which, one sort shall serue in distributing the things of the poore, the other in looking to the poore of the Church themselues. But although the very word *Diacenia*, Deaconrie extendeth further: yet the Scripture specially calleth them Deacons, to whom the Church hath giuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewards of the common treasurie of the poore: whose beginning, institution, and office, is described of *Luke* in the Acts. For when a murmuring was raised by the Grecians: for that in the ministerie of the poore their widowes were neglected, the Apostles excusing themselues with saying that they could not serue both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might be chosen seuen honest men, to whom they might commit that doing. Loe what maner of Deacons the Apostolike Church had, and what Deacons it were meete for vs to haue according to their example.

1.Tim.5.10.

1.Tim.5.10.

Act.6.3.

Order and seemlinesse especially required in church gouernment.

10 Now whereas in the holie assemblie all things are to be done in order and comely, there is nothing wherein that ought to be more diligentlie obserued, than in stablishing the order of gouernment: because there is no where greater perill if any thing be done vnorderly. Therefore to the end that vnquiet and troublesome men (which otherwise would happen) should rashly thrust in themselues to teach or to

rule, it is expreſly prouided, that no man ſhould without calling take vpon him a publike office in the Church. Therefore that a man may be iudged a true miniſter of the Church, firſt he muſt be orderly called, then he muſt anſwere his vocation, that is to ſay, take vpon him and execute the duties enioyned him. This we may oftentimes marke in *Paul*: which when he meaneth to approoue his Apoſtleſhip, in a maner alway with his faithfulneſſe in executing his office he alleadgeth his calling. If ſo great a miniſter of Chriſt dare not take vpon himſelfe the authoritie that hee ſhould bee heard in the Church, but becauſe he both is appointed thereunto by the commandement of the Lord, and alſo faithfully performeth that which is committed vnto him: how great ſhamefulneſſe ſhall it be, if any man wanting both or either of theſe, ſhall challenge ſuch honor to himſelfe? But becauſe we haue aboue touched the neceſſitie of executing the office, now let vs entreat onely of the calling,

Inward and outward calling of men to execute the miniſterie of the Church.

11 The diſcourſe thereof ſtandeth in fower points: that we ſhould know, what maner of miniſters, how, and by whom, miniſters ought to be inſtitute, and with what vſage or what ceremonie they are to be admitted. I ſpeake of the outward and ſolemne calling, which belongeth to publike order of the Church: as for that ſecret calling, whereof euery miniſter is priuie in his owne conſcience before God, and hath not the Church witneſſe of it, I omit it. It is a good witneſſe of our heart, that not by any ambition, nor couetouſneſſe, nor any other greedie deſire, but with pure feare of God and zeale to edifie the Church, we receiue the office offered vnto vs. That indeed is (as I haue ſaid) neceſſarie for euery one of vs, if we will approoue our miniſterie allowable before God. Neuertheleſſe he is rightly called in preſence of the Church, that commeth vnto it with an euill conſcience, ſo that his wickedneſſe be not open. They are woont alſo to ſay that euen priuate men are called to the miniſterie, whom they ſee to bee meete and able to execute it: becauſe verily learning ioyned with godlineſſe and with the other qualities of a good Paſtor, is a certaine preparation to the very office. For whom the Lord hath appointed to ſo great an office, he firſt furniſheth them with thoſe armours that are required to fulfill it, that they ſhould not come emptie and vnprepared vnto it. Whereupon *Paul* alſo to the Corinthians, when he meant to diſpute of the very offices, firſt rehearſed the gifts which they ought to haue that execute the offices. But becauſe this is the firſt ſort of thoſe fower points that I haue propounded, let vs now goe forward vnto it.

1. Cor. 12. 7.

Of what qualitie and with what reuerence miniſters ſhould be choſen.
Tit. 1. 9.
2. Tim. 3. 1.
Luk. 21. 15. & 24. 49.
Mat 16. 15.
Act. 1 8.
1. Tim. 5. 22.

12 What maner of Biſhops it is meete to chooſe, *Paul* doth largely declare in two places, but the ſumme commeth to this effect, that none are to bee choſen, but they that are of ſo ſound doctrine, and of holy life, and not notable in any vice, which might both take away credit from them, and procure ſlander to the miniſterie. Of Deacons and Elders there is altogether like conſideration. It is alway to bee looked vnto, that they be not vnable or vnfit to beare the burden that is laid vpon them, that is to ſay, that they may be furniſhed with thoſe powers that are neceſſarie to the fulfilling of their office. So when Chriſt was about to ſend his Apoſtles, he garniſhed them with thoſe weapons and inſtruments which they could not want. And *Paul* when he had painted out the image of a good and true Biſhop, warneth *Timothie*, that he would not defile himſelfe with chooſing any man that differeth from it. I refer this word How, not to the Ceremonie of chooſing, but to the reuerent feare that is to be kept in the chooſing. Hereupon come the faſtings and praiers, which *Luke* recireth that the faithfull vſed when they made Prieſts. For whereas they vnderſtood that they medled with a moſt earneſt matter, they durſt attempt nothing, but with great reuerence and carefulneſſe. But they chiefly applied themſelues to praiers, whereby they might craue of God the ſpirit of counſell and diſcretion.

Apoſtles elected of God himſelfe.

13 The third thing that we haue ſet in our diuiſion was, by whom miniſters are to be choſen. Of this thing no certaine rule can be gathered out of the inſtitution of Apoſtles, which had ſome difference from the common calling of the reſt. For becauſe it was an extraordinarie miniſterie, that it might be made diſcernable by ſome more notable marke, it behooued that they which ſhould execute it, ſhould be called and appointed by the Lords owne mouth. They therefore tooke in hand their doing, being furniſhed by no mans election, but by the only commandement of God and of Chriſt.

Heereupon

Heereupon commeth that when the Apoſtles would put another in the place of *Iudas*, they durſt not certainly name any one man, but they brought foorth two, that the Lord ſhould declare by lot, whether of them he would haue to ſucceed. After this maner alſo it is meete to take this, that *Paul* denieth that he was create Apoſtle of men or by man, but by Chriſt and God the father. That firſt point, that is to ſay of men, he had common with all the godly miniſters of the word. For no man could rightly take vpon him that execution, but he that were called of God. But the other point was proper and ſingular to himſelfe. Therefore when he glorieth of this, he doth not only boaſt that he hath that which belongeth to a true and lawfull Paſtor, but alſo bringeth foorth the ſignes of his Apoſtleſhip. For when there were ſome among the Galathians, which trauelling to diminiſh his authoritie, made him ſome meane diſciple, put in office vnder them by the principall Apoſtles: hee, to defend in ſafetie the dignitie of his preaching, which hee knew to be ſhot at by thoſe ſubtile deuiſes, needed to ſhew himſelfe in all points nothing inferiour to the other Apoſtles. Therfore hee affirmeth that hee was choſen, not by the iudgement of men, like ſome common Biſhop, but by the mouth and maniſeſt Oracle of the Lord himſelfe. Act. 1. 13.

Gal. 1. 12.

14 But no man that is ſober will deny, that it is according to the order of lawfull calling, that Biſhops ſhould be appointed by men: foraſmuch as there are ſo many teſtimonies of the Scripture for proofe thereof. Neither doth that ſaying of *Paul* make to the contrary, as it is ſaid, that he was not ſent of men, nor by men: for aſmuch as he ſpeaketh not there of the ordinary chooſing of Miniſters, but chalengeth to himſelfe that which was ſpeciall to the Apoſtles. Howbeit God alſo appointed *Paul* by himſelfe by ſingular prerogatiue, that in the meane time he vſed the diſcipline of Eccleſiaſticall calling. For *Luke* reporteth it thus, when the Apoſtles were faſting and praying, the Holy Ghoſt ſaid: Separate vnto me *Paul* and *Barnabas* to the worke to which I haue ſeuerally choſen them. To what purpoſe ſerued that ſeparation and putting on of hands, ſith the holy Ghoſt hath teſtified his owne election, but that the diſcipline of the Church in appointing miniſters by men, might be preſerued? Therefore the Lord could by no plainer example approoue ſuch order, than he did when hauing firſt declared that he had ordained *Paul* an Apoſtle for the Gentiles, yet he willeth him to be appointed by the Church. Which thing we may ſee in the chooſing of *Mathias*. For becauſe the office of Apoſtleſhip was of ſo great importance, that they durſt not by their owne iudgement chooſe any one man vnto that degree, they did ſet two men in the middeſt, vpon the one of whom the lot ſhould fall: that ſo both the election might haue an open teſtimony from heauen, and yet the policy of the Church ſhould not be paſſed ouer.

Biſhops lawfully called by men.

Gal. 1. 1.

Act. 13. 2.

Act. 1. 23.

15 Now it is demanded whether the miniſter ought to be choſen of the whole Church, or onely of the other of the ſame office, and of the Elders that haue the rule of diſcipline, or whether he may be made by the authority of one man. They that giue this authority to one man, alleage that which *Paul* ſaith to *Titus*: Therefore I haue left thee in *Creta*, that thou ſhouldeſt appoint in euery towne Prieſts. Againe to *Timothy*: laie not hands quickly vpon any man. But they are deceiued if they thinke that either *Timothy* at *Epheſus*, or *Titus* in *Creta*, vſed a kingly power, that either of them ſhould diſpoſe all things at his owne will. For they were aboue the reſt, onely to goe before the people with good and wholſome counſels: not that they onely, excluding all other, ſhould doe what they liſted. And that I may not ſeeme to faine any thing, I will make it plaine by a like example. For *Luke* rehearſeth that *Paul* and *Barnabas* appointed Prieſts in diuers Churches: but he alſo expreſſeth the order or maner how, when he ſaith that it was done by voices ordeining Prieſts (ſaith he) by lifting vp of hands in euery Church. Therefore they two did create them: but the whole multitude, as the Grecians maner was in elections, did by holding vp their hands, declare whom they would haue. Euen in like maner the Roman hiſtories doe oftentimes ſay that the Counſell which kept the aſſemblies, created new officers, for none other cauſe but for that he receiued the voices and gouerned the people in the election. Truely it is not likely that *Paul* granted more to *Timothy* and *Titus* than he tooke to himſelfe. But we ſee that he was wont to create Biſhops by voices of the people. Therefore the pla-

Whether a miniſter of the Church may be made by the authority of one man or no.

Tit. 1. 15.

1. Tim. 5. 22

Act. 14. 23.

ces

ces aboue are so to be vnderstanded, that they minish nothing of the common right and libertie of the Church. Therfore *Cyprian* saith well, when he affirmeth that it commeth from the authoritie of God, that the Priest should be chosen in presence of the people before the eies of all men, and should by publike iudgement and testimony be allowed for worthy and meet. For we see that this was by the commandement of the Lord obserued in the Leuiticall Priests, that before their consecration they should be brought into the sight of the people. And no otherwise is *Mathias* added to the fellowship of the Apostles: and no otherwise the seuen Deacons were created: but the people seeing and allowing of it. These examples (saith *Ciprian*) doe shew, that the ordering of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordering may be iust and lawful, which hath beene examined by the witnesse of all. We are therefore come thus far, that this is by the word of God a lawfull calling of a minister, when they that seeme meet are created by the consent and allowance of the people and that other pastors ought to beare rule of the election, that nothing be done amisse of the multitude, either by lightnesse, or by euill affections, or by disorder.

Leuit. 8. 6
Num. 20. 26.
Act. 1. 15. & 6. 2.

The forme of ordaining ministers in the church by laying on of hands.

16 Now remaineth the forme of ordering, to which we assigned the last place in the calling. It is euident that the Apostles vsed no other ceremony when they admitted any man to the ministery, but the laying on of hands. And I thinke that this vsage came from the maner of the Hebrwes, which did as it were present vnto God by laying on of hands that which they would haue blessed and hallowed. So when *Iacob* was about to blesse *Ephraem* and *Manasse*, he laid his hands vpon their heads. Which thing our Lord followed, when he praied ouer the infants. In the same meaning (as I thinke) the Iewes by the ordinance of the law, laid hands vpon the Sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whom they admitted into the ministery. Albeit they vsed it also vpon them to whom they applied the visible graces of the spirit. Howsoeuer it be, this was the solemne vsage, so oft as they called any man to the ministerie of the Church. So they consecrated Pastors and teachers, and so also Deacons. But although there be no certaine commandement concerning the laying on of hands, yet because we see that it was continually vsed among the Apostles, their so diligent obseruing of it ought to be to vs insteed of a commandement. And truly it is profitable, that by such a signe, both the dignity of the ministery should be commended to the people, and also that he which is ordained should be, admonished, that he is not now at his owne liberty, but made bound to God and that Church. Moreouer it shal not be a vaine signe, if it be restored to the natural beginning of it. For if the Spirit of God, hath ordained nothing in the Church in vaine, we must thinke that this ceremonie, sith it proceeded from him, is not vnprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did laie their hands vpon the ministers, but the Pastors onely. Howbeit it was vncertaine whether many did alway lay on their hands or no. But it is euident that that was done in the Decons, in *Paul* and *Barnabas*, and a few other. But *Paul* himselfe in another place reporteth, that he, and not many other, did lay his hands vpon *Timothee*. I admonish thee (saith he) that thou raise vp the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I doe not so take it, as though *Paul* did speake of the company of the Elders, but I vnderstand by that word the verie ordinance it selfe: as if he had said: Make that the Grace, which thou hast receiued by laying on of hands when I did create thee a Priest, may not be voide.

Gen. 48. 14.
Mat. 19. 15.
Act. 19. 6.

Act. 6. 6. & 13. 3.
2. Tim. 1. 6.
1. Tim. 4. 14.

THE FOVRTH CHAPTER.

Of the state of the old Church, and of the maner of gouerning that was in vse before the Papacie.

The ministers of the ancient Church of Christ

HItherto we haue intreated of the order of gouerning the Church, as it hath beene deliuered vs out of the pure word of God, and of the ministeries, as they were instituted by Christ. Now that all these things may be more clearely and familiarly opened,

opened, and also be better fastened in our mindes: it shall be profitable in these things to consider the forme of the old Church, which shall represent to our eies a certaine image of Gods institution. For although the Bishops of those times did set foorth many Canons, wherein they seemed to expresse more than was expressed in the holy Scripture: yet they with such heedfulnesse framed all their order after the onely rule of Gods word, that a man may easily see that in this behalfe they had in a maner nothing disagreeing from the word of God. But although there might be somwhat wanting in their ordinances, yet because they with syncere zeale endeuoured to preserue Gods institution, and they swarued not much from it, it shall be very profitable here shortly to gather what maner of obseruation they had. As we haue declared that there are three sorts of Ministers commended vnto vs in the Scripture: so all the Ministers that the old Church had, it deuided into three Orders. For out of the order of Elders were partly chosen Pastors and teachers: the rest of them had the rule of the iudgement and correction of manners. To the Deacons was committed the care of the poore, and the distributing of the almes. As for the Readers and Acoluthes, they were not names of certaine offices: but those whom they called Clerkes, they trained from their youth vpward in certaine exercises to serue the Church, that they might the better vnderstand to what purpose they were appointed, and might in time come the better be prepared to their office: as I shall by and by shew more at large. Therefore *Hierom*, when hee had appointed fiue Orders of the Church, reckoneth vp Bishops, Priests, Deacons, Beleeuers, and Cethecumeni, to the rest of the Cleargie and Monkes hee giueth no proper place.

Presbiters or Priests & Deacons out of the order of Presbiters Pastors & teachers chosen.

In Esa. c. 6.

2 Therefore to whom the office of teaching was inioyned, all them they named Priests. In euery Citie they chose out of their owne number one man, to whom they specially gaue the title of Bishop: that dissentions should not grow of equalitie, as it is wont to come passe. Yet the Bishop was not so aboue the rest in honor and dignitie, that he had a dominion ouer his fellowes. But what office the Consull had in the Senate, to propound of matters, to aske opinions, to goe before the other with counselling, monishing, and exhorting, to gouerne the whole action with his authoritie, and to put in execution that which is decreed by common counsel; the same office had the Bishop in the assembly of the Priests. And the old writers themselues confesse, that the same was by mens consent brought in for the necessitie of the times. Therefore *Hierome* vpon the Epistle to *Titus* saith. The same was a Priest which was a Bishop. And before that by the instinction of the Diuell, there were dissentions in religion, and it was said among the people, I am of *Paul*, I am of *Cephas*: Churches were gouerned by common counsell of Elders. Afterward, that the seedes of dissentions might be plucked vp, all the care was committed to one man. As therefore the Priests doe know, that by custome of the Church they are subiect to him that is set ouer them: so let the Bishops know, that they are aboue the Priests, rather by custome, than by the trueth of the Lords disposing, and that they ought to gouerne the Church in common together. But in another place he teacheth, how ancient an institution it was. For he saith that at *Alexandria*, from *Marke* the Euangelist euen to *Heraclas* and *Dionysius*, the Priests did alway choose out one of themselues, and set him in a higher degree, whom they named a Bishop. Therefore euery Citie had a companie of Priests which were Pastors, and Teachers. For they all did execute among the people that office of teaching, exhorting and correcting, which *Paul* appointeth to the Bishops: and that they might leaue seed after them, they trauailed in teaching the yonger men, that had professed themselues souldiers in the holy warfare. To euery Citie there was appointed a certaine Countrey, that should take their Priests from thence, and be accounted as it were into the body of that Church. Euery companie (as I haue before said) onely for preseruation of policie and peace were vnder one Bishop: which was so aboue the rest in dignitie, that he was subiect to the assemblie of his brethren. If the compasse of ground that was vnder his Bishoprick were so great, that he could not suffice to serue all the offices of a Bishop in euery place of it, in the country it selfe there were in certaine places appointed Priests which in small matters should execute his authoritie. Them they called countrey Bishops, because in the countrey they represented the Bishop.

A colledge or company of Priests in euery Citie, to teach, exhort, and correct the people: out of that company for auoiding of dissention one chosen to be a Bishop, the honor and dignitie which a Bishop so chosen had aboue the rest, the Countrey furnished with priests from the Citie, those Priests vnder the Bishops authority, the compasse of ground committed to the care of one Bishop, tearmed his Bishoprick, in the Primitiue Church. Epi. ad Eua. Tit. 1.9.

3 But,

The office of Bishops and Priests to distribute the word and Sacraments.

3 But, so much as belongeth to the office, whereof we now speake, as well the Bishops as the Priests were bound to apply the distributing of the word and Sacraments. For it was ordained onely at *Alexandria*, (because *Arrius* had there troubled the Church) that the Priest should not preach to the people, as *Socrates* saith in the 9. booke of the *Tripartite* Historie. Which yet *Hierom* confesseth that he misliketh not. Truly it should bee counted monstrous, if any man had giuen out himselfe for a Bishop, that had not also in verie deed shewed himselfe a true Bishop. Therefore such was the seuerity of those times, that all Ministers were driuen to the fulfilling of such office, as the Lord requireth of them. Neither doe I rehearse the maner of one age alone. For euen in *Gregories* time, when the Church was now almost decaied (certainly it was much degenerate from the ancient pureneſſe) it had not been tolerable that any Bishop should abstaine from preaching. The Priest (saith he in one place) dieth if there be no sound heard of him: because he asketh against himselfe the wrath of the secret iudge, if he goe without sound of preaching. And in another place: When *Paul* testifieth that he is cleane from the blood of all: in this saying we be conuinced, we be bound, we be shewed to be guiltie, which are called Priests, which beside the euils that we haue of our owne, adde also the deaths of other: because we kill so many as we being luke-warme and silent doe daily see to goe to death. He calleth himselfe and other silent because they were lesse diligent in their worke than they ought to be. When he spareth not them, that did halfe performe their duty: what thinke you he would haue done, if a man had altogether sit idle? Therefore this was a great while holden in the Church, that the chiefe duty of the Bishop was to feed Gods people with the word, or both publickely and priuately to edifie the Church with sound doctrine.

Epi. 4. Hom. in Ezec.

Act. 20. 16.

For preseruing of discipline Archbishops & Patriarches: ordained by them who neuer meant to forge another forme of ruling the Church, than God hath appointed in his word.

4 But wereas euery Prouince had among their Bishops one Archbishop: also where in the *Nicene* Synod there were ordained Patriarches, which should in degree and dignity be aboue the Archbishops, that pertained to the preseruing of discipline. Howbeit in this discourse, that which was most rarely vsed may not he ommitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any Church, that could not well be ended by a few, might be referred to a prouinciall Synod. If the greatneſſe or difficultie of the matter required a greater discussing the Patriarches were also called to it with the Synods, from whom there might be no appeale but to a generall Councell. The gouernment so ordered many called a *Hierarchie*, by a name (as I thinke) vnproper, and truely vnused in the Scriptures. For the holy Ghost willed to prouide, that no man should dreame of a principalitie or dominion when the gouernment of the Church is spoken of. But, if leauing the word we looke vpon the thing, we shall finde that the old Bishops meant to forge no forme of ruling the Church, differing from that which the Lord appointed by his word.

The office of Deacons, the same vnder the Apostles, and in the primitiue Church: the occasion of making Subdeacons and Archdeacons.

5 Neither was the order of the Deacons at that time any other than it was vnder the Apostles. For they receiued the daily offerings of the Faithfull, and the yearely reuenues of the Church, to bestow them vpon true vses, that is to say, to distribute them to feede partly the ministers, and partly the poore: but by the appointment of the Bishop, to whom also they yearely rendered accounts of their distribution. For whereas the Canons doe euery where make the Bishop distributer of all the goods of the Church, it is not so to be vnderstood, as though he did by himselfe discharge that care: but because it was his part to appoint to the Deacon, who should be receiued into the common almes of the Church, and of that which remained, to whom it should be giuen, and how much to euery one: because he had an ouerseeing whether the Deacon did faithfully execute that which belonged to his office. For thus it is read in the Canons which they ascribe to the Apostles: We command that the Bishop haue the goods of the Church in his owne power. For if he be put in trust with the Soules of men, which are more precious, much more it is meete that he haue charge of money: so that by his power all things may be distributed to the poore by the Elders and Deacons: that they may be all ministred with feare and carefulneſſe. And in the Councell of *Antioche* it is decreed, that the Bishops should be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputation, sith it is euident by many Epistles of

Cap. 35.

Gregorie

Gregory, that euen at that time, when otherwise the ordinances of the Church were much corrupted, yet this obseruation continued, that the Deacons should vnder the Bishop be the stewards of the poore. As for Subdeacons, it is likely that at the beginning they were ioyned to the Deacons, that they should vse their seruice about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a new and more exact maner of disposing them: Albeit *Hierome* doth say, that it was euen in his age. In their charge was the sum of their reuenewes, possessions, and store, and the collection of the daylie offerings. Whereupon *Gregory* declareth to the Archdeacon of *Salon*, that he should be holden guiltie if any of the goods of the Church, perished either by his fraud or negligence. But whereas it was giuen to them to read the Gospell to the people, and to exhort them to pray: and whereas they were admitted to deliuer the Cup in the holy Supper, that was rather done to garnish their office, that they should execute it with the more reuerence, when by such signes they were admonished that it was no prophane Bayliwike that they exercised, but a spirituall function, and dedicate to God.

Epi. ad Nep. Epi. 10. li. 1.

6 Hereby also we may iudge what vse there was, and what maner of distribution of the Church goods. Each where both in the decrees of Synods, and among the old writers it is to be found, that whatsoeuer the Church possesseth either in lands or in mony, is the patrimony of the poore. Therefore oftentimes there, this song is sung to the Bishops and Deacons, that they should remember, that they meddle not with their owne goods, but the goods appointed to the necessity of the poore: which if they vnfaithfully suppresse or waste, they shall be guiltie of blood. Whereby they are admonished, with great feare and reuerence, as in the sight of God, without respect of parsons, to distribute them to whom they be due. Heereupon also come those graue protestations in *Chrisostome*, *Ambrose*, *Augustine*, and other like Bishops, whereby they affirme their owne vprightnesse to the people. But sith it is equity, and established by the Law of the Lord, that they which employ their seruice to the Church, should be fed with the common charges of the Church, and also many Priests in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wanted sustenance, nor the poore were neglected. But yet in the meane time it was prouided, that the Ministers themselues, which ought to giue example of honest sparing to other should not haue so much, whereby they might abuse it to riotous excesse or deliciousnes, but only wherewith to sustaine their owne neede. For those of the Cleargie (saith *Hierom*) which are able to liue of the goods of their Parents, if they take that which is the poores, doe commit sacriledge, and by such abuse they eat and drinke to themselues damnation.

The bestowing of Church goods.

7 First the ministration was free and voluntarie, whereas the Bishops and Deacons were of their owne will faithfull, and vprightnesse of conscience and innocencie of life were to them instead of the Lawes. Afterward when euill examples grew of the greedinesse or peruerse affections of some, to correct those faults, the Canons were made, which diuided the reuenewes of the Church into foure parts: of which they assigned one part to them of the Cleargy, the second to the poore, the third to the maintenance and reparation of Churches, and other holy buildings; the fourth to the poore as well strangers as of their owne countrey. For whereas the other Canons, giue this last part to the Bishop, that varieth nothing from my abouesaid diuision. For they meane not that that part should be his owne, that either he himselfe alone should deuoure it, or powre it out, vpon whom or what he list, but that it should suffice to maintaine the Hospitalitie which *Paul* requireth of that order. And so do *Gelasius* and *Gregorie* expound it. For *Gelasius* bringeth no other reason why the Bishop should challenge any thing to himselfe, but that he might giue it prisoners and strangers. And *Gregorie* speaketh yet more plainly. It is the maner (saith he) of the sea Apostolike, to giue commandement to the Bishop when he is ordered, that of all the reuenue that ariseth, there be made foure portions: that is to say, the one to the Bishop and his Familie for Hospitalitie, and entertainement: the second to the Clergie: the third to the poore: the fourth to the repairing of Churches. Therefore it was lawfull for the Bishop to take

Church goods diuided into foure parts: one assigned to the maintenance of the Cleargie, the rest to other vses.

1 Tim. 3. 2.

nothing

nothing to his owne vse, but so much as were enough for moderate and meane foode and clothing. If any began to exceed either in riotous expense, or in ostentation and pompe, he was by and by represſed by his fellowes, and if he obeyed not, he was put from his dignitie.

The treasures and implements of the church made away to helpe the necessities of the poore, which could not otherwise be prouided for. Tripar. hist. lib. 5. Lib. 11. cap. 16.

8 As for that which they bestowed vpon garnishing of holy things, at the first it was very litle. Afterward when the Church became somewhat richer, yet in that behalfe they still kept a meane. And yet all the money that was bestowed thereupon remained safe for the poore, if any great necessitie happened. So when famine possessed the prouince of Hierusalem, and the need could not otherwise be relieued, *Cyrillus* sold the vessels and garments and spent them vpon sustenance of the poore. Likewise *Acatius* Bishop of *Amida*, when a great multitude of the Persians, in a maner starued for hunger, called together the Cleargie, and when he had made that notable oration, Our God needeth neither dishes nor cups, because he neither eateth nor drinketh, he molt the vessels, to make thereof both meate and ransome for men in miserie. *Hierem* also, when he inueigheth against the too much gorgeousnesse of temples, doth with honor make mention of *Exuperius* Bishop of *Thelosa* in his time, which carried the Lords bodie in a wicker basket, and his blood in glasse, but suffered no poore man to be hungrie. That which I euen now said of *Acatius*, *Ambrose* reheatseth of himselfe. For when the *Arrians* charged him, for that he had broken the holy vessels to ransome prisoners, he vsed this most godly excuse: Hee that sent the Apostles without gold, gathered Churches together without gold. The Church hath gold, not to keepe it, but to bestow it, and to giue relieſe in necessities. What neede is to keepe that which helpeth not? Doe we not know, how much gold and siluer the Assyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the sustenance of the poore, if other relieſes doe faile, than an enemie, a robber of God to beare them away? Will not the Lord say: Why hast thou suffered so many needie to die for hunger? and verily thou hadst gold whereof thou mightest haue ministred them sustenance. Why were so many led away captiue, and not ransomed? why were so many slaine by the enemie? It had beene better that thou shouldst saue the vessels of liuing men, than of mettals. To these things thou shalt not bee able to answere. For what wouldst thou say? I feared least Gods temple should want garnishing. He would answer: Sacraments require not gold: neither doe those things please with gold that are not bought with gold. The ransoming of prisoners is a garnishing of Sacraments. In summe, we see that it is most true which the same man saith in another place, that whatsoeuer the Church then possessed was the store of the needie. Againe: that a Bishop hath nothing that is not the poores.

Ad Nepot. Lib de offic. c. 28.

Lib 5. epist. 31. & 33.

The institution of yoong Cleargie men, and clerks in lower functions, to be trained vp for the higher seruices of the Church.

9 These that we haue rehearsed were the ministeries of the old Church. For the other of which the Ecclesiasticall writers make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leaue a store for the church after them, receiued into their charge, gouernance and discipline, yoong men which with the consent and authoritie of their parents, professed themselues souldiers of the spirituall warfare: and they so framed them from their tender age, that they should not come vnskilfull and raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerks I would indeed that some other more proper name had rather been giuen them. For this name grew in of error, or of corrupt affection: forasmuch as *Peter* calleth the whole church the Clergie, that is to say, the Lords inheritance. But the institution it selfe was very holie and profitable, that they which would consecrate themselues and their seruice to the Church, should be so brought vp vnder the keeping of the bishop, that none should minister to the Church, but he that were well informed aforehand, and that had from his very youth both sucked holy doctrine, and by seuere discipline put in a certaine continuing qualitie of grauitie and holy life, and were estranged from worldly cares, and were accustomed to spirituall cares and studies. But as yoong souldiers are by certaine counterfait skirmishes instructed to learne true and earnest fight, so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the verie offices. Therefore first they committed to the

1. Pet. 5. 3.

the Clerkes the charge to open and shut the Church, and they named thhem *Ostiarii*, dorekeepers. Afterward they called them *Acoluthi*, followers, which waited vpon the Bishop in his household seruices, and did continually accompanie him, first for honours sake, and then that no suspicion should arise of them. Moreouer that by little and little they might become knowen to the people, and get to themselues commendation: also that they might learne to abide the sight of all men, and to speake before all men: that being made Priests, when they come foorth to teach, they should not be abashed with shame: therefore place was appointed them to read in the Pulpit. After this manner they were promoted by degrees, to shew proofe euerie one of their diligence in all their seuerall exercises, till they were made Subdeacons. This only is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

The care which the old Church had in making choise of fit men for church offices.

There order not alwaies one and the same concerning the parsons by whom church ministers were made.

10 Whereas we said that the first and second point in the calling of ministers, are, what maner of men they ought to choose, and how great a religious carefulnesse they ought to vse in that matter: therein the old Church hath followed the prescribed order of *Paul*, and the examples of the Apostles. For they were wont to come together to choose the pastors with most great reuerence, and carefull calling vpon the name of God. Beside this they had a forme of examination, whereby they tried the life and doctrine of them that were to be chosen by the rule of *Paul*. Onely they somewhat offended herein with too great seuerity: because they would require more in a Bishop than *Paul* required, and specially in processe of time they required vnmaried life. But in the other points their obseruation was agreeing with *Pauls* description. But in this which we made the third point, that is to say, who ought to institute ministers, they kept not alway one order. In old time, none was receiued into the company of Clearks without the consent of all the people: insomuch that *Cyprian* laboreth earnestly to excuse that hee appointed on *Aurelius* to be a Reader without asking aduise of the Church, because that was done beside the custome, though not without reason. For this he saith before: In ordering of Clerkes, deere brethren, we are wont first to aske your aduise, and by common counsell to weigh the manners and deseruings of euerie one. But because in these lesser exercises, there was not much perill: because they were chosen to a long proofe, and not to a great office, therefore the consent of the people therein ceased to be asked. Afterward in the other degrees also, except the Bishoprike, the people commonlie left the iudgement and choise of them to the Bishop and the Priests, that they should examine who were meete and woorthie: sauing peraduenture when new Priests were appointed for Parishes: for then it behooued that the multitude of that place namely should consent. Neither is it any maruell, that the people in this behalfe was little carefull in keeping their owne right. For no man was made a Subdeacon, that had not shewed a long proofe of himselfe in his being a Clerke, vnder that seueritie of discipline, which then was vsed. After that he had beene tried in that degree, he was made a *Deacon*. From thence he came to the honour of Priesthood if he had behaued himselfe faithfully. So no man was promoted, of whom there had not beene indeed a triall had many yeares before the eies of the people. And there were manie Canons to punish their faults: so that the Church could not be troubled with euill Priests or Deacons, vnlesse it neglected the remedies. Howbeit in the Priests also there was alway required the consent of them of the same citie: which the verie first Canon testifieth in the 67. distinction, which is fathered vpon *Annacletus*. Finally, all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should priuily creepe in without the consent of the faithfull, or should with too much easinesse be promoted without witnesses.

1. Tim. 3. 2.
Lib. 2. epist. 5.

The consent of the people in the making of Bishops.

11 In choosing of Bishops the people had the libertie long preserued, that none should be thrust in, that were not accepted of all. This therefore was forbidden in the councell at *Antioch*, that none should be thrust into them against their will. Which thing also *Leo* the first doth diligently confirme. Heereupon came these sayings: Let him be chosen, whom the Cleargy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer all be chosen of all. For

Epi. 90. ca. 2.

it muſt needs be, that he that is made a ruler being vnknowen and not examined, is thruſt in by violence. Againe, Let him be choſen, that is both choſen by the Clerks, and deſired by the people: and let him be conſecrate by them of that Prouince, with the iudgement of the Metropolitane. The holie Fathers tooke ſo great heed that this libertie of the people ſhould by no meane be diminiſhed, that when the generall Synod gathered together at *Conſtantinople* did order *Nectarius*, they would not do it without the allowance of the Clergy and people, as they teſtified by their Epiſtle to the Synod of *Rome*. Therefore when any Biſhop did appoint a ſucceſſor to himſelfe, it was not otherwiſe ſtabliſhed vnleſſe the whole people did confirme it. Whereof you haue not onely an example, but alſo the very forme in *Auguſtine* in the naming of *Eradius*. And *Theodorite*, when he rehearſeth that *Peter* was named by *Athanaſius* to be his ſucceſſor, by and by addeth, that the order of Prieſts confirmed it, and the Magiſtrate, and Nobilitie, and the people approoued it with their allowing ſhowt.

Epiſtola 10. Theod. lib. 4. cap. 20.

The order of the Counſell of Laodicia that the election of Byſhops ſhould not be left to multitudes, whereby notwithſtãding the regard of the multitude is not excluded.

12 I graunt in deede that this alſo was by very good reaſon ſtabliſhed in the Councell at *Laodicia*, that the Election ſhould not be left to multitudes. For it ſcarcely happeneth at any time, that ſo many heads ſhould well order any thing with one meaning: and commonly this is true, that the vncertaine communaltie is diuided into contrarie affections. But for this perill there was vſed a very good remedie. For firſt the Clerks onely did chooſe: whom they had choſen they preſented to the Magiſtrate, or to the Senate and cheefe men of the people. They, after conſultation had, if they thought the election good, confirmed it: if not, they did chooſe an other, whom they did rather allow. Then the matter was mooued to the multitude, which although they were not bound to thoſe fore-iudgements, yet thereby they could the leſſe be diſordered. Or if they began at the multitude: that was done onely to learne whom they did cheefly deſire. When the deſires of the people were heard, then they of the Cleargy did chooſe him. So neither was it lawfull for the Cleargy to appoint whom they liſted, neither were they bound to obey the fooliſh deſires of the people. *Leo* appointeth this order in another place, when he ſaith: There are to be looked for, both the deſires of the citizens, the peoples teſtimonies, the iudgement of the honourable, and the election of the clerks. Againe, Let there be holden the teſtimonie of the honourable, the ſubſcription of the clerks, the conſent of the order and communaltie. No reaſon (ſayth he) ſuffreth it to be otherwiſe done. And nothing elſe meaneth that decree of the Synod at *Laodicia*, but that the Clergy and cheefe of the people, ſhould not ſuffer themſelues to be carried away by the vndiſcreete multitude: but rather that with their wiſedome and grauitie they ſhould repreſſe the peoples fooliſh affections, if at any time neede ſhould ſo require.

Cap. 13.

Epiſto. 87.

How long it continued in vſe that the Cleargy, the cheefe rulers, and the people had all to doe in the elections of Byſhops.

13 This order of chooſing was yet in force in the time of *Gregory:* and it is likely that it endured long after. There remaine many Epiſtles of his, that giue euident teſtimonie of this matter. For ſo oft as he hath to do with the creating of any new Biſhop, he vſeth to write to the cleargy, to the order, and to the people, and ſometime alſo to the ruler, according as the gouernment of the city is appointed. But if by reaſon of the diſordered ſtate of the Church, he committeth to any Biſhop adioyning the charge of ouerſeeing in the election, yet he alway requireth a ſolemne decree ſtrengthened with the ſubſcriptions of all. Yea and when there was one *Conſtantius* create Byſhop at *Millane*, and that many of the Millaneis were by reaſon of the inuaſion of the barbarous nations fled to *Genua:* he thought that the election could not otherwiſe be lawfull, vnleſſe they alſo were called together and gaue their aſſent. Yea there are not yet fiue hundred yeares paſt, ſince Pope *Nicholas* decreed thus of the election of the Byſhop of *Rome:* that the Cardinall Biſhops ſhould begin, then that they ſhould ioyne to them the reſt of the cleargy, laſt of all that the election ſhould be confirmed by the conſent of the people. And in the end he reciteth that decree of *Leo*, which I euen now alleadged, and commandeth it from thence foorth to be in force. But if the malice of wicked men ſhall ſo preuaile, that the clerks to make a true election be compelled to depart out of the city: yet he commandeth that ſome of the people be preſent with them. As for the Emperors conſent, ſo farre as I can perceiue, was required onely in two Churches, that is, *Rome*, and *Conſtantinople*: becauſe there

Lib. 3. Epi. 69.

Diſtin. 23. cap. in nomine.

there were the two ſeates of the Empire. For whereas *Ambroſe* was ſent to *Millane* with a power from *Valentinian* to gouerne the election of the new Biſhop: that was extraordinarily done, by reaſon of greeuous factions wherewith the citizens then boyled among themſelues. But at *Rome* in old time the Emperours authority was of ſo great force in creating of the Byſhop: that *Gregory* ſayeth, that he was ſet by his commandement in the gouernment of the Church: when yet by ſolemne vſage he was deſired by the people. This was the manner, that when the cleargy and the people had appointed any Biſhop, the cleargy ſhould forthwith moue it to the Emperour, that he ſhould either by his allowance confirme the election, or by diſallowance vndo it. Neither are the decrees that *Gratian* gathereth together, repugnant to this cuſtome: wherein is nothing elſe ſaid, but that it is in no wiſe to be ſuffered, that taking away the canonicall election, a King ſhould appoint a Byſhop after his owne luſt: and that the Metropolitane ſhould conſecrate none that were ſo promoted by violent powers. For it is one thing to ſpoile the Church of her right, that all ſhould be transferred to the luſt of one man: and another thing to graunt this honour to a King or an Emperour, that by his authoritie he may confirme a lawfull election. Epiſt. 5. lib. 1.

14 Now it followeth, that wee entreate with what forme the Miniſters of the Church were admitted into their office after election: this the Latines called Ordination or Conſecration: the Greekes haue called it *Cheirotonia*, lifting vp of hands, and ſometime alſo *Cheirotheſia*, laying on of hands. Howbeit *Cheirotonia* is properly called that kind of election, where mens conſents are declared by holding vp of their hands. There remaineth of the Nicen Councell, that the Metropolitane ſhould meete together with all the Biſhops of the prouince to order him which is choſen. But if ſome of them be hindered either by length of the way, or by ſickneſſe, or by any neceſſitie, that yet three at the leaſt ſhould meete: and that they that are abſent ſhould by letters teſtifie their conſent. And this Canon, when with diſcontinuance it grew out of vſe, was afterward renewed with many Synodes. But all, or at leaſt ſo many as had no excuſe, were therefore commaunded to be preſent, that they might haue the grauer triall of the learning and maners of him that was to be ordered: for the matter was not done without triall. And it appeereth by *Cyprians* words, that in the old time they were woont not to be called after the election, but to be preſent at the election: and to this end that they ſhould be as it were Gouernours, that nothing ſhould be troubleſomely done in the multitude. For where he ſaid, that the people haue power either to chooſe woorthie Prieſts, or to refuſe vnwoorthie, within a little after he addeth: Wherefore according to the tradition of God and of the Apoſtles, it is to be diligently kept and holden (which is yet holden with vs alſo, and in a manner throughout all Prouinces) that for the right celebration of orderings, all the Biſhops adioyning of the ſame Prouince, ſhould come together to the people for which a Gouernor is ordered, and that the Biſhop be choſen in preſence of the people. But when they were ſometime ſlowly gathered together, and there was perill leaſt ſome would abuſe that delay to occaſion of ambitious ſuing: it was thought that it ſhould be enough if after the election made, they ſhould meete and after allowance vpon lawfull examination conſecrate him. *The ancient manner of Byſhops aſſembling themſelues to conſecrate Byſhops choſen.* Epiſt. 4. lib. 1.

15 When this was each where done without exception, by little and little a diuers manner grew in vſe, that they which were choſen ſhould reſort to the Metropolitan Citie to fetch their ordering. Which came to paſſe rather by ambition, and by deprauation of the firſt inſtitution, than by any good reaſon. And not long after, when the authoritie of the ſea of *Rome* was now increaſed, there came in place yet a woorſe cuſtome, that the Biſhops almoſt of all *Italie* ſhould fetch their conſecration from thence. Which we may note out of the Epiſtles of *Gregorie*. Onely a few Cities, which did not ſo eaſily giue place, had their ancient right preſerued: as there is an example had of *Millane*. Peraduenture the onely Metropolitane Cities kept their priuilege. For all the Biſhops of the Prouince were woont to come together to the chiefe Citie to conſecrate the Archbiſhop. But the Ceremonie was laying on of hands. For I read of no other ceremonies vſed: ſauing that in the ſolemne aſſemblie the Biſhops had a certaine apparell whereby they might be diſtinctly knowen from other Prieſts. They *The beginning of the cuſtome for Biſhops choſen to repaire to their Metropolitan for conſecration: the corrupt vſe of cõming to Rome for it: the rites and ceremonies therein vſed.* Lib. 2. Epiſt. 69. 46.

ordered alſo Prieſts and Deacons with onely laying on of hands. But euery Biſhop with the company of Prieſts ordained his owne Prieſt. But although they did all the ſame thing: yet becauſe the Biſhop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the old writers haue oft this ſaying: that a Prieſt differeth from a Biſhop in no other thing, but becauſe he hath not the power of ordering.

THE FIFT CHAPTER.

That the old forme of gouernment is vtterly ouerthrowen, by the tyranny of the Papacy.

The corruption of the Church of Rome inchooſing Biſhops without regard of manners, learning, or as much as yeeres of diſcretion.

NOw it is good to ſet before mens eies the order of gouerning the Church, that the ſea of *Rome* and all the champions thereof doe keepe at this day, and the whole image of that Hierarchy which they continually haue in their mouth, and to compare it with that order of the firſt and old Church which we haue deſcribed: that by the compariſon it may appeare what maner of Church they haue, which vſe this onely title to charge or rather to ouerwhelme vs. But it is beſt to begin at Calling, that we ſee both how, and what maner of men, and by what order they be called to this miniſtery. And then afterward we ſhall conſider how faithfully they execute their office. We will giue the firſt place to Biſhops: to whom I would to God this might be an honour, to haue the firſt place in this diſcourſe. But the matter it ſelfe doth not ſuffer me, once to touch this thing be it neuer ſo lightly, without their great ſhame. And yet I will remember, in what kinde of writing I am now occupied: and will not ſuffer my talke, which ought to be framed only to ſimple doctrine, to flow abroad beyond due bounds. But let ſome one of them that haue not vtterly loſt all ſhame, anſwer mee, what maner of Biſhops are at this day commonly choſen. Truely it is now growen too much out of vſe, to haue any examination had of their learning: but if there be had any reſpect of learning, they chooſe ſome Lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that theſe hundred yeeres there hath ſcarcely beene euery hundreth man choſen that vnderſtood any thing of holy doctrine. I doe not therefore ſpare the former ages, for that they were much better, but becauſe we haue now onely the preſent Church in queſtion. If iudgement be had of their manners, we ſhall finde that there haue beene few or almoſt none, whom the old Canons would not haue iudged vnworthy. He that was not a drunkard, was a whoremonger: he that was alſo cleane from this wickedneſſe, was either a dycer, or a hunter, or diſſolute in ſome part of his life. For there be lighter faults, which by the old Canons doe exclude a man from being a Biſhop. But this is a moſt great abſurdity, that very children ſcarcely ten yeeres old, are by the Popes grant made Biſhops. They are growen to ſuch ſhameleſneſſe and ſenſles dulneſſe, that they dreaded not that extreame, yea and monſtrous wicked doing, which is vtterly abhorring from the very ſenſe of nature. Heereby appeareth how religious their elections were, where the negligence was ſo careleſſe.

Both magiſtrats and people vtterly excluded in the Church of Rome from medling in the election of Biſhops: the preteníe vnder which they are excluded.

2 Now in election, all that right of the people is taken away. Their deſirings, their aſſentings, their ſubſcribings, and all ſuch things are vaniſhed: the whole power is transferred to the Canons onely. They beſtow the Biſhopricke vpon whom they will, and afterward bring him foorth into the ſight of the people, but to be worſhipped, not to be examined. But *Leo* cryeth on the otherſide, that no reaſon ſuffereth it, and he pronounceth that it is a violent impoſition. *Cyprian*, when he teſtifieth that it proceedeth from the law of God that it ſhould not bee done but by the conſent of the people, ſheweth that the contrary maner is repugnant to the word of God. The decrees of ſo many Synodes doe moſt ſeuerely forbid it to be otherwiſe done: and if it be done, they command it to be void. If theſe things be true, there now remaineth in the Papacy no Canonicall election, neither by Gods law nor by the Eccleſiaſticall law. But although there were no other euill, yet how ſhall they be able to excuſe this that they haue ſo ſpoiled the Church of her right? But (ſay they) the corruption of times ſo required, that becauſe in appointing of Biſhops, hatreds and affections more

preuaile

preuailed with the people and the Magiſtrates, than right and ſound iudgement, therfore the rule thereof ſhould be giuen to a few. Admit verily that this were the extreme remedie of a miſchiefe in deſpaired caſe. But ſith the medicine it ſelfe hath appeared more hurtfull than the very diſeaſe, why is not this new euill alſo remedied? But (ſay they) it is exactly preſcribed to the Canons, what they ought to follow in the election. But doe we doubt, but that the people in old time did vnderſtand that they were bound to moſt holy lawes, when they ſaw that they had a rule ſet them by the word of God, when they came together to chooſe a biſhop? For that only voice of God, wherby he deſcribeth the true image of a biſhop, ought woorthily to be of more value than infinite thouſands of Canons. But neuertheleſſe the people, corrupted with a moſt euil affection, had no regard of the law or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the moſt part it is vſed in mens maners, yea and allowed as though it were done by good reaſon, that drunkards, whoremongers, dicers, are commonly promoted to this honour: (It is but little that I ſay) that biſhopricks are the rewards of adulteries and bawderies. For when they are giuen but to hunters and faulconers, it is to be thought to be gaily well beſtowed. Any way to excuſe ſo heinous indignitie, it is too much wicked. The people (ſay I) had in old time a very good Canon to whom Gods word preſcribed, that a Biſhop ought to be vnreproueable, a teacher, no fighter, &c. Why therefore is the charge of choſing remooued from the people to theſe men? Becauſe forſooth the word of God was not heard among the tumults and ſeditious partakings of the people. And why ſhould it not at this day be remooued againe from theſe men, which not onely do breake all lawes, but caſting away all ſhame, do wantonly, couetouſly, ambiouſly mingle and confound Gods and mens matters together? 1. Tim. 3. 1.

3 But they lie, when they ſay, that this was deuiſed for a remedie. Wee often read that in old time churches were in tumults at the choſing of Biſhops: yet neuer any man durſt thinke of taking away the authoritie from the people. For they had other waies whereby they might either preuent theſe faults, or amend them if they were alreadie committed. But I will tell what it is. When the people began to be negligent in making the elections, and did caſt that care vpon the Prieſts as little belonging to them, they abuſed this occaſion to vſurpe a tyrannie to themſelues, which afterward they ſtabliſhed by new canons ſet foorth. As for their ordering, it is nothing elſe but a meere mockage. For the ſhew of examination that they there ſet out is ſo vaine and hungrie, that it wanteth euen all colour. Therefore whereas in ſome places Princes haue by couenant obteined of the biſhops of *Rome*, that they themſelues might name biſhops, therein the Church ſuffered no new loſſe: becauſe the election was taken away, onely from the Canons, which had by no right violently taken it, or verily ſtolen it. Truely this is a moſt foule example, that out of the court are ſent biſhops to poſſeſſe churches: and it ſhould be the worke of godly Princes to abſteine from ſuch corruption. For it is a wicked ſpoiling of the Church, when there is thruſt vnto any people a biſhop, whom they haue not deſired, or at leaſt with free voice allowed. But that vnorderly maner which hath long agoe beene in the Churches, gaue occaſion to Princes to take the preſentation of biſhops into their owne hands. For they had rather that it ſhould be their gift, than thoſe mens, to whom it nothing more belonged, and which did no leſſe wrongfully abuſe it? *What occaſion the Roman clergie hath taken to deſpoile the Church of her right in elections, and paines to get into their own hands that which they ſaw ſo groſſely abuſed.*

4 Loe heere is a noble calling, by reaſon whereof the biſhops boaſt themſelues to be the ſucceſſors of the Apoſtles. But they ſay that the authoritie to create Prieſts belongeth to them onely. But in this they moſt lewdly corrupt the old inſtitution: becauſe they doe not by their ordering create Prieſts to rule and feede the people, but Sacrificers to Sacrifice. Likewiſe when they conſecrate Deacons, they doe nothing of their true and proper office, but they ordaine them onely to certaine Ceremonies about the chalice and the paten. But in the Synode at *Chalceden*, it is contrariwiſe decreed, that the orderings ſhould not be abſolutely giuen, that is to ſay, but that a place ſhould be therewithall aſſigned to them that are ordered, where they ſhall exerciſe their office. This decree is for two cauſes verie profitable. Firſt, that the Church ſhould not be burdened with ſuperfluous charges, nor that that ſhould bee *The abuſes of the Church of Rome in making Prieſts and Deacons.* Diſt. 70. ca. 1.

ſpent vpon idle men which ſhould be giuen to the poore: Secondly, that they which be ordered, ſhould thinke that they be not promoted to an honor, but that there is an office committed vnto them, to the execution wherof they are bound by ſolemn proteſtation. But the Romiſh maſters (which thinke that there is nothing in religion to be cared for, but their bellie) firſt doe expound title to be the reuenue that may ſuffice to ſuſtaine them, whether it be by their own liuelyhood or by benefice. Therefore when they order a Deacon or a Prieſt, without taking care where they ought to miniſter, they giue them the order, if they be rich enough to find themſelues. But what man can admit this, that the title which the decree of the Councell requireth, ſhould bee the yeerelie reuenue for their ſuſtenance? But now becauſe the later Canons condemned the Biſhops with penaltie to finde them whom they had ordered without ſufficient title, by this meane to reſtraine their too much eaſie admitting: there hath been alſo a ſubtletie deuiſed to mock out this penaltie. For he that is ordered, naming anie title whatſoeuer it be, promiſeth that he will be content therewith: by this ſhift he is driuen from his action for his finding. I paſſe ouer a thouſand fraudes that are herein vſed: that when ſome doe falſlie name vaine titles of benefices, whereupon they cannot make fiue ſhillings by yeere: other ſome vnder ſecret couenant doe borrow benefices, which they promiſe that they will by and by reſtore againe, but ſometime they reſtore not at all. And ſuch other myſteries.

The diſguiſing ceremonies which the Church of Rome vſeth in making her Prieſts.

5 But although theſe groſſer abuſes were taken away, is not this alway an abſurditie, to apoint a Prieſt to whom you aſſigne no place? Alſo they order no man but to ſacrifice. But the true ordinance of a Prieſt is, to bee called to the gouernment of the Church: and a Deacon to be called to the gathering of the almes: they doe indeede with manie pomps ſhadow their doing, that in the very ſhew it may haue a reuerence among the ſimple. But among men that haue their ſound wit, what can theſe diſguiſings auaile, if there be no ſound ſtuffe or truth vnderneath them? For they vſe ceremonies about it, either fetched out of Iewiſhneſſe, or fained of themſelues, which it were better to forbeare. But of true examination, (for I nothing paſſe vpon, that ſhadow which they retaine) of the peoples conſent, and of other things neceſſarie, they make no mention. I call a ſhadow their fooliſh geſturings meet to be laughed at, framed to a fond and cold counterfetting of antiquitie. The Biſhops haue their deputies which before the ordering may enquire of their learning. But what? whether they can read their maſſes, whether they can decline a common noune, that they ſhall light vpon in reading, coniugate a verbe, or doe know the ſignification of one word, for it is not neceſſarie that they be cunning enough to conſtrue a verſe. And yet they be not put backe from Prieſthood which faile euen in the childiſh rudiments, ſo that they bring anie monie or commendation of fauour. Of like ſort it is, that when they are brought to the altar to be ordered, it is asked thrice in a tongue not vnderſtanded, whether they be worthie of that honor. One anſwereth which neuer ſaw them: (but becauſe nothing ſhould want of the forme, he hath part in the plaie). They are worthie. What may a man blame in theſe reuerend fathers, but that which mocking in ſo open ſacrileges, they do without ſhame laugh to ſcorne both God and men? But becauſe they are in long poſſeſſion thereof, they thinke that now it is lawfull for them. For whoſoeuer dare once open his mouth againſt theſe ſo euident and ſo hainous wicked doings, he is forthwith haled by them to puniſhment of death, as though it were one that had in old time diſcloſed abroad the holie myſteries of *Ceres*. Wold they do this if they thought that there were anie God?

Corruption in beſtowing benefices.

6 Now how much doe they behaue themſelues better in beſtowing of benefices: which thing was once ioined with the ordering, but now it is altogether ſeparate? There is among them a diuerſe manner. For the Biſhops onlie do not confer benefices: and in thoſe whereof they are ſaid to haue the conferring, they haue not the full right, but other haue the preſentation, and they retaine onlie the title of collation for honors ſake. There are alſo nominations out of ſchooles, and reſignations, either ſimple, or made for cauſe of exchange, commendatorie writings, preuentions, and whatſoeuer is of that ſort. But they alſo behaue themſelues that none of them can reproach another with anie thing. So I affirme, that ſcarcelie euerie hundred benefice is beſtowed at this day

day in the papacie without Simonie, as the old writers defined Simonie, I do not saie, that they all buie them with readie monie: but shew me one of twentie that commeth to a benefice without some by commendation, some either kindred or alliance promoteth, and some the authoritie of their parents: some by doing of pleasures doe get themselues fauor. Finallie benefices are giuen to this end, not to prouide for the Churches, but for them that receiue them. Therefore they call them benefices, by which words they doe sufficientlie declare, that they make no other account of them, but as the beneficiall gifts of Princes, whereby they either get the fauour of their soldiers or reward their seruices. I omit how these rewards are bestowed vpon Barbers, Cooks, Moile-keepers, and such dreggish men. And now iudiciall courts do ring of no matters more, than about benefices: so that a man may saie that they are nothing else but a pray cast afore dogs to hunt after. Is this tolerable euen to be heard of, that they should be called Pastors, which haue broken into the possession of a Church as into a ferme of their enemie? that haue gotten it by brawling in the law? that haue bought it for monie? That haue deserued it by filthy seruices: which being children yet scantlie able to speake, haue receiued it, as by inheritance from their Vnckles and kinsmen, and some bastards from their fathers?

Epi. 11. lib. 3.

7 Would euer the licentiousnes of the people, though they had bin neuer so corrupt and lawlesse, haue gone so farre? But this is also more monstrous, that one man, (I will not say what maner of man, but trulie such a one as cannot gouerne himselfe) is set to gouerne fiue or six Churches. A man may see in these daies in Princes courts, yong men that haue three Abbaties, two Bishopricks, one Archbishoprick. But there be commonly Canons with fiue, six or seuen benefices, whereof they haue no care at all, but in receiuing the reuenues. I will not obiect, that it is ech where cried out against by the word of God, which hath long ago ceased to be of any estimation at all among them. I will not obiect, that there haue been many most seuere penall ordinances in many Councels made against this wickednesse: for those also they boldlie despise as oft as they list. But I say that both are monstrous wicked doings, which are vtterlie against God and nature and the gouernment of the Church, that one robber shall oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flock though he would: and yet (such is their shamefulnesse) they couer such abhominable filthinesse with the name of the Church to deliuer themselues from all blame. But also (and God will) in these lewdnesses is contained that holie succession, by the merit whereof they boast that it is wrought that the Church may not perish.

Many Churches committed to one mans charge vnable to order one.

8 Now (which is the second marke in iudging a lawfull Pastor) let vs see how faithfullie they exercise their office. Of the Priests that be there created, some be Monkes, some be (as they call them) Secular. The first of these two companies was vnknown to the old Church: and it is so against the profession of Monkes, to haue such a place in the Church, that in old time when they were chosen out of Monasteries into the Clergie, they ceased to be Monks. And *Gregorie*, whose time had much dregs, yet suffered not this confusion to be made. For he willeth that they be put out of the Clergie that be made Abbots, for that no man can rightly be together both a Monk and a Clark: sith the one is a hinderance to the other. Now if I aske, how he well fulfilleth his office, whom the Canons declare to be vnmeet, what I pray you, will they answer? they will forsooth alleage vnto me those vntimelie borne decrees of *Innocent* and *Boniface*, whereby Monks are so receiued into the honor and power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that euerie vnlearned Asse, so soone as he hath once possessed the sea of *Rome*, may with one word ouerthrow all antiquitie? But of this matter we shall speake hereafter. Let this suffice for this time, that in the purer Church it was holden for a great absurditie, if a Monk did execute the office of Priesthood. For *Hierome* saith that he doth not execute the office of a Priest, while he is conuersant among Monks: and maketh himselfe one of the common people to be ruled by the Priests. But, although we grant them this, what do they of their dutie? Of the Mendicants some do preach, all the other Monks either sing or mumble vp Masses in their dennes. As though either Christ willed, or the nature

Monks in the Church of Rome made Priests and still continuing Monks contrary to the ancient both customes and Canons, yet when they are made, not discharging the duty of Priests neither.
Epi. 11. li. 3.

nature of the office ſuffereth Prieſts to be made to this purpoſe. Whereas the Scripture plainely teſtifieth, that it is the Prieſts office to rule his owne Church, is it not a wicked prophanation, to turne another way, yea vtterly to change the holie inſtitution of God? For when they are ordered, they are expreſſely forbidden to doe the things that God commandeth all Prieſts. For this ſong is ſung to them: Let a Monke content with his cloiſter, not preſume to miniſter the Sacraments, not to execute any thing belonging to publike office. Let them denie, if they can, that it is an open mockerie of God, that any Prieſt ſhould be made to this purpoſe, to abſtaine from his true and naturall office: and that he which hath the name may not haue the thing.

Act. 20. 23.

The abuſes of the Church of Rome in the office of her ſecular Prieſts.

9 I come to the ſecular prieſts: which are partly beneficed men, (as they call them) that is to ſay, haue benefices whereupon to liue: and partly doe let out their daily labour to hire, in maſſing, or ſinging, and liue as it were of a ſtipend gathered thereupon. Benefices haue either care of ſoules, as Biſhoprikes and cure of Paroches: or they be the ſtipends of deintie men, that get their liuing with ſinging, as Prebends, Canonſhips, Parſonages, and dignities, Chaplainſhips, and ſuch other. Howbeit, ſince things are now turned vpſide downe, Abbaies and Priories are giuen to very boies, by priuilege, that is to ſay by common and vſuall cuſtome. As concerning the hirelings, that get their liuing from day to day, what ſhould they doe otherwiſe than they doe? that is in ſeruile and ſhamefull maner to giue out themſelues for gaine, ſpecially ſith there is ſo great a multitude as now the world ſwarmeth with. Therefore when they dare not beg openly, or for as much as they thinke they ſhould but little profit that way, they goe about like hungrie dogs, and with their importunacie, as with barking, they enforce out of men againſt their wils ſomewhat to thruſt into their belly. Heere if I would goe about to expreſſe in words, how great a diſhonour it is to the Church, that the honour and office of Prieſthood is come to this point, I ſhould haue no end. Therefore it is not meete that the Readers ſhould looke for at my hand ſuch a long declaration as may be proportionall to ſo hainous indignitie. Briefly I ſay, if it be the office of Prieſthood, (as the word of God preſcribeth, and the ancient Canons require) to feede the Church, and to gouerne the ſpirituall kingdome of Chriſt: all ſuch ſacrificers as haue none other worke or wages, but in making a market of Maſſes, are not onely idle in their office, but alſo haue no office at all to exerciſe. For there is no place aſſigned them to teach: they haue no flocke to gouerne: Finally, there is nothing left to them, but the Altar, whereupon to ſacrifice Chriſt: which is not to offer to God, but to diuels, as we ſhall ſee in another place.

1. Cor. 4. 21.

Other idle ſorts of Prieſts neither gouerning the Church, nor diſtributing at all the word or Sacraments.

10 I doe not heere touch the outward faults, but onely the inward euill, which ſticketh faſt by the roote in their inſtitution. I will adde a ſaying, which will ſound ill in their eares: but becauſe it is true, I muſt ſpeake it: that in the ſame degree are to be accounted Canons, Deanes, Chaplaines, Prouoſts, and all they that are fed with idle benefices. For what ſeruice can they doe to the Church? For they haue put from themſelues the preaching of the word, the care of diſcipline, and miniſtration of Sacraments, as too much troubleſome burdens. What then haue they remaining, whereby they may boaſt themſelues to be true Prieſts? Singing forſooth, and a pomp of Ceremonies. But what is that to the purpoſe? If they alleage cuſtome, if vſe, if preſcription of long time: I againe on the other ſide doe lay vnto them the definition of Chriſt, whereby he hath expreſſed vnto vs both true Prieſts, and what they ought to haue that will be accounted ſuch. But if they cannot beare ſo hard a lawe, to ſubmit themſelues to Chriſtes rule: at the leaſt let them ſuffer this matter to be determined by the authoritie of the Primitiue Church. But their caſe ſhall be neuer the better, if their ſtate be iudged by the old Canons. They that haue degenerate into Canons ſhould haue beene Prieſts, as they were in old time, that ſhould rule the Church in common with the Biſhop, and be as it were his companions in the office of Paſtor. Thoſe Chapter dignities as they call them, doe nothing at all belong to the gouerning of the Church: much leſſe Chaplainſhips, and the other dregs of like names. What account then ſhall wee make of them all? Truely both the word of Chriſt, and the vſage of the Church excludeth them from the honor of Prieſthood. Yet they ſtiffely hold that they be Prieſts: but we muſt plucke off their viſour: ſo ſhal we find that their whole profeſſion

is

is moſt ſtrange and far remooued from that office of Prieſts, both which the Apoſtles deſcribe vnto vs, and which was required in the primitiue Church. Therefore all ſuch orders, with what titles ſoeuer they be notified, ſith they be new, being verily neither vpholden by the inſtitution of God, nor by the ancient vſage of the Church, ought to haue no place in the deſcription of the ſpirituall gouernment, which the Church hath receiued conſecrate with the Lords owne mouth. Or (if they will rather haue me to ſpeake more ſimply and groſſely) for as much as Chaplaines, Canons, Deacons, Prouoſts, and other idle bellies of the ſame ſort, doe not ſo much as with their little finger touch any ſmall parcell of that office, which is neceſſarily required in Prieſts. It is not to be ſuffered, that in wrongfully taking a falſe honor vpon themſelues, they ſhould breake the holy inſtitution of Chriſt.

11 There remaine Biſhops, and Parſons of Paroches: who I would to God they did ſtriue to retaine their office. For we would willingly grant vnto them, that they haue a godly and excellent office, if they did execute it. But when they will be accounted Paſtors, while they forſake the Churches committed to them, and caſt the care of them vpon other, they do, as if it were the Paſtors office to doe nothing. If an vſurer that neuer ſtirred his foote out of the Citie, would profeſſe himſelfe a Plowman, or a keeper of a vineyard: if a ſouldier that had beene continually in the battell and in the campe, and had neuer ſeene iudiciall court or bookes, would boaſt himſelfe for a Lawyer, who could abide ſuch ſtinking follies? But theſe men doe ſomewhat more abſurdly, that will ſeeme and be called lawfull Paſtors of the Church, and yet will not be ſo. For how many a one is there, that doth ſo much, as in ſhew, exerciſe the gouernment of his Church? Many doe all their life long deuour the reuenues of Churches, to which they neuer come ſo much as to looke vpon them. Some other doe once by yeere either come themſelues, or ſend their ſteward, that nothing ſhould be loſt in the letting to farme. When this corruption firſt crept in, they that would enioy this kinde of vacation, exempted themſelues by priueledges: a bare example to haue one reſident in his owne Church. For they eſteeme them none otherwiſe than farmes ouer which they ſet their Vicars as bailiſes or farmers. But this very naturall reaſon reiecteth, that he ſhould be Paſtor of a flocke, that neuer ſaw one ſheepe thereof.

Abuſes in the office of Biſhops and parſons in pariſhes belonging to the church of Rome.

12 It appeareth that euen in the time of *Gregorie*, there were certaine ſeedes to this miſchiefe, that the rulers of Churches, began to be negligent in teaching: for he doth in one place grieuouſly complaine of it. The world (ſaith he) is full of Prieſts, but yet in the haruеſt there are ſeldome workemen found: becauſe indeed we take vpon vs the office of Prieſt, but we fulfill not the worke of the office. Againe, becauſe they haue not the bowels of charitie, they will ſeeme Lords: they acknowledge not themſelues to be Fathers. They change the place of humilitie into the aduancing of Lordlineſſe. Againe, but what doe we, O Paſtors which receiue the reward, and are no workmen? We are fallen to outward buſineſſe, and we take in hand one thing, and performe another. We leaue the miniſterie of preaching: and to our puniſhment, as I ſee, we are called Biſhops, that keepe the name of honor and not of vertue. Sith he vſeth ſo great ſharpneſſe of words againſt them, which were but leſſe continuing, and leſſe diligent in their office: What I pray you, would he ſay, if he ſaw of the Biſhops almoſt none, or truly very few, and of the reſt ſcarcely euery hundreth man once in all his life to goe vp into a pulpit? For men be come to ſuch madneſſe, that it is commonly counted a thing too baſe for the dignitie of a Biſhop, to make a ſermon to the people. In the time of *Bernard*, things were ſomewhat more decaied: but wee ſee alſo with how ſharpe chidings he inueigheth againſt the whole order: which yet it is likely to haue beene then much purer than it is now.

Hom. 17. *Negligence of Biſhops and paſtors in the office of preaching the word.*

13 * But if a man doe well weigh and examine this outward forme of Eccleſiaſticall gouernment that is at this day vnder the Papacie, he ſhall finde that there is no theeuiſh corner wherein robbers doe more licentiouſly range without law and meaſure. Truely all things are there ſo vnlike the inſtitution of Chriſt, yea ſo contrarie to it, they are ſo degenerate from the ancient ordinances and maners of the Church, they are ſo repugnant to nature and reaſon, that there can be no greater iniurie done to Chriſt, than when they pretend his name to the defence of ſo diſordered gouernment. We (ſay they

* *Nothing more abſurd, groſſe, and vnlike to antiquitie, than the gouernment of the Church of Rome at this day, in reſpect of her Prieſts and Biſhops.*

they) are the pillars of the Church, the chiefe Bishops of religion, the vicars of Christ, the heads of the faithfull: because the power of the Apostles is by succession come vnto vs. They are alway bragging of these follies, as though they talked vnto stockes. But so oft as they shal boast of this, I will aske of them again, what they haue common with the Apostles. For we speake not of any inheritably descending honour that may be giuen to men euen while they lie sleeping: but of the office of preaching, which they so much flee from. Likewise when we affirme that their kingdome is the tyranny of Antichrist, by and by they answer, that it is that reuerend *Hierarchie*, so oft praised of notable and holy men. As though the holy fathers, when they commended the Ecclesiasticall *Hierarchie* or spirituall gouernment, as it was deliuered them from hand to hand from the Apostles, did dreame of this mishapen and wast disordered heape, where the Bishops are for the most part either rude asses, which know not the very first and common principles of faith, or sometime children yet new come from the nurse: and if any be learneder (which yet is a rare example) they thinke a Bishopricke to be nothing else but a title of gloriousnesse and magnificence: where the parsons of Churches thinke no more of feeding the flocke, than a shoo-maker doth of plowing: where all things are confounded with more than Babylonicall dispersing, that there remaineth no more any one stept whole of that ordinance of the fathers.

The manners of Romaine Priests. Mat. 5. 14.

14 What if we descend to their maners? where shall be that light of the world, which Christ requireth? where is the salt of the earth? where is that holinesse, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more ill spoken of, for riot, wantonnesse, daintinesse, finally all kinde of lusts. There are of no degree of men either fitter, or cunninger masters of all deceit, fraud, treason, and breach of faith: there is no where so great cunning or boldnesse to doe hurt. I passe ouer their disdainefulnesse, pride, extortion, cruelty. I passe ouer the dissolute licentiousnesse in all the parts of their life. In suffering whereof the world is so wearied, that it is not to be feared, that I should seeme to enforce any thing too much. This one thing I say, which they themselues shall not be able to denie: that of Bishops there is almost none, of the Parsons of Parishes not the hundreth man: but if iudgement should be giuen of his maners according to the olde Canons, he should be either to be excommunicate: or at least to bee put from his office. I seeme to say somewhat incredible: so farre is that ancient discipline growen out of vse, that commanded an exacter triall to bee had of the manners of the Cleargie: but the truth is so. Now let them goe, that fight vnder the standerd and guiding of the sea of *Rome*, and let them boast among themselues of the order of Priesthood. As for the order that they haue, truely it is euident, that it is neither of Christ, nor of his Apostles, nor of the Fathers, nor of the old Church.

What Deacons do in the church of Rome.

15 Now let the Deacons come foorth, and that most holy distributing that they haue of the goods of the Church. Howbeit they doe not now create their Deacons to that purpose, for they enioyne them nothing else but to minister at the altar, to read and sing the Gospell, and doe I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in old time executed. I speake of the very institution. For if we haue respect what they doe, indeed it is not to them an office, but onely a step toward Priesthood. In one thing, they that keepe the Deacons place at the masse, doe represent a voide image of antiquitie. For they receiue the offerings before the consecration. This was the ancient maner, that before the communion of the Supper, the faithfull did kisse one another, and offer their almes at the altar: so first by a signe, and afterward by very liberalitie they shewed their charitie. The Deacon, that was the poore mens steward, receiued that which was giuen, to distribute it. Now of those almes, there commeth no more to the poore, than if they were throwen into the sea. Therefore they mocke the Church with this lying Deaconrie. Truely therein they haue nothing like, neither to the institution of the Apostles, nor to the ancient vsage. But the very distribution of the goods they haue conueyed another way: and haue so framed it, that nothing can bee deuised more vnorderly. For as theeues, when they haue cut mens throtes, doe deuide the pray among them: so these, after the quenching of the light of Gods word, as though

though the Church were ſlaine, doe thinke that whatſoeuer was dedicate to holy vſes is laid for pray and ſpoile. Therfore making a diuiſion, euery one hath ſnatched to himſelfe as much as he could.

The ſpoile they haue made of Church goods, and the iniury they doe thereby to the poore.

16 Heere all theſe old orders, that we haue declared, are not onely troubled, but vtterly wiped out and raſed. The Biſhops and Prieſts of Cities, which being made rich by this pray, were turned into Canons, haue made hauocke of the chiefe part among them. But it appeareth that the partition was vnorderly, becauſe to this day they ſtriue about the bounds. Whatſoeuer it be, by this prouiſion it is prouided, that not one halfe-pennie of the goods of the Church ſhould come to the poore, whoſe had been the halfe part at leaſt. For the Canons doe giue them the fourth part by name: and the other fourth part they doe therefore appoint to the Biſhops, that they ſhould beſtow it vpon hoſpitality, and other duties of Charity, I ſpeake not what the Clearkes ought to doe with their portion, and to what vſe they ought to beſtow it. For we haue ſufficiently declared, that the reſt which is appointed for temples, buildings and other expenſes, ought to be open for the poore in neceſſity. I pray you, if they had one ſparke of the feare of God in their heart would they abide this burden of conſcience, that all that they eat, and wherewith they be clothed, commeth of theft, yea of ſacriledge? But ſith they are little mooued with the iudgement of God, they ſhould at leaſt thinke, that thoſe be men endued with wit and reaſon, to whom they would perſwade, that they haue ſo goodly and well framed orders in their Church, as they are wont to boaſt. Let them anſwer me ſhortly, whether Deaconry be a licence to ſteale and rob. If they deny this, they ſhall alſo be compelled to confeſſe, that they haue no Deaconry left, foraſmuch as among them all the diſpoſition of the goods of the Church is openly turned into a ſpoiling full of ſacriledge.

The pretenſe which they haue, as if the kingdome of Chriſt, were by theſe meanes made more glorious.

17 But heere they vſe a very faire colour. For they ſay, that the dignity of the Church is by that magnificence not vncomlily vpholden. And they haue of their ſect ſome ſo ſhameleſſe, that they dare openly boaſt, that ſo onely are fulfilled thoſe prophecies, whereby the old Prophets deſcribe the glorioufneſſe of the kingdome of Chriſt, when that kingly gorgeouſneſſe is ſeene in the prieſtly order. Not in vaine (ſay they) God hath promiſed theſe things to his Church. Kings ſhall come, they ſhall worſhip in thy ſight, they ſhall bring thee gifts. Ariſe, ariſe, cloth thee with thy ſtrength, O Syon: cloth thee with the garments of thy glory, O Hieruſalem: All ſhall come from Saba, bringing gold and incenſe, and ſpeaking praiſe to the Lord. All the cattle of Cedar ſhall be gathered together to thee. If I ſhould tarry long vpon confuting this lewdneſſe, I feare leaſt I ſhould ſeeme fond. Therefore I will not looſe words in vaine. But I aske: if any Iew would abuſe theſe teſtimonies, what ſolution would they giue? Verily they would reprehend his dulneſſe, for that he transferred thoſe things to the fleſh and the world, that are ſpiritually ſpoken of the ſpirituall kingdome of Chriſt. For wee know, that the Prophets, vnder the image of earthly things, did paint out vnto vs the heauenly glorie of God, that ought to ſhine in the Church. For the Church had neuer leſſe aboundance of theſe bleſſings, which their words expreſſe, than in the time of the Apoſtles: and yet all confeſſe, that the force of the kingdome of Chriſt then chiefly floriſhed abroad. What then meane theſe ſayings? Whatſoeuer is any where precious, high, excellent, it ought to be made ſubiect to the Lord. Whereas it is namely ſpoken of Kings, that they ſhall ſubmit their ſcepters to Chriſt, that they ſhall throw downe their Crownes before his feete, that they ſhall dedicate their goods to the Church: when (will they ſay) was it better and more fully performed, than when *Theodoſius*, caſting away his purple robe, leauing the ornaments of the Empire, as ſome one of the common people: ſubmitted himſelfe before God and the Church, to ſolemne penance? then when he, and other like godly Princes beſtowed their endeuours and their cares to preſerue pure doctrine in the Church, and to cheriſh and defend ſound teachers? But how Prieſts at that time exceeded not in ſuperfluous riches, that onely ſentence of the Synode at *Aquileia*, where *Ambroſe* was chiefe, ſufficiently declareth: Glorious is pouertie in the Prieſts of the Lord. Truly the Biſhops had at that time ſome riches, wherewith they might haue ſet out the Churches honor, if they had thought thoſe to be the true ornaments of the Church. But when they

Pſal 72.10. Eſay 52.1.& 60.6.

knew

knew that there was nothing more against the office of Pastors, than to glister and shew themselues proudly with daintinesse of fare, with gorgiousnesse of garments, with great traine of seruants, with stately Palaces, they followed and kept the humblenesse and modestie, yea the very pouertie which Christ holily appointed among his Ministers.

How far their bestowing of Church goods differeth from that which either the Apostles, or the ancient Fathers vsed.

18 But that we may not be too long in this point, let vs againe gather into a short summe, how far that dispensation or dissipation of the goods of the Church, that is now vsed, differeth from the true Deaconrie, which both the word of God commendeth vnto vs, and the ancient Church obserued. As for that which is bestowed vpon the garnishing of Temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy things appointeth, that the Apostles and other holy Fathers haue prescribed both by doctrine and examples. But what like thing is there seene at this day in the Temples? whatsoeuer is framed, I will not say after that ancient sparing, but to any honest meane it is reiected. Nothing at all pleaseth, but that which sauoureth of riot and the corruption of times. In the meane time they are so far from hauing due care of the liuely Temples, that they would rather suffer many thousands of the poore to perish for hunger, than they would breake the least chalice or cruit, to relieue their neede. And that I may not pronounce of my selfe any thing more grieuously against them, this onely I would haue the godly Readers to thinke vpon: if it should happen that same *Exuperius* Bishop of *Tholosa*, whom we euen now rehearsed, or *Acatius*, or *Ambrose*, or any such to be raised from death, what would they say? Truly they would not allow that in so great necessitie of the poore, riches in a maner superfluous should be turned another way. Admit I speake nothing how these vses vpon which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leaue to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vaine say, that this part is bestowed vpon Christ, which they haue wasted otherwise than he commanded. Howbeit, to confesse the truth, there is not much of the ordinarie reuenue of the Church abated for these expenses. For there are no Bishopricks so wealthy, no Abbaties so fat, finally neither so many, nor so large benefices that may serue to fill the gluttonie of Priests. But while they seeke to spare themselues, they perswade the people by superstition, to turne that which should be bestowed vpon the poore, to build Temples, to set vp Images, to buy Iewels, to get costly garments. So with this gulfe are the daily almes consumed.

The word of God, and the ancient Canons, against the pride of the Romane Clergie.

19 Of the reuenue, that they receiue of their lands and possessions, what else shall I say, but that which I haue already said, and which is before all mens eies? We see with what faithfulnesse they which are called Bishops and Abbots do dispose the greatest part. What madnesse is it, to seeke heere for an ecclesiasticall order? Was it meete that they, whose life ought to haue beene a singular example of frugalitie, modestie, continence, and humilitie, should contend with the royaltie of Princes in number of goods, in gorgiousnesse of houses, in daintinesse of apparell and fare? And how much was this contrarie to their office, that they, whom the eternall and inuiolable commandement of God forbiddeth to be desirous of filthy gaine, and biddeth to be content with simple liuing, should not onely lay hands vpon townes and castles, but also violently enter vpon the greatest Lordships, finally possesse forceably very Empires? If they despise the word of God: what will they answere to those ancient decrees of the Synods: whereby it is decreed that the Bishop should haue a small lodging not far from the Church, meane fare and houshold stuffe? what will they say to that praise of the Synod at *Aquileia*: where pouertie is reported glorious in the Priests of the Lord? For perhaps they will vtterly refuse as too much rigorous, that which *Hierom* aduiseth *Nepotianus*, that poore men and strangers: and among them Christ as a guest, may know his table. But that which he by and by addeth, they will be ashamed to deny that it is the glorie of a Bishop to prouide for the good of the poore: that it is the shame of all Priests to studie for their owne riches. But they cannot receiue this, but they must all condemne themselues of shame. But it is not needfull in this place to speake more hardly gainst them, sith my meaning was nothing else, but to shew, that among them the

Tit. 1. 7.

Concil Carthag. cap. 14. & 15.

lawfull

lawfull order of Deaconrie is long agoe taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I haue alreadie sufficiently shewed.

THE SIXT CHAPTER.

Of the Supremacie of the Sea of Rome.

The Supremacie of the Sea of Rome, neither deriued from Christes institution, nor from the vse of the old Church.

HItherto we haue rehearsed those orders of the Church, which were in the gouernment of the old Church: but afterward corrupted in times, and from thencefoorth more and more abused, doe now in the Popish Church retaine onely their name, and indeed are nothing else but visours: that by comparison the godly reader might iudge what maner of Church the Romanists haue, for whose sake they make vs schismatikes, because we haue departed from it. But as for the head and top of the whole order, that is to say, the Supremacie of the Sea of *Rome*, whereby they trauell to proone that they onely haue the Catholike Church, we haue not yet touched it: because it tooke beginning neither from the institution of Christ, nor from the vse of the old Church, as those former parts did: which we haue shewed to haue so proceeded from antiquitie, that by wickednesse of times they are vtterly degenerate, and haue put on altogether a new forme. And yet they goe about to perswade the world, that this is the chiefe and in a maner onely bond of the vnitie of the Church, if we cleaue to the Sea of *Rome*, and continue in the obedience thereof. They rest (I say) principally vpon this stay, when they will take away the Church from vs, and claime it to themselues, for that they keepe the head, vpon which the vnitie of the Church hangeth, and without which the Church must needs fall asunder and be broken in peeces. For thus they thinke that the Church is as it were a maimed and headlesse bodie, vnlesse it be subiect to the Sea of *Rome*, as to her head. Therefore when they talke of their *Hierarchie*, they alway take their beginning at this principle: that the Bishop of *Rome* (as the Vicar of Christ, which is the head of the Church) is in his stead President of the vniuersall Church: and that otherwise the Church is not well ordered, vnlesse that Sea doe hold the Supremacie aboue all other. Therefore this also is to be examined of what sort it is: that we may omit nothing that pertaineth to a iust gouernment of the Church.

The high priests authoritie amongst the Iewes, no proofe for the soueraigne dignitie of Rome.

2 Let this therefore be the principall point of the question: Whether it be necessarie for the true forme of *Hierarchie* (as they call it) or Ecclesiasticall order, that one Sea should be aboue the rest both in dignitie and in power, that it may be the head of the whole body. But we make the Church subiect to too vniust lawes, if we lay this necessitie vpon it, without the word of God. Therefore if the aduersaries will proone that which they require, they must first shew that this disposition was ordained by Christ. For this purpose they alleadge out of the Law the high Priesthood, also the high iudgement, which God did institute at *Hierusalem*. But it is easie to giue a solution, and that many waies, if one way doe not satisfie them. First no reason compelleth to extend that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world shall be farre different. Because the *Iewes* were on each side compassed with Idolaters: that they should not be diuersly drawne with varietie of religions, God appointed the place of worshipping him in the middest part of the land: there he ordained ouer them one head Bishop, whom they should haue all regard vnto, that they might be the better kept together in vnitie. Now when religion is spred abroad into the whole world, who doth not see that it is altogether an absurditie, that the gouernement of the East and West be giuen to one man? For it is in effect as much as if a man should affirme that the whole world ought to be gouerned by one Ruler, because one peece of land hath no moe rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high Bishop was a figure of Christ. Now, since the Priesthood is remooued, that right must also be remooued. But to whom is it remooued? Truely not to the Pope (as he himselfe is so bold shamelesly to boast) when he draweth this title to himselfe: but to Christ, which as he alone sustaineth this office, without any Vicar or Successor, so he resigneth the honor to none other. For the Priesthood consisteth not in

Heb. 7. 12.

doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercession which he now vseth with his Father.

Things in the new Testament spoken to Peter, proue not the power which the Bishop of Rome challengeth.

3 There is therefore no cause why they should binde vs by this example, as by a perpetuall rule, which we haue seene to be enduring but for a time. Out of the new Testament they haue nothing to bring foorth for proofe of their opinion, but that it was said to one: Thou art *Peter*, and vpon this stone I will build my Church. Againe, *Peter*, Louest thou me? Feede my sheepe. But admitting that these be strong proofes, they must first shew, that he which is commanded to feede the flocke of Christ, hath power committed to him ouer all Churches: and that to binde and to loose is nothing else but to be ruler of all the world. But as *Peter* had receiued the commandement of the Lord, so he exhorteth all other Priests to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing giuen to *Peter* more than to the rest, or that *Peter* did equally communicate with other the power that he had receiued. But, that we striue not vainely, we haue in another place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to retaine and to forgiue sinnes. But the maner of binding and loosing, both the whole Scripture each where sheweth, and *Paul* very well declareth, when he saith that the ministers of the Gospell haue commandement to reconcile men to God, and also haue power to punish them that refuse this benefit.

Mat. 16.18. Iohn 21.15.

1. Pet. 5.2. Iohn 20.23.

2. Cor. 5.18. & 10.16.

What keies Christ gaue vnto Peter.

4 How shamefully they wrest those places, that make mention of binding and loosing, I both haue already shortly touched, and a little after I shall haue occasion to declare more at large. Now it is good to see onely, what they gather of that famous answere of Christ to *Peter*. He promised him the keies of the kingdome of heauen: he said that whatsoeuer hee bound in earth, should be bound in heauen. If wee agree vpon the word keies, and the manner of binding, all contention shall by and by cease. For the Pope himselfe will gladly giue ouer the charge inioyned to the Apostles, which beeing full of trauell and griefe, should shake from him his pleasures, without gaine. For as much as the heauens are opened vnto vs by the doctrine of the Gospell, it is with a very fit Metaphor expressed by the name of keies. Now men are bound and loosed in no otherwise, but when faith reconcileth some to God, and their owne vnbeliefe bindeth other some. If the Pope did take this onely vpon him: I thinke there will bee no man that would either enuie it or striue about it. But because this succession being trauelsome and nothing gainefull pleaseth not the Pope, heereupon groweth the beginning of the contention, what Christ promised to *Peter*. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be seuered from the charge. For if that definition which I haue rehearsed, be receiued (which cannot but shamelesly be reiected) here is nothing giuen to *Peter*, that was not also common to his other fellowes: because otherwise there should not onely wrong be done to the persons, but the very maiestie of doctrine should halt. They cry out on the other side: what auaileth it, I pray you, to runne vpon this rocke? For they shall not proue, but as the preaching of one same Gospell was enioyned to all the Apostles, so they were also all alike furnished with power to binde and loose. Christ (say they) appointed *Peter* prince of the whole Church, when he promised that he would giue him the keies. But that which he then promised to one, in another place he gaue it also to all the rest, and deliuered it as it were into their hands. If the same power were granted to all, which was promised to one, wherein shall he be aboue his fellowes? Herein (say they) he excelleth, because he receiued it both in common together with them, and seuerally by himselfe, which was not giuen to the other, but in common. What if I answere with *Cyprian* and *Augustine*, that Christ did it not for this purpose, to preferre one man before other, but so to set out the vnitie of the Church. For thus saith *Cyprian*, that God in the person of one gaue the keies to all, to signifie the vnitie of all: and that the rest were the same thing that *Peter* was, endued with like partaking both of honor and power: but that the begining is taken at vnitie, that the church of Christ may be shewed to be one. *Augustine* saith: If there were not in *Peter* a mysterie of the Church, the Lord would not say to him, I will giue thee the keies. For if this was said to *Peter*, the Church hath them not: but

Mat. 18.20. Iohn 20.23.

De sim. prael.

Hom. in Iohn 1.

Hom. 11.

but if the Church haue them, then *Peter*, when he receiued the keies, betokened the whole Church. And in another place. When they were all asked, onely *Peter* answered, thou art Christ: and it is said to him, I will giue thee the keies, as though he alone had receiued the power of binding and loosing: whereas both he being one, said that one for all, and he receiued the other with all, as bearing the person of vnitie. Therefore one for all, becauſe there is vnitie in all.

5 But this, Thou art *Peter*, and vpon this rocke I will build my Church, is no where read ſpoken to any other. As though Chriſt ſpake there any other thing of *Peter*, than that which *Paul* and *Peter* himſelfe ſpeaketh of all Chriſtians. For *Paul* maketh Chriſt the chiefe and corner ſtone, vpon which they are builded together, that grow into a holie temple to the Lord. And *Peter* biddeth vs to be liuely ſtones which being founded vpon that choſen and pretious ſtone, doe by this ioyne and coupling together with our God, cleaue alſo together among our ſelues. He (ſay they) aboue the reſt: becauſe he hath the name peculiarly. Indeed I doe willingly grant this honor to *Peter*, that in the building of the Church he be placed among the firſt, or (if they will haue this alſo) the firſt of all the faithfull: but I will not ſuffer them to gather thereupon, that he ſhould haue a Supremacie ouer the reſt. For what maner of gathering is this? He excelleth other in feruentneſſe of zeale, in learning, and courage: therefore he hath power ouer them. As though we might not with better colour gather, that *Andrew* is in degree before *Peter*, becauſe he went before him in time, and brought him to Chriſt. But I paſſe ouer this. Let *Peter* truely haue the firſt place, yet there is great difference betweene the honour of degree and power. We ſee that the Apoſtles commonly granted this to *Peter*, that he ſhould ſpeake in aſſemblies, and after a certaine maner goe before them with propounding, exhorting, and admoniſhing: but of his power we read nothing at all.

Peter in ſome kind of honor before the reſt, but not aboue the reſt in power, becauſe our Sauiour ſaid, thou art Peter, and vpon this rocke I wil build my Church. Matt. 16. 18. Ephe. 2. 20. 1. Pet. 2. 5.

Iohn 1. 40. & 42.

6 Howbeit we be not yet come to diſpute of that point: onely at this preſent I would proue, that they doe too fondly reaſon, when by the onely name of *Peter*, they would build an Empire ouer the whole Church. For thoſe old follies wherewith they went about to deceiue at the beginning, are not woorthie to be rehearſed, much leſſe to be confuted, that the Church was builded vpon *Peter*, becauſe it was ſaid, vpon this rock, &c. But ſome of the Fathers haue ſo expounded it. But when the whole Scripture crieth out to the contrarie, to what purpoſe is their authoritie alleaged againſt God? Yea, why doe we ſtriue about the meaning of theſe words, as though it were darke or doubtfull, when nothing can be more plainly nor more certainly ſpoken? *Peter* had confeſſed in his owne and his brethrens name that Chriſt is the Sonne of God. Vpon this rocke Chriſt buildeth his Church: becauſe it is (as *Paul* ſaith) the onely foundation, beſide which there can be laid none other. Neither doe I heere therefore refuſe the authoritie of the Fathers, becauſe I want their teſtimonies, if I liſted to alleage them: but (as I haue ſaid) I will not with contending about ſo cleere a matter trouble the Readers in vaine, ſpecially ſith this point hath been long agoe diligently enough handled and declared by men of our ſide.

Vpon what rock Chriſt hath builded his Church.

Matt. 16. 16.

1. Cor. 3. 11.

7 And yet in deed no man can better aſſoyle this queſtion, than the Scripture it ſelfe, if we compare all the places, where it teacheth, what office and power *Peter* had among the Apoſtles, how he behaued himſelfe, and how he was accepted of them. Runne ouer all that remaineth written, you ſhall find nothing elſe, but that he was one of the twelue, equall with the reſt and their fellow, but not their Lord. He doth in deed propound to the Councell, if any thing be to be done, and giueth warning what is meete to be done: but therewithall he heareth other, and doth not onely graunt them place to ſpeake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the Paſtors, he doth not command them by authoritie, as Superiour: but he maketh them his companions, and gently exhorteth them, as equals are wont to doe. When he was accuſed for that he had gone in to the Gentiles, although it were without cauſe, yet he anſwered and purged himſelfe. When he was commanded by his fellowes, to goe with *Iohn* into *Samaria*, he refuſed not. Whereas the Apoſtle did ſend him, they did thereby declare that they held him not for their Superior. Whereas he obeyed and tooke vpon him

The whole courſe of Peters dealings ſhew him to haue been a fellow with the reſt of the Apoſtles, and not a Lord ouer them. Act. 15. 5.

1. Pet. 5. 1. Act. 11. 3. Act. 8. 14.

doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercession which he now vseth with his Father.

Things in the new Testament spoken to Peter, proue not the power which the Bishop of Rome challengeth.

3 There is therefore no cause why they should binde vs by this example, as by a perpetuall rule, which we haue seene to be enduring but for a time. Out of the new Testament they haue nothing to bring foorth for proofe of their opinion, but that it was said to one: Thou art *Peter*, and vpon this stone I will build my Church. Againe, *Peter*, Louest thou me? Feede my sheepe. But admitting that these be strong proofes, they must first shew, that he which is commanded to feede the flocke of Christ, hath power committed to him ouer all Churches: and that to binde and to loose is nothing else but to be ruler of all the world. But as *Peter* had receiued the commandement of the Lord, so he exhorteth all other Priests to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing giuen to *Peter* more than to the rest, or that *Peter* did equally communicate with other the power that he had receiued. But, that we striue not vainely, we haue in another place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to retaine and to forgiue sinnes. But the maner of binding and loosing, both the whole Scripture each where sheweth, and *Paul* very well declareth, when he saith that the ministers of the Gospell haue commandement to reconcile men to God, and also haue power to punish them that refuse this benefit.

Mat. 16.18. Iohn 21.15.

1. Pet. 5.2. Iohn 20.23.

2. Cor. 5.18. & 10.16.

What keies Christ gaue vnto Peter.

4 How shamefully they wrest those places, that make mention of binding and loosing, I both haue already shortly touched, and a little after I shall haue occasion to declare more at large. Now it is good to see onely, what they gather of that famous answere of Christ to *Peter*. He promised him the keies of the kingdome of heauen: he said that whatsoeuer hee bound in earth, should be bound in heauen. If wee agree vpon the word keies, and the manner of binding, all contention shall by and by cease. For the Pope himselfe will gladly giue ouer the charge inioyned to the Apostles, which beeing full of trauell and griefe, should shake from him his pleasures, without gaine. For as much as the heauens are opened vnto vs by the doctrine of the Gospell, it is with a very fit Metaphor expressed by the name of keies. Now men are bound and loosed in no otherwise, but when faith reconcileth some to God, and their owne vnbeliefe bindeth other some. If the Pope did take this onely vpon him: I thinke there will bee no man that would either enuie it or striue about it. But because this succession being trauelsome and nothing gainefull pleaseth not the Pope, heereupon groweth the beginning of the contention, what Christ promised to *Peter*. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be seuered from the charge. For if that definition which I haue rehearsed, be receiued (which cannot but shamelesly be reiected) here is nothing giuen to *Peter*, that was not also common to his other fellowes: because otherwise there should not onely wrong be done to the persons, but the very maiestie of doctrine should halt. They cry out on the other side: what auaileth it, I pray you, to runne vpon this rocke? For they shall not proue, but as the preaching of one same Gospell was enioyned to all the Apostles, so they were also all alike furnished with power to binde and loose. Christ (say they) appointed *Peter* prince of the whole Church, when he promised that he would giue him the keies. But that which he then promised to one, in another place he gaue it also to all the rest, and deliuered it as it were into their hands. If the same power were granted to all, which was promised to one, wherein shall he be aboue his fellowes? Herein (say they) he excelleth, because he receiued it both in common together with them, and seuerally by himselfe, which was not giuen to the other, but in common. What if I answere with *Cyprian* and *Augustine*, that Christ did it not for this purpose, to preferre one man before other, but so to set out the vnitie of the Church. For thus saith *Cyprian*, that God in the person of one gaue the keies to all, to signifie the vnitie of all: and that the rest were the same thing that *Peter* was, endued with like partaking both of honor and power: but that the begining is taken at vnitie, that the church of Christ may be shewed to be one. *Augustine* saith: If there were not in *Peter* a mysterie of the Church, the Lord would not say to him, I will giue thee the keies. For if this was said to *Peter*, the Church hath them not: but

Mat. 18.20. Iohn 20.23.

De sim. præl.

Hom. in Iohn 1.

Hom. 11.

but if the Church haue them, then *Peter*, when he receiued the keies, betokened the whole Church. And in another place. When they were all asked, onely *Peter* answered, thou art Christ: and it is said to him, I will giue thee the keies, as though he alone had receiued the power of binding and loosing: whereas both he being one, said that one for all, and he receiued the other with all, as bearing the person of vnitie. Therefore one for all, because there is vnitie in all.

Peter in some kind of honor before the rest, but not aboue the rest in power, because our Sauiour said, thou art Peter, and vpon this rocke I wil build my Church. Matt. 16. 18. Ephe. 2. 20. 1. Pet. 2. 5.

5 But this, Thou art *Peter*, and vpon this rocke I will build my Church, is no where read spoken to any other. As though Christ spake there any other thing of *Peter*, than that which *Paul* and *Peter* himselfe speaketh of all Christians. For *Paul* maketh Christ the chiefe and corner stone, vpon which they are builded together, that grow into a holie temple to the Lord. And *Peter* biddeth vs to be liuely stones which being founded vpon that chosen and pretious stone, doe by this ioyne and coupling together with our God, cleaue also together among our selues. He (say they) aboue the rest: because he hath the name peculiarly. Indeed I doe willingly grant this honor to *Peter*, that in the building of the Church he be placed among the first, or (if they will haue this also) the first of all the faithfull: but I will not suffer them to gather thereupon, that he should haue a Supremacie ouer the rest. For what maner of gathering is this? He excelleth other in feruentnesse of zeale, in learning, and courage: therefore he hath power ouer them. As though we might not with better colour gather, that *Andrew* is in degree before *Peter*, because he went before him in time, and brought him to Christ. But I passe ouer this. Let *Peter* truely haue the first place, yet there is great difference betweene the honour of degree and power. We see that the Apostles commonly granted this to *Peter*, that he should speake in assemblies, and after a certaine maner goe before them with propounding, exhorting, and admonishing: but of his power we read nothing at all.

Iohn 1. 40. & 42.

Vpon what rock Christ hath builded his Church.

6 Howbeit we be not yet come to dispute of that point: onely at this present I would prooue, that they doe too fondly reason, when by the onely name of *Peter*, they would build an Empire ouer the whole Church. For those old follies wherewith they went about to deceiue at the beginning, are not woorthie to be rehearsed, much lesse to be confuted, that the Church was builded vpon *Peter*, because it was said, vpon this rock, &c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrarie, to what purpose is their authoritie alleaged against God? Yea, why doe we striue about the meaning of these words, as though it were darke or doubtfull, when nothing can be more plainly nor more certainly spoken? *Peter* had confessed in his owne and his brethrens name that Christ is the Sonne of God. Vpon this rocke Christ buildeth his Church: because it is (as *Paul* saith) the onely foundation, beside which there can be laid none other. Neither doe I heere therefore refuse the authoritie of the Fathers, because I want their testimonies, if I listed to alleage them: but (as I haue said) I will not with contending about so cleere a matter trouble the Readers in vaine, specially sith this point hath been long agoe diligently enough handled and declared by men of our side.

Matt. 16. 16.

1. Cor. 3. 11.

The whole course of Peters dealings shew him to haue been a fellow with the rest of the Apostles, and not a Lord ouer them. Act. 15. 5.

7 And yet in deed no man can better assoyle this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office and power *Peter* had among the Apostles, how he behaued himselfe, and how he was accepted of them. Runne ouer all that remaineth written, you shall find nothing else, but that he was one of the twelue, equall with the rest and their fellow, but not their Lord. He doth in deed propound to the Councell, if any thing be to be done, and giueth warning what is meete to be done: but therewithall he heareth other, and doth not onely graunt them place to speake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not command them by authoritie, as Superiour: but he maketh them his companions, and gently exhorteth them, as equals are wont to doe. When he was accused for that he had gone in to the Gentiles, although it were without cause, yet he answered and purged himselfe. When he was commanded by his fellowes, to goe with *Iohn* into *Samaria*, he refused not. Whereas the Apostle did send him, they did thereby declare that they held him not for their Superior. Whereas he obeyed and tooke vpon him

1. Pet. 5. 1. Act. 11. 3. Act. 8. 14.

the Embaſſage committed to him, he did thereby confeſſe that he had a fellowſhip with them, and not an authoritie ouer them. If none of theſe things were, yet the onely Epiſtle to the Galathians may eaſily take all doubting from vs: where almoſt in two Chapters together, *Paul* trauelleth to prooue nothing elſe, but that he himſelfe was equall to *Peter* in honour of Apoſtleſhip. Then he rehearſeth that he came to *Peter*, not to profeſſe ſubiection, but onely to make their conſent of doctrine approoued by teſtimonie to all men: and that *Peter* himſelfe required no ſuch thing, but gaue him his right hand of fellowſhip, to worke in common together in the Lords Vineyard: and that there was no leſſer grace giuen to him among the Gentiles, than to *Peter* among the Iewes: Finally, that when *Peter* dealt not very faithfully, he was corrected by him, and obeyed his reprooving. All theſe things doe make plaine, either that there was an equalitie betweene *Paul* and *Peter*, or at leaſt that *Peter* had no more power ouer the reſt, than they had ouer him. And (as I haue alreadie ſaid) *Paul* of purpoſe laboureth about this, that none ſhould preferre before him in the Apoſtleſhip either *Peter*, or *Iohn*, which were fellowes, not Lords.

Gal. 1. 18. & 2. 8.

If Peter, were the Prince of the Apoſtles, it followeth not hereupon that the whole world ſhould be ſubiect to the Biſhop of Rome.

8 But, to grant them that which they require concerning *Peter*, that is, that he was the Prince of the Apoſtles, and excelled the reſt in dignitie: yet there is no cauſe why they ſhould of a ſingular example make an vniuerſall rule, and drawe to perpetuitie that which hath beene once done: ſith there is a farre differing reaſon. One was cheefe among the Apoſtles: forſooth, becauſe they were few in number. If one were the cheefe of twelue men, ſhall it therefore follow that one ought to be made ruler of a hundred thouſand men? It is no maruell that twelue had one among them that ſhould rule them all. For nature beareth this, and the wit of men requireth this, that in euery aſſembly, although they be all equall in power, yet there be one as a gouernour, whom the reſt may haue regard vnto. There is no Court without a Conſull, no Seſſion of Iudges without a Pretor, or Propounder, no companie without a Ruler, no fellowſhip without a Maiſter. So ſhould it be no abſurditie, if we confeſſed that the Apoſtles gaue to *Peter* ſuch a ſupremacie. But that which is of force among few, is not by and by to be drawen to the whole world, to the ruling whereof no one man is ſufficient. But (ſay they) this hath place no leſſe in the whole vniuerſalitie of nature, than in all the parts, that there be one ſoueraigne head of all. And hereof (and God will) they fetch a proofe from Cranes and Bees, which alway chooſe to themſelues one guide, not many. I allow in deede the examples which they bring foorth: but doe Bees reſort together out of all the world to chooſe them one king? euery ſeuerall king is content with his owne hyue. So among Cranes, euery heard hath their owne king. What elſe ſhall they proue hereby, but that euery Church ought to haue their owne ſeuerall Biſhop appointed them? Then they call vs to ciuill examples. They alleage that ſaying of *Homer*, It is not good to haue many gouernours: and ſuch things as in like ſenſe are read in prophane writers to the commendation of Monarchie. The anſwere is eaſie. For Monarchie is not praiſed of *Vlyſſes* in *Homer*, or of any other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to ſhew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

No head of the whole Church but only Chriſt.

9 But let it be as they will, that it is good and profitable that the whole world be holden vnder Monarchy, which yet is a very great abſurditie: but let it be ſo: yet I will not therefore grant that the ſame ſhould take place in the gouernment of the Church. For the Church hath Chriſt her onely head, vnder whoſe dominion we all cleaue together, according to that order and that forme of pollicie which he hath preſcribed. Therefore they doe a great wrong to Chriſt, when by that pretence they will haue one man to be ruler of the vniuerſall Church, becauſe it cannot be without a head. For Chriſt is the head of whom the whole body coupled and knit together in euery ioynt, wherewith one miniſtreth to an other, according to the working of euery member in the meaſure thereof, maketh increaſe of the bodie. See you not, how he ſetteth all men without exception in the body, and leaueth the honor and name of head to Chriſt alone? See you not how he giueth to euery member a certaine meaſure, and a determined, and limited function: whereby both the perfection of the grace and the

Ephe. 4. 15.

ſoueraigne

ſoueraigne power of gouernance may remaine with Chriſt onely? Neither am I ignorant what they are wont to cauill, when this is obiected againſt them: they ſay that Chriſt is properly called the onely head, becauſe he alone raigneth by his owne authoritie and in his owne name: but that this nothing withſtandeth, but that there may be vnder him another miniſteriall head (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnleſſe they firſt ſhew that this miniſtery was ordained by Chriſt. For the Apoſtle teacheth, that the whole miniſtration is diſperſed through the members, and that the power floweth from the one heauenly head. Or if they will haue it any plainer ſpoken, ſith the Scripture teſtifieth that Chriſt is the head, and claimeth that honour to him alone, it ought not to be transferred to any other, but whom Chriſt himſelfe hath made his vicar. But that is not onely no where read, but alſo may be largely confuted by many places.

Eph.1.22.& 4. 17.& 5.23. Col.1.18.& 2.10. Eph.4.10.

10 *Paul* ſometimes depainteth vnto vs a liuely image of the Church. Of one head he maketh there no mention. But rather by his deſcription we may gather, that it is diſagreeing from the inſtitution of Chriſt. Chriſt at his aſcending tooke from vs the viſible preſence of himſelfe: yet he went vp to fulfill all things. Now therefore the Church hath him yet preſent, and alway ſhall haue. When *Paul* goeth about to ſhew the meane whereby he preſenteth himſelfe, he calleth vs backe to the miniſteries which he vſeth. The Lord (ſaith he) is in vs all, according to the meaſure of grace that hee hath giuen to euery member. Therefore he hath appointed ſome Apoſtles, ſome Paſtors, ſome Euangeliſts, otherſome Teachers, &c. Why doth he not ſay, that he hath ſet one ouer all, to be his vicegerent? For the place required that principally, and it could by no meanes haue beene omitted, if it had beene true. Chriſt (ſaith he) is with vs. How? by the miniſtery of men, whom he hath appointed to gouerne the Church. Why not rather by the miſteriall head, to whom he hath committed his ſteed? He nameth vnitie: but in God, and in the faith of Chriſt. Hee aſſigneth to men nothing but common miniſterie, and to euery one a particular meaſure. In that commendation of vnitie, after that he had ſaid that there is but one body, one ſpirit, one hope of calling, one God, one Faith, one Baptiſme, why hath he not alſo immediately added one chiefe biſhop, that may hold the Church together in vnitie? For nothing could haue beene more fitly ſpoken, if it had bene true. Let that place be diligently weighed. It is no doubt but that he meant there altogether to repreſent the holy and ſpirituall gouernment of the Church, which they that came after called *Hierarchie*. As for *Monarchie* among miniſters, he not onely nameth none, but alſo ſheweth that there is none. It is alſo no doubt but that he meant to expreſſe the maner of conioyning, whereby the faithfull cleaue together with Chriſt their head. There he not onely ſpeaketh of no miniſteriall head, but appointeth to euery of the members a particular working according to the meaſure of grace diſtributed to euery one. Neither is there any reaſon why they ſhould ſubtlely diſpute of the compariſon of the heauenly and earthly *Hierarchie*. For it is not ſafe to know beyond meaſure of it. And in framing this gouernment we muſt follow no other figure, than the Lord himſelfe hath painted out in his word.

The Apoſtles knew no monarchie in the miniſteriall gouernment of the Church. Eph.4.7.& 11.

11 Now although I grant them another thing, which they ſhall neuer winne by proofe before ſober men, that the ſupremacie of the Church was ſo ſtabliſhed in *Peter*, that it ſhould alway remaine by perpetuall ſucceſſion: yet how will they prooue, that his ſeat was ſo placed at *Rome*, that whoſoeuer is Biſhop of that Church, ſhould be ſet ouer the whole world? By what right doe they binde this dignitie to the place, which is giuen without mention of place? *Peter* (ſay they) liued and died at *Rome*. What did Chriſt himſelfe? Did not he, while he liued, exerciſe his Biſhopricke, and in dying fulfill the office of Prieſthood, at *Hieruſalem*? The Prince of Paſtors, the ſoueraigne Biſhop, the head of the Church, could not purchaſe honor to the place: and could *Peter*, that was farre inferior to him? Are not theſe follies more than childiſh? Chriſt gaue the honor of ſupremacie to *Peter*: *Peter* ſate at *Rome*, therefore he there placed the ſea of ſupremacie. By this reaſon the Iſraelites in old time might haue ſet the ſeat of ſupremacie in the deſert, where *Moſes* the chiefe Teacher and Prince of Prophets executed his miniſterie and died.

If Peter had a ſupremacie not onely to be confirmed vnto him, but alſo conueied vnto others, the title of the biſhop of Rome is not hereby proued

Deut.34.5.

12 Let vs ſee how trimly they reaſon. *Peter* (ſay they) had the Supremacie among

A vaine surmise that the Supremacie of the Church belonging sometime to Antioch, was by the Lords commandement thence translated to Rome.
12.quæſt.1.ca.

the Apoſtles: therefore the Church where he ſate ought to haue that priuiledge. But where ſate he firſt? At *Antioch*, ſay they. Therefore the Church of *Antioch* doth rightly claime to it ſelfe the Supremacie. They confeſſe that it was in old time the firſt: but they ſay, that in remouing thence he remoued to *Rome* the honour that he brought with him. For there is an Epiſtle vnder the name of Pope *Marcellus* to the Biſhops of *Antioch*, where he ſayeth thus: *Peters* ſeate was at the beginning with you, which afterward by the Lords commandement was remoued hither. So the Church of *Antioch*, which was once the chiefe, hath giuen place to the Sea of *Rome*. But by what Oracle had that good man learned, that the Lord ſo commanded? For if this cauſe be to be determined by the Lawe, it is neceſſarie that they anſwere, whether they will haue this priuilege to be perſonall, or reall, or mixt. For it muſt be one of theſe three. If they ſay that it is perſonall, then it belongeth nothing to the place. If they ſay that it is reall, then when it is once giuen to the place, it is not taken away by reaſon either of the death or departure of the perſon. It remaineth therefore that they muſt ſay it is mixt: but then that place ſhall be not ſimply to be conſidered, vnleſſe the perſon doe alſo agree. Let them chooſe which ſoeuer they will, I will by and by inferre and eaſily prooue, that *Rome* can by no meane take the Supremacie vpon it ſelfe.

If the firſt place be granted to the Church of Rome, why the ſecond vnto Alexandria, before either Antioch, or Epheſus, or Ieruſalem.
Gal.2.9.

13 But be it, that (as they triflingly ſay) the ſupremacie was remoued from *Antioch* to *Rome*: yet why did not *Antioch* keepe the ſecond place? For if *Rome* haue therfore the firſt place, becauſe *Peter* ſate there to the end of his life: to whom ſhall the ſecond place rather be granted, than where he had his firſt ſeate? How came it to paſſe then, that *Alexandria* went before *Antioch*? How agreeth it, that the Church of one diſciple ſhould be aboue the ſeate of *Peter*? If honour be due to euery Church, according to the worthineſſe of the founder, what ſhall we ſay alſo of the other Churches? *Paul* nameth three, that ſeemed to be pillers, *Iames*, *Peter*, and *Iohn*. If the firſt place were giuen to the ſea of *Rome* in the honour of *Peter*: doe not the ſeaes of *Epheſus* and *Hieruſalem*, where *Iohn* and *Iames* ſate, deſerue the ſecond and third place? But among the Patriarches *Hieruſalem* had the laſt place: *Epheſus* could not ſit ſo much as in the vttermoſt corner. And other Churches were left out, both all thoſe that *Paul* founded, and thoſe that the other Apoſtles were rulers of. The ſeate of *Marke*, which was but one of their diſciples, obtained the honour. Therefore they muſt either confeſſe that that was a prepoſterous order, or they muſt grant vs that this is not a perpetuall rule, that there be due to euery Church the ſame degree of honour which the founder had.

Peters ſitting at Rome ſcarce worthie of credit.
Gal.1.18.
Gal.2.1.

14 Howbeit, as for that which they report of *Peters* ſitting in the Church of *Rome*, I ſee not what credit it ought to haue. Truely that which is in *Euſebius*, that he ruled there fiue and twenty yeeres, is very eaſily confuted. For it is euident by the firſt and ſecond Chapter to the Galathians, that about twentie yeeres after the death of Chriſt, he was at *Hieruſalem*, and that then he went to *Antioch*: where how long he was, is vncertaine. *Gregorie* reckoneth ſeuen yeeres, and *Euſebius* twentie and fiue. But from the death of Chriſt, to the end of *Neroes* Empire, (in whoſe time they ſay that he was ſlaine) there ſhall be found but thirtie and ſeuen yeeres. For the Lord ſuffered vnder *Tiberius*, the eighteenth yeere of his Empire. If you rebate twentie yeeres, during the which *Paul* is witneſſe that *Peter* dwelt at *Hieruſalem*, there will remaine but ſeuenteene yeeres at the moſt, which muſt now be diuided betweene two Biſhopricks. If he taried long at *Antioch* he could not ſit at *Rome* but a very little while. Which thing we may yet alſo more plainly prooue. *Paul* wrote to the Romanes, when he was in his iourney going to *Hieruſalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epiſtle was written foure yeeres before that he came to *Rome*. Therein is yet no mention of *Peter*, which ſhould not haue beene left out, if *Peter* had ruled that Church. Yea and in the end alſo, when he rehearſeth a great number of the godly, whom he biddeth to be ſaluted, where verily he gathereth together all thoſe that he knew, he yet ſaith vtterly nothing of *Peter*. Neither is it needfull heere to make a long or curious demonſtration to men of ſound iudgement: for the matter it ſelfe, and the whole argument of the Epiſtle crieth out, that he ſhould not haue ouerpaſſed *Peter*, if he had beene at *Rome*.

Rom.15.15.

Rom.6.21.

15 Then

15 Then *Paul* was brought priſoner to *Rome*. *Luke* reporteth that he was receiued of the brethren, of *Peter* he ſaith nothing. He wrote from thence to many Churches: and in ſome places alſo he writeth ſalutations in the names of certaine: but he doth not in one word ſhew that *Peter* was there at that time. Who, I pray you ſhall thinke it likely, that he could haue paſſed him ouer with ſilence, if he had beene preſent? Yea to the Phillippians, where he ſaid that he had none that ſo faithfully looked vnto the worke of the Lord, as *Timothie*, he complained that they did all ſeeke their owne. And to the ſame *Timothie* he maketh a more grieuous complaint, that none was with him at his firſt defence, but all forſooke him: where therefore was *Peter* then? For if they ſay that he was then at *Rome*, how great a ſhame doth *Paul* charge him with, that he was a forſaker of the Goſpell? For he ſpeaketh of the beleeuers: becauſe he addeth, God impute it not vnto them. How long therefore, and in what time did *Peter* keepe that ſeate? But it is a conſtant opinion of writers, that he gouerned that Church euen to his death. But among the writers themſelues it is not certaine who was his ſucceſſor, becauſe ſome ſay *Linus*, and otherſome ſay *Clement*. And they tell many fond fables, of the diſputation had betweene him and *Simon* the Magician. And *Auguſtine* ſticketh not to confeſſe, when he entreateth of ſuperſtitions, that by reaſon of an opinion raſhly conceiued, there was a cuſtome growen in vſe at *Rome*, that they ſhould not faſt that day that *Peter* got the victorie of *Simon* the Magician. Finally the doings of that time are ſo entangled with diuerſitie of opinions, that we ought not raſhly to beleeue where we finde any thing written. And yet by reaſon of this conſent of writers, I ſtriue not againſt this, that he died there: but yet that he was Biſhop there, and ſpecially a long time, I cannot be perſwaded, neither doe I much paſſe vpon that alſo: for as much as *Paul* teſtifieth that *Peters* Apoſtleſhip did peculiarly belong to the Iewes, and his owne to vs. Therefore that that fellowſhip which they couenanted betweene themſelues, may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force among vs, we ought to haue reſpect rather to the Apoſtleſhip of *Paul* and *Peter*. For the holy Ghoſt ſo deuided the prouinces betweene them that he appointed *Peter* to the Iewes, and *Paul* to vs. Now therefore let the Romaniſts goe and ſeeke their ſupremacie elſe where than in the word of God, where it is found not to be grounded.

As Peters gouerning the Church of Rome is hardly proued, ſo his ſucceſſor in gouernment is not agreed vpon: his deeds and death at Rome vncertaine: his being Biſhop of Rome and that ſo long moſt improbable.

Act. vlt. 16. Phil. 2. 20. 2. Tim. 4. 16.

Auguſt. ad Sanar.

16 Now let vs come to the olde Church, that it may alſo bee made to appeare plainely that our aduerſaries doe no leſſe cauſeleſly and falſely boaſt of the conſent thereof, than they doe of the witneſſe of the word of God. When therefore they bragge of that principle of theirs, that the vnitie of the Church cannot otherwiſe bee kept together, but if there bee one ſupreame head in earth, to whom all the members may obey, and that therefore the Lord gaue the ſupremacie to *Peter*, and from thence forth to the ſea of *Rome* by right of ſucceſſion, that the ſame ſhould remaine in it to the end: they affirme, that this hath beene alway obſerued from the beginning. But forаſmuch as they wrongfully wreſt many teſtimonies, I will firſt ſay this aforehand, that I denie not but that the writers doe each where giue great honor to the Church of *Rome*, and doe ſpeake reuerently of it. Which I thinke to be done ſpecially for three cauſes. For that ſame opinion, which I wot not how was growen in force, that it was founded and ordeined by the miniſterie of *Peter*, much auailed to procure fauor and eſtimation vnto it. Therefore in the Eaſt parts it was for honors ſake called the ſea Apoſtolike. Secondly, when the head of the Empire was there, and that therefore it was likely, that in that place were men more excellent both in learning and wiſedome, and skill, and experience of many things, than any where elſe: there was worthily conſideration had thereof, that both the honor of the Citie, and alſo the other more excellent gifts of God ſhould not ſeeme to be deſpiſed. There was beſide theſe alſo a third thing, that when the Churches of the Eaſt, and of *Grecia*, yea and of *Affrica*, were in tumults among themſelues with diſagreement of opinions, the Church of *Rome* was quieter and leſſe full of troubles than the reſt. So came it to paſſe, that the godly and holy Biſhops, being driuen out of their ſeates, did oftentimes flee thither as into a ſanctuarie or certaine hauen. For as the Weſterne men are of leſſe ſharpneſſe and ſwiftneſſe of wit, than the Aſians or Affricans be, ſo much are they leſſe deſirous of alterations.

Three cauſes why the fathers did attribute ſo much to the Church of Rome.

alterations. This therefore added much authoritie to the Church of *Rome*, that in those doubtfull times it was not so troubled as the rest, and did hold the doctrine once deliuered them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no small honor, and commended with many notable testimonies of the old writers.

The Fathers of the Church confessing the churches vnitie neuer dreamed that the Bishop of Romes supremacie should be the bond to make it one.

17 But when our aduersaries will thereupon gather that it hath a supremacie and soueraigne power ouer other Churches, they doe too much amisse, as I haue already said, And that the same may the better appeare, I will first briefly shew what the olde Fathers thought of this vnitie which they enforce so earnestly. *Hierom* writing to *Nepotianus*, after that he had receiued many examples of vnitie, at the last descended to the *Hierarchie* of the Church. Each Bishop of euery seuerall Church, each Archpriest, each Archdeacon, and all the Ecclesiasticall order, doe rest vpon their owne rulers. Heere a Romaine Priest speaketh, he commendeth vnion in the Ecclesiasticall order, why doth he not rehearse that all Churches are knit together with one head as with one bond? Nothing could haue more fitly serued the matter that he had in hand: and it cannot bee said that it was for forgetfulnesse, that he omitted it: for he would haue done nothing more willingly if the matter had suffered him. He saw therefore without doubt, that that is the true reason of vnitie which *Cyprian* excellently well describeth in these words: The Bishoprick is one, wherof each hath a part wholy: and the Church is one, which is with increase of fruitfulnesse more largely extended into a multitude. Like as there are many sun-beames and one light: and many branches of a tree, but one bodie grounded on a fast holding roote: and like as from one fountaine flow many streames, and though the multitude seeme to be diuersly spread abroad with largenesse of ouerflowing plentie, yet the vnitie is kept whole in the originall: so the Church also being ouerspread with the light of the Lord, extendeth her beames abroad througout the whole world, yet it is but one that is each where poured foorth, and the vnitie of the bodie is not seuered: she spreadeth her branches ouer the whole world, she sendeth out her ouerflowing streames: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adulteresse: she knoweth one onely house, she keepeth the holinesse of one onely chamber with chast shamefastnesse. You see how he maketh the vniuersall Bishoprick to be Christs onely, which comprehendeth the whole Church vnder him: and saith that all they that execute the office of Bishop vnder this head, haue their parts thereof wholy. Where is the supremacie of the sea of *Rome*, if the whole Bishoprick remaine with Christ onely, and each Bishop hath his part thereof wholy? These things therefore make to this purpose, that the Reader may vnderstand by the way, that the old Fathers were vtterly ignorant of that principle, which the Romanists doe take for confessed and vndoubted, concerning the vnitie of an earthly head in the *Hierarchie* of the Church.

De sim. prær.

THE SEVENTH CHAPTER.

Of the beginning and encreasing of the Papacie of Rome, vntill it aduanced it selfe to this height, whereby both the libertie of the Church hath beene oppressed, and all the right gouernment thereof ouerthrowen.

Sundry ancient Councels wherein the Bishop of Rome had not the chiefest place.

AS concerning the ancientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablish it, than the decree of the *Nycene* Synod, wherein the Bishop of *Rome* both hath the first place among the Patriarches giuen vnto him, and is commanded to looke vnto the Churches adioyning to the Citie. When the Councell maketh such diuision betweene him and the other Patriarches, that it assigneth to euery one their bounds: truely, it doth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincentius* in the name of *Iulius*, which then gouerned the Church of *Rome*: to them was giuen the fourth place. I beseech you, if *Iulius* were acknowledged the head of the Church, should his Legates be thrust into the fourth seate? Should *Athanasius* bee chiefe in the Councell, where principally the image of the Hierarchicall order ought to bee seene? In the Synod at *Ephesus* it appeareth, that *Celestinus* which was then Bishop of

Rome

Rome, vſed a crooked ſubtle meane to prouide for the dignitie of his ſeate. For when he ſent his deputies thither, he committed his ſteede to *Cyrillus* of *Alexandria*, which ſhould notwithſtanding otherwiſe haue beene the chiefe. To what purpoſe was that ſame committing, but that his name might by what meane ſoeuer abide in the firſt place? For his Legates ſate in a lower place, and were asked their opinion among the reſt, and ſubſcribed in their order: in the meane time the Patriarch of *Alexandria* ioyned *Celeſtines* name with his owne. What ſhall I ſay of the ſecond Councell at *Epheſus*: where when *Leos* Legates were preſent, yet *Dioſcorus* Patriarch of *Alexandria* ſate the chiefe as by his owne right? They will take exception that it was no vpright Councell, by which both the holy man *Flauianus* was condemned, and *Eutyches* acquited, and his vngodlineſſe allowed. But when the Synod was gathered, when the Biſhops tooke their places in order, verily the Legates of the Biſhop of *Rome* ſate there among the reſt none otherwiſe than in a holy and lawfull Counſell. Yet they ſtriued not for the firſt place, but yeelded it to another: which they would neuer haue done, if they had thought it to be theirs of right. For the Biſhops of *Rome* were neuer aſhamed to enter into the greateſt contentions for their honors: and for this onely cauſe oftentimes to vex and trouble the Church with many and hurtfull ſtrifes. But becauſe *Leo* ſaw that it ſhould be a too much vnreaſonable requeſt, if he ſhould ſeeke to get the chiefe place for his Legates, therefore he ſurceaſed it.

2 Then followed the Councell of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of *Rome* ſate in the chiefe place. But *Leo* himſelfe confeſſeth that this was an extraordinarie priuiledge. For when he made petition for it to the Emperor *Marcianus*, and *Pulcheria* the Empreſſe, he did not affirme that it was due to him, but onely pretended, that the Eaſterne Biſhops, which ſate as chiefe in the Councell at *Epheſus*, troubled all things and ill abuſed their power. Whereas therefore it was needfull to haue a graue gouernour, and it was not likely that they ſhould be meete for it, which had once beene ſo light and diſordered: therefore he praied, that by reaſon of the default and vnfitneſſe of other, the office of gouerning might be remooued to him. Truely that which is gotten by ſingular priuiledge and beſide order, is not by common law. Where this onely is pretended, that there needeth ſome new gouernour, becauſe the former gouernours had behaued themſelues ill, it is euident that it neither was ſo before, nor ought to continue ſo for euer, but is done onely in reſpect of preſent danger. The Biſhop of *Rome* therefore had the firſt place in the Councell of *Chalcedon*: not becauſe it was due to his ſea, but becauſe the Synode was at that time deſtitute of a graue and fit gouernour, while they that ought to haue beene the chiefe, did through their owne intemperance and corrupt affection, thruſt themſelues out of place. And this that I ſay, *Leos* ſucceſſour did indeed prooue. For when he ſent his Legates to the fift Synode at *Conſtantinople*, which was holden long time after, he brauled not for the firſt ſeate, but eaſily ſuffered *Menna* the Patriach of *Conſtantinople* to ſit as chiefe. So in the Councell of *Carthage*, at which *Auguſtine* was preſent, we ſee that not the Legates of the ſea of *Rome*, but *Aurelius* Archbiſhop of that place ſat as chiefe: when yet the contention was about the authoritie of the Biſhop of *Rome*. Yea there was alſo a generall Councell holden in *Italy* it ſelfe, at which the Biſhop of *Rome* was not preſent. *Ambroſe* was chiefe there, which was in very great authoritie with the Emperour, there was no mention made of the Biſhop of *Rome*. Therefore at that time it came to paſſe by the dignitie of *Ambroſe*, that the ſea of *Millane* was more noble than the ſea of *Rome*.

The chiefeſt place in the Councell of Chalcedon granted by the Emperour, at requeſt vpon ſpeciall occaſion for that time to the biſhop of Rome, which place in Synodes afterwards held other Biſhops had as before.

The Councell at Aquileia.

3 As concerning the title of Supremacie, and other titles of pride, whereupon it now maruellouſly boaſteth it ſelfe, it is not hard to iudge, when and in what ſort they crept in, *Cyprian* oftentimes maketh mention of *Cornelius*. He ſetteth him out with no other name, but by the name of brother, or fellow Biſhop, or fellow in office. But when he writeth to *Stephen* the ſucceſſor of *Cornelius*, he doth not only make him equall with himſelfe and the reſt, but alſo ſpeaketh more hardly to him, charging him ſometime with arrogancie, ſometime with ignorance. Since *Cyprian* we haue with all the Church of *Africa* iudged of that matter. The Councell at *Carthage* did forbid that any ſhould be called Prince of Prieſts or chiefe Biſhop, but onely Biſhop of the chiefe ſea. But if a

The title of Supremacie not giuen to the Biſhop of Rome in the auncient times of the Church. Lib. 2. epi. 2. & lib. 4. epi. 6.

Cap.47. a man turne ouer the ancienter monuments, he ſhall finde that the Biſhop of *Rome* at that time was content with the common name of Brother. Certainely ſo long as the face of the Church continued true and pure, all theſe names of pride, wherewith ſince that time the ſea of *Rome* hath begun to waxe outragious, were vtterly vnheard of: it was not knowen, who was the higheſt Biſhop and the onely head of the Church in earth. But if the Biſhop of *Rome* had beene ſo bold to haue taken ſuch a thing vpon him, there were ſtout and wiſe men that would haue by and by repreſſed his folly.

Ep.ad Euag. *Hierom* foraſmuch as he was a Prieſt at *Rome*, was not ill willing to ſet out the dignitie of his owne Church, ſo much as the matter and ſtate of his time ſuffered: yet we ſee how he alſo bringeth it downe into fellowſhip with the reſt. If authoritie (ſaith he) be ſought for, the world is greater than a Citie. Why doſt thou alleadge to me the cuſtome of one Citie? Why doſt thou defend ſmalneſſe of number, out of which hath growen pride, againſt the lawes of the Church? Whereſoeuer there be a Biſhop, either at *Rome*, or at *Eugubium*, or at *Conſtantinople*, or at *Rhegium*, he is of the ſame merit and of the ſame Prieſthood. The power of riches, or baſeneſſe of pouertie maketh not a Biſhop higher or lower.

The Biſhop of Conſtantinople ſhalenging a ſupremacie, reſiſted by Gregorie.

4 About the title of vniuerſall Biſhop the contention firſt began in the time of *Gregorie*, which was occaſioned by the ambition of *Iohn* Biſhop of *Conſtantinople*. For he (which thing neuer any man before had attempted) would haue made himſelfe vniuerſall Biſhop. In that contention *Gregorie* doth not alleadge that the right is taken away which was due to himſelfe: but ſtoutly crieth out againſt it, that it is a prophane name, yea full of ſacriledge, yea the forewarner of Antichriſt. The whole Church (ſaith he) falleth downe from her ſtate, if he fall which is called vniuerſall. In another place: It is very ſorrowfull, to ſuffer patiently, that our brother and fellow Biſhop, deſpiſing all other, ſhould only be named Biſhop. But in this his pride what elſe is betokened but the times of Antichriſt neere at hand? becauſe verily he followeth him, that deſpiſing the fellowſhip of Angels, went about to climbe vp to the top of ſingularitie. In another place he writeth to *Eulolius* of *Alexandria* and *Anaſtaſius* of *Antioch*. None of my predeceſſors at any time would vſe that prophane word: for if one bee called vniuerſall Patriarch, the name of Patriarches is abated from all the reſt. But farre may this be from a Chriſtian minde, that any ſhould haue a will to take that vpon him, whereby he may in any part, be it neuer ſo little, diminiſh the honor of his brethren. To conſent in this wicked word is nothing elſe but to looſe the faith. It is one thing (ſaith he) that we owe to the preſeruing of the vnitie of faith, and another thing that we owe to the keeping downe of pride. But I ſay it boldly, becauſe whoſoeuer calleth himſelfe, or deſireth to be called vniuerſall Biſhop, he doth in his proud aduancing run before Antichriſt, becauſe he doth with ſhewing himſelfe proud prefer himſelfe aboue the reſt. Againe to *Anaſtius* Biſhop of *Alexandria*: I haue ſaid that he cannot haue peace with vs, vnleſſe he amended the aduancing of the ſuperſtitious and proud word, which the firſt Apoſtate hath inuented. And (to ſpeake nothing of the wrong done to your honor) if one be called vniuerſall Biſhop, the vniuerſall Church falleth when that vniuerſall one falleth. But whereas he writeth, that this honor was offered to *Leo* in the Synod at *Chalcedon*, it hath no colour of trueth. For neither is there any ſuch thing read in the actes of that Synod. And *Leo* himſelfe, which with many Epiſtles impugneth the decree there made in honor of the ſea of *Conſtantinople*, without doubt would not haue paſſed ouer this argument, which had beene moſt to be liked of all other, if it had beene true, that he refuſed that which was giuen him: and being a man otherwiſe too much deſirous of honor, he would not haue omitted that which made for his praiſe. Therefore *Gregorie* was deceiued in this, that he thought that that title was offered to the ſea of *Rome* by the Synod of *Chalcedon*: to ſpeake nothing, how fond it is, that he both teſtifieth it to haue proceeded from the holy Synod, and alſo at the ſame time called it wicked, prophane, abhominable, proud, and full of ſacriledge, yea deuiſed by the Diuel, and publiſhed by the crier of Antichriſt. And yet he addeth that his predeceſſor refuſed it, leaſt all Prieſts ſhould be depriued of their due honor, when any thing were priuately giuen to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himſelfe that pre-

Lib. 4.epi.78. Auiano Dracono.
Lib. 7. epi.83. Mauri. Aug.
Lib. 6.ep. 188
Lib.4.Epiſt. 79.
Lib.7.Epiſt. 79.
Li.4.epi.73. Conſtantiæ Auguſtæ
Li.4.epi.80.
Lib.4.epi.76. Mauri.Aug.

ſumptuous

ſumptuous name: leaſt if he ſhould in the degree of Biſhopricke take to himſelfe a glorie of ſingularitie, he ſhould ſeeme to haue denied the ſame to all his brethren.

5 Now I come to the iuriſdiction, which the biſhop of *Rome* affirmeth that he hath ouer all Churches. I know how great contentions haue beene in old time about this matter: For there hath beene no time wherein the ſea of *Rome* hath not coueted to get an empire ouer other Churches. And in this place it ſhall not be out of ſeaſon, to ſearch by what meanes it grew then by little and little to ſome power. I doe not yet ſpeake of that infinite empire, which it hath not ſo long ago taken by force to it ſelfe: for we will deferre that to a place conuenient. But heere it is good to ſhew briefly, how in old time and by what meanes it hath aduanced it ſelfe, to take to it ſelfe any power ouer other Churches. When the Churches of the Eaſt were diuided and troubled with the factions of the *Arrians* vnder the Emperours *Conſtantius*, and *Conſtans* the ſonnes of *Conſtantine* the Great, and *Athanaſius* the chiefe defender there of the true faith was driuen out of his ſea: ſuch calamitie compelled him to come to *Rome*, that with the authoritie of the ſea of *Rome*, he might both after a ſort repreſſe the rage of his enemies, and confirme the godly that were in diſtreſſe. He was honorablie receiued of *Iulius* then Biſhop, and obtained that the Biſhops of the Weſt tooke vpon them the defence of his cauſe. Therefore when the godly ſtood in great need of forren aid, and ſaw that there was very good ſuccour for them in the Church of *Rome*, they willingly gaue vnto it the moſt authoritie that they could. But all that was nothing elſe, but that the communion thereof ſhould be highly eſteemed, and it ſhould be counted a great ſhame to be excommunicate of it. Afterward euill and wicked men alſo added much vnto it. For, to eſcape lawfull iudgements, they fled to this ſanctuarie. Therefore if any Prieſt were condemned by his Biſhop, or any Biſhop by the Synode of his Prouince, they by and by appealed to *Rome*. And the Biſhops of *Rome* receiued ſuch appellations more greedily than was meete: Becauſe it ſeemed to be a farme of extraordinarie power, ſo to entermeddle with matters farre and wide about them. So when *Eutyches* was condemned by *Flauianus* Biſhop of *Conſtantinople*, he complained to *Leo* that he had wrong done vnto him. *Leo* without delay, no leſſe vndiſcreetly than ſuddenly, tooke in hand the defence of an euill cauſe, he greeuouſly inueyed againſt *Flauianus*, as though he had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the vngodlineſſe of *Eutyches* was for a certaine ſpace of time ſtrengthened. In *Affrica* it is euident that this oftentimes chanced. For ſo ſoone as any lewd man had taken a foyle in ordinary iudgement, he by and by flew to *Rome*, and charged his countriemen with many ſlanderous reports: and the ſea of *Rome* was alway ready to entermeddle. Which lewdnes compelled the biſhops of *Affrica* to make a law, that none vnder paine of excommunication ſhould appeale beyond the ſea.

The ground whereupon the ſouereignitie of the Biſhop of Rome did firſt take roote was his intermedling in thoſe cauſes, and his readineſſe to aide thoſe perſons, which being bad were readie any where to ſeeke maintenance.

6 But whatſoeuer it were, let vs ſee what authoritie or power the ſea of *Rome* then had. Eccleſiaſticall power is contained in theſe fower points, ordering of Biſhops, ſummoning of Councels, hearing of appeales or iuriſdiction, chaſtiſing, admonitions or cenſures. All the old Synods command Biſhops to be conſecrate by their owne Metropolitanes: and they neuer bid the biſhop of *Rome* to be called vnto it, but in his owne Patriarchie. But by little and little it grew in vſe, that all the Biſhops of *Italie* came to *Rome* to fetch their conſecration, except the Metropolitanes, which ſuffered not themſelues to be brought into ſuch bondage: but when any Metropolitane was to be conſecrate, the biſhop of *Rome* ſent thither one of his Prieſts, which ſhould onely be preſent but not preſident. Of which thing there is an example in *Gregory*: at the conſecration of *Conſtantius* biſhop of *Millane* after the death of *Laurence*. Howbeit I doe not thinke that that was a very ancient inſtitution: but when at the beginning for honour and good wils ſake they ſent one to another their Legates, to be witneſſes of the conſecration, and to teſtifie their communion with them, afterward that which was voluntarie, began to be holden for neceſſarie. Howſoeuer it be, it is euident that in old time the Biſhop of *Rome* had not the power of conſecrating, but in the prouince of his owne Patriarchie, that is to ſay, in the Churches adioyning to the citie, as the canon of the *Nicene* Synode ſaith. To the conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing aboue the reſt. For the

In conſecrating of Biſhops, the power of the Biſhop of Rome no other but the ſame which in other places others had. Lib. 2. Epiſt. 68. & 70.

Patriarches

Patriarches were woont immediately after their consecration, by solemne writing to declare their faith, whereby they professed that they subscribed to the holy and catholike Councels. So rendring an account of their faith, they did approoue themselues one to another. If the Bishop of *Rome* had receiued of other, and not himselfe giuen this confession, he had thereby beene acknowledged superiour, but when he was no lesse bound to giue it, than to require it of other, and to be subiect to the common law: truely that was a token of fellowship, not of dominion. Of this thing there is an example in *Gregories* Epistle to *Anastasius* and to *Cyriacus* of *Constantinople*, and in other places to all the Patriarches together.

Lib.1.Epist.25. Lib 6.ep.169. Lib.1.ep.24.

The Bishop of Rome as well censured by others, as others by him.

7 Then follow admonitions or censures: which as in old time the Bishops of *Rome* vsed toward other, so they did againe suffer them of other. *Irenæus* greeuously reproued *Victor*, because he vndiscreetly for a thing of no value, troubled the Church with a pernitious dissention. *Victor* obeied, and spurned not against it. Such a libertie was then in vre among the holy Bishops, that they vsed a brotherly authoritie toward the Bishop of *Rome*, in admonishing and chastising him if he at any time offended. He againe, when occasion required did admonish other of their dutie: and if there were any fault, rebuked it. For *Cyprian*, when he exhorteth *Stephen* to admonish the Bishops of *France*, fetcheth not his argument from the greater power, but from the common right that Priests haue among themselues. I beseech you, if *Stephen* had then beene ruler ouer *Fraunce*, would not *Cyprian* haue said: Restraine them, because they be thine? but he saith farre otherwise. This (saith he) the brotherly fellowship, wherwith we be bound one to another requireth that we should admonish one another. And we see also with how great sharpnesse of words he being otherwise a man of a milde nature inueieth against *Stephen* himselfe, when he thinketh him to be too insolent. Therefore in this behalfe also there appeereth not yet, that the Bishop of *Rome* had any iurisdiction ouer them that were not of his owne prouince.

Epist.13.lib 3.

Ad pomp. Contr. Epist. Stephani.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitane, at certaine appointed times to assemble a prouinciall Synode. There the Bishop of *Rome* had no authoritie. But a generall Councell the Emperour onely might summon. For if any of the Bishops had attempted it, not onely they that were out of his prouince, would not haue obeied his calling, but also there would by and by haue risen an vprore. Therefore the Emperour indifferently warned them all to be present. *Socrates* indeed reporteth, that *Iulius* did expostulate with the Bishops of the East, because they called him not to the Synod of *Antioch*, wheras it was forbidden by the Canons, that any thing should be decreed without the knowledge of the Bishop of *Rome*. But who doth not see that this is to be vnderstanded of such decrees as binde the whole vniuersall Church? Now it is no maruell, if thus much be granted both to the antiquitie and honour of the citie, and to the dignitie of the sea, that there should be no generall decree made of religion, in the absence of the bishop of *Rome*, if he refuse not to be present. But what is this to the dominion ouer the whole Church? For we deny not that he was one of the chiefe: but we will not graunt, that which the Romanists now affirme, that he had a dominion ouer all.

Generall Councels summoned onely by the Emperour: prouinciall as well by other Bishops in their territories as by the Bishop of Rome.

Tripart.hist. lib.4.

9 Now remaineth the fourth kinde of power, which standeth in appeales. It is euident that he hath the chiefe power, to whose iudgement seate appellation is made. Many oftentimes appealed to the Bishop of *Rome*, and he himselfe also went about to draw the hearing of causes to himselfe: but he was alway laughed to scorne, when he passed his owne bounds. I will speake nothing of the East and of *Grecia*: but it is certain that the bishops of *Fraunce* stoutly withstood him, when he seemed to take to himselfe an empire ouer them. In *Affrica* there was long debate about that matter. For where at the *Milleuitane* Councell, at which *Augustine* was present, they were excommunicate that appealed beyond the sea, the bishop of *Rome* trauailed to bring to passe, that that decree might be amended. He sent his Legates to shew that that priuiledge was giuen to him by the *Nicene* Councell. The Legates brought foorth the actes of the *Nicene* Councell, which they had fetched out of the storehouse of their owne Church. The *Affricans* withstood it, and denied that the bishops of *Rome* ought to be credited in their owne cause: and said that therefore they would send to *Constantinople*, and into

The bishop of Rome misliked, and withstood for ouerreaching his bounds, and retaining appeales which should not by order haue beene brought vnto him.

to other cities of *Grecia*, where coppies were to be had that were leſſe ſuſpicious. It was found, that therein was no ſuch thing written, as the Romans had pretended. So was that decree confirmed, which tooke the chiefe hearing of cauſes from the biſhop of *Rome*: In which doing the lewd ſhameleſneſſe of the biſhop of *Rome* appeared. For when he guilefully did thruſt in the Synode at *Sardis* in ſteed of the *Nicene* Synode, he was ſhamefully taken in a manifeſt falſehood. But yet greater and more ſhameleſſe was their wickedneſſe, that added a forged Epiſtle to the Councell, wherin I wot not what biſhop of *Carthage*, condemning the arrogance of *Aurelius* his predeceſſour, for that he was ſo bold to withdraw himſelfe from the obedience of the ſea Apoſtolike, and yeelding himſelfe and his Church, humbly craueth pardon. Theſe be the goodly monuments of antiquitie, wherupon the maieſtie of the ſea of *Rome* is founded, while they ſo childiſhly lie, vnder the pretence of antiquitie, that very blinde men may finde it out by groping. *Aurelius* (ſaith he) puffed vp with diueliſh boldneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint *Peter*, and therefore to be condemned with curſe. What ſaid *Auguſtine*? But what ſaid ſo many fathers that were preſent at the *Miléuitane* Councell? But what need is it to ſpend many words in confuting that fooliſh writing, which the Romaniſtes themſelues, if they haue any face left, cannot looke vpon without great ſhame? So *Gratian*, I can not tell whether of malice or of ignorance, where he rehearſed that decree that they ſhould be excommunicate that appeale beyond the ſea, addeth an exception: Vnleſſe peraduenture they appeale to the ſea of *Rome*. What may a man doe to theſe beaſts, which are ſo voide of common reaſon, that they except that onely thing out of the law, for whoſe cauſe euery man ſeeth that the law was made? For the Councell when it condemneth appeales beyond the ſea, forbiddeth onely this, that none ſhould appeale to *Rome*. Heere the good expoſitour excepteth *Rome* out of the common law. 2. queſt. c. 4.

10 But (to determine this queſtion at once) one hiſtorie ſhall make plaine what maner of iuriſdiction the biſhop of *Rome* had in old time. *Donate* of the black-houſes had accuſed *Cecilian* biſhop of *Carthage*. The man accuſed was condemned, his cauſe not heard. For when he knew that the biſhops had conſpired againſt him, he would not appeare. Then the matter came to the Emperor *Conſtantine*. He for as much as he willed to haue the matter ended by eccleſiaſticall iudgement, committed the hearing of it to *Melciades* biſhop of *Rome*. To whom he adioined fellow commiſſioners, many biſhops of *Italie*, *France* and *Spaine*. If that belonged to the ordinary iuriſdiction of the ſea of *Roma*, to heare an appeale in an Eccleſiaſticall cauſe: why doth hee ſuffer other to be ioined with him at the will of the Emperour? Yea why did he himſelfe take the iudgement vpon him rather by the Emperours commandement, than by his owne office? But let vs heare what hapned afterward. There *Cecilian* got the victorie. *Donate* of the black-houſes was condemned for ſlaunder: he appealed: *Conſtantine* committed the iudgement of the appeale to the biſhop of *Orleance*. He ſate as iudge, to pronounce what he thought, after the biſhop of *Rome*. If the ſea of *Rome* hath the chiefe power without appellation: why doth *Melciades* ſuffer himſelfe to receiue ſo great a ſhame, that the biſhop of *Orleance* ſhould be preferred aboue him? And what Emperor doth this? euen *Conſtantine* of whom they boaſt that he employed not onely all his endeuour, but in a maner all the riches of the Empire to increaſe the dignitie of their ſea. We ſee therefore now, how farre the biſhop of *Rome* was at time by all meanes from the ſupreme dominion, which he affirmeth to be giuen vnto him by Chriſt ouer all the churches, and which he lyingly ſaith that he hath in all ages poſſeſſed by the conſent of the whole world.

The Biſhop of Rome appointed and others ioyned with him by Conſtantine to heare an appeale made by a biſhop of Carthage: and in the ſame cauſe the biſhop of Orleance appointed by the ſame Emperour to heare an appeale made from the biſhop of Rome. Aug. ep. 162.

11 *I know how many Epiſtles there be, how many writings and decrees, wherein the biſhops doe giue much, and boldly chalenge much vnto it. But this alſo all men that haue a very little wit and learning doe know, that the moſt part of thoſe are ſo vnſauorie, that by the firſt taſte of them a man may ſoone finde out of what ſhop they came. For what man of ſound wit and ſober, will thinke that that goodly interpretation is *Anacletus* his owne, which is in *Gratian* reported vnder the name of *Anacletus*: that is, that *Cephas* is a head? The Romaniſtes doe at this day abuſe for defence of their ſea, many ſuch trifles, which *Gratian* hath patched together without iudgement:

*Forged helps to bolſter out the Romiſh ſupremacie, the ambitious humour of Leo, whoſe power notwithſtanding was not ſuch as the ſea of Rome now chalengeth. Diſt. 11. cap. Sacroſanct.

and yet ſtill in ſo great light they will ſell ſuch ſmokes, wherewith in old time they were woont to mocke out the ignorant in darkeneſſe. But I will not beſtow much labour in confuting thoſe things, which doe openly confute themſelues by reaſon of their vnſauorie tollie. I grant that there remaine alſo true Epiſtles of the old Biſhops, wherein they ſet foorth the honour of their ſea with glorious titles, of which ſort are ſome Epiſtles of *Leo*. For that man, as he was learned and eloquent, ſo was hee alſo aboue meaſure deſirous of glorie and dominion: but whether the Churches then beleeued his teſtimonie when he ſo aduanced himſelfe, that indeed is it that is in controuerſie. But it appeareth that many offended with his ambition, did alſo withſtand his greedy deſire. Sometimes hee appointed in his ſteed the biſhop of *Theſſalonica* throughout *Grecia* and other countries adioining, ſomtime he appointed the biſhop of *Orleance*, or ſome other throughout *France*. So he appointed *Hormiſdas* biſhop of *Hiſpalis* to be his vicar in *Spain*: but euery where he excepteth, that he giueth out ſuch appointments vpon this condition, that the Metropolitanes may haue there ancient priuiledges remaining ſafe and whole. But *Leo* himſelfe declareth, that this is one of their priuiledges, that if any doubt happen about any matter, the Metropolitane ſhoud firſt be asked his aduiſe. Therfore thoſe appointments of vicars in his ſteed were vpon this condition, that neither any biſhop ſhould be letted in his ordinarie iuriſdiction, nor any Metropolitan in being iudge of appeales, nor any prouincial Councell in ordering of their Churches. What was this elſe but to abſtaine from all iuriſdiction: but to intermeddle to the appeaſing of diſcordes, onely ſo farre as the law and nature of the communion of the Church ſuffereth?

Vide ep. 8. 5. Epiſt. 8. 3.

Epi. 86.

The calamitie of other places in Gregories time exalted the dignitie of the Church of Rome, but without ouerthrowing the ordinary iuriſdiction which others had.

12 In *Gregories* time that ancient order was already much changed. For when the Empire was ſhaken, and torne in peeces, when *Fraunce* and *Spaine* were afflicted with many ouerthrowes receiued, *Slauonia* waſted, *Italy* vexed, and *Affrica* in a maner deſtroied with continuall calamities, that in ſo great a ſhaking of ciuill affaires, at leaſt the integritie of Faith might remaine, or yet not vtterly periſh, all the Biſhops from ech part did the rather ioyne themſelues to the Biſhops of *Rome*. Thereby it came to paſſe, that not onely the dignitie, but alſo the power of that Sea greatly increaſed. Howbeit I doe not ſo much paſſe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbrideled dominion, that one man might beare rule ouer other after his owne will. But the Sea of *Rome* had this reuerence, that it might with her authoritie ſubdue and repreſſe, the lewde and obſtinate that could not by the other biſhops be kept within their dutie. For *Gregorie* doth oftentimes diligently teſtifie this, that he doth no leſſe faithfully preſerue to other men their rights, than hee requireth his owne of them. Neither doe I (ſaith he) pricked on by ambition, plucke from any man that which is his right: but I deſire in all things to honor my brethren. There is no ſaying in his writings wherein he doth more proudly boaſt of the largeneſſe of his Supremacie, than this: I know not what Biſhop is not ſubiect to the Sea Apoſtolike when he is found in fault. But he by and by adioyneth. Where fault requireth, not all according to the order of humilitie are equall. He giueth to himſelfe power to correct them that haue offended: if all doe their dutie, he maketh himſelfe equall with the reſt. But he himſelfe giueth himſelfe this power: and they aſſented to it that would: and other that liked it not, might freely gainſay it, which it is well knowne that the moſt part of them did. Beſide that he ſpeaketh there of the Primate of *Conſtantinople*: which when he was condemned by the principall Synode, refuſed the whole iudgement. His fellow Biſhops informed the Emperor of this ſtubbornneſſe of him. The Emperor willed *Gregorie* to be Iudge of the cauſe. We ſee therefore that he both attempteth nothing, whereby he may breake the ordinarie iuriſdiction, and the ſame thing that he doth for the helping of other, he doth not but by the Commandement of the Emperour.

Lib. 1. Ep. 68.

Lib. 2. Ep. vlt. Lib. 7. Ep. 64.

Gregorie how farre vnlike the Romane Biſhops at this day.

13 This therefore was then all the power of the Biſhop of *Rome*, to ſet himſelfe againſt obſtinate and vntamed heads, when there needed any extraordinarie remedie: and that to helpe and not to hinder other biſhops. Therefore he taketh no more to himſelfe ouer all other, than in another place he granteth to all other ouer himſelfe, when

when he confeſſeth that he is readie to be corrected of all, to be amended of all. So in another place he doth in deede command the Biſhop of *Aquileia* to come to *Rome*, to pleade his cauſe in a controuerſie of Faith that was riſen betweene him and other: but he doth not command him of his owne power, but becauſe the Emperor had ſo commanded. Neither doth he giue warning that he alone ſhall be Iudge, but promiſed that he will aſſemble a Synod by whom the whole matter may be iudged. But although there was yet ſuch moderation, that the power of the Sea of *Rome* had her certaine bounds, which it might not paſſe, and the Biſhop of *Rome* himſelfe was no more aboue than vnder other: yet it appeareth how much *Gregorie* miſliked ſuch ſtate. For he now and then complaineth, that vnder colour of Biſhoprike he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had beene while he was a lay man: that he was in that honor oppreſſed with tumult of worldly affaires. In another place: ſo great burdens (ſaith he) of buſineſſe doe hold me downe, that my minde can nothing at all be raiſed vp to things aboue. I am ſhaken with many waues of cauſes: and after thoſe leaſures of reſt I am toſſed with tempeſts of troubleſome life, ſo that I may rightlie ſay, I am come into the depth of the ſea, and the tempeſt hath drowned me. Hereby gather, what he would haue ſaid, if he had happened to be in theſe times. Although he fulfilled not the office of a Paſtor, yet he was doing it. He abſtained from the gouernment of the ciuill Empire, and confeſſed himſelfe to be ſubiect to the Emperor as other were. He did not thruſt himſelfe into the cure of other Churches, but being compelled by neceſſitie. And yet he thinketh himſelfe to be in a maze, becauſe he cannot apply himſelfe altogether onely to the office of a Biſhop.

Lib. 2. epi. 37. Epiſt. 16.

Lib. 1. Epiſt. 5.

Lib. 1. Epiſt. 7. & 15.

14 At that time the Biſhop of *Conſtantinople* ſtriued with the Biſhop of *Rome* for the Supremacie, as it is alreadie ſaid. For after that the ſeate of the Empire was ſtabliſhed at *Conſtantinople*, the maieſtie of the Empire ſeemed to require that that Church alſo ſhould haue the ſecond place of honour after the Church of *Rome*. And truely at the beginning, nothing more auailed to cauſe the Supremacie to be giuen to *Rome*, but becauſe the head of the Empire was there at that time. There is in *Gratian* a writing vnder the name of Pope *Lucinus*, where he ſaith, that Cities were no otherwiſe diuided, where Metropolitanes and Primates ought to ſit, than by the reaſon of the ciuil gouernment that was before. There is alſo an other vnder the name of Pope *Clement*, where he ſaith, the Patriarches were ordained in thoſe Cities that had had the chiefe Flamines in them. Which, although it be falſe, yet it is taken out of a truth. For it is certaine, that to the end there ſhould be made as little change as might be, the Prouinces were diuided according to the ſtate of things that then were: and that Primates & Metropolitanes were ſet in thoſe Cities that excelled the other in honors and power. Therefore in the Councel at *Taurinum* it was decreed, that thoſe Cities which in the ciuill gouernment were the chiefe Cities of euery Prouince, ſhould be the chiefe Seas of Biſhops. And if it happened the honor of the ciuill gouernment to be remooued from one Citie to another, that then the right of the Metropolitane citie ſhould therewithall be remooued thither. But *Innocentius* Biſhop of *Rome*, when he ſaw the ancient dignitie of his citie to grow in decay, after that the ſeate of the Empire was remooued to *Conſtantinople*, fearing the abacement of his Sea, made a contrarie law: wherein he denieth it to be neceſſarie that the Eccleſiaſticall mother cities ſhould be changed as the Imperiall mother cities change. But the authoritie of a Synod ought of right to be preferred aboue one mans ſentence. Alſo we ought to ſuſpect *Innocentius* himſelfe in his owne cauſe. Howſoeuer it be, yet by his owne *proniſo* he ſheweth, that from the beginning it was ſo ordered, that the Metropolitane cities ſhould be diſpoſed according to the outward order of the Empire.

The Church of Rome riſen by the Empire of Rome.

Diſt. 80. c. 6.

Cap. 1.

15 According to this ancient ordinance, it was decreed in the firſt Councell at *Conſtantinople*, that the Biſhop of the citie ſhould haue the priuiledges of honor next after the Biſhop of *Rome*, becauſe it was a new *Rome*. But a long time after, when a like decree was made at *Chalcedon*, *Leo* ſtoutly cryed out againſt it. And he not onely gaue himſelfe leaue to eſteeme as nothing that which ſixe hundred Biſhops or moe had decreed: but alſo bitterly taunted them, for that they tooke from other Seas that honour

The Biſhop of Rome ſtomaking that the Biſhop of Conſtantinople ſhould come ſo neere as to be

made by a Councell next him in authoritie, and honour.
Socrat. hist. trip. lib. 9. c. 12. Decret. 22. dist.

which they were so bold to giue to the Church of *Constantinople*. I beseech you, what other thing could mooue a man to trouble the world for so small a matter, but meere ambition? He sayeth that, that ought to be inuiolable, which the Nicene Synod hath once decreed. As though forsooth the Christian faith were endangered, if one Church be preferred before an other: or as though Patriarcheies were there diuided to any other end, but for policies. But we know that policie receiueth, yea requireth diuers changes, according to the diuersitie of times. Therefore it is fond that *Leo* pretendeth, that the honour, which by the authoritie of the Nicene Synod was giuen to the sea of *Alexandria*, ought not to be giuen to the sea of *Constantinople*. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the Bishops of the East withstood it, whom that thing most of all concerned. Truely *Proterius* was present, whom they had made Bishop of *Alexandria* in the place of *Dioscorus*. There were present other Patriarches, whose honour was diminished. It was their part to withstand it, not *Leos* which remained safe in his owne place. But when all they hold their peace, yea assent vnto it, and onely the Bishop of *Rome* resisteth: it is easie to iudge, what mooueth him: that is, he foresaw that which not long after happened, that it would come to passe, that, the glory of old *Rome* decaying, *Constantinople* not contented with the second place, would striue with *Rome* for the Supremacie. And yet with his crying out he did not so much preuaile, but that the decree of the Councell was confirmed. Therefore his successors, when they saw themselues ouercome, quietly gaue ouer that stiffenesse: for they suffered that he should be accounted the second Patriarch.

The pride of the Bishop of Constantinople, seeking to equall his Bishopricke with the bounds of the Empire, constantly resisted by Gregory.
Lib. 7. epi. 30.

16 But within a little after, *Iohn* which in *Gregories* time ruled the Church of *Constantinople*, brake foorth so farre that he called himselfe the vniuersall Patriarch. Heere *Gregorie*, least he should in a very good cause faile to defend his owne sea, did constantly set himselfe against him. And truely both the pride, and madnesse of *Iohn* was intollerable, which desired to make the bounds of his Bishopricke equall with the bounds of the Empire. And yet *Gregorie* doth not claime to himselfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominable, whosoeuer take it vpon him. Yea and also in one place he is angrie with *Eulelius* Bishop of *Alexandria*, which had honored him with such a title. Behold (saith he) in the Preface of the Epistle which ye directed to my selfe that haue forbidden it, ye haue cared to imprint the word of proud calling, in naming me vniuersall Pope, which I pray that your holinesse will no more doe, because that is withdrawen from you, which is giuen to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the vniuersall Church, and the sound strength of my brethren. But if your holinesse call me the vniuersall Pope, it denieth it selfe to be that which it confesseth me to be wholly. Truely *Gregorie* stood in a good and honest cause. But *Iohn* holpen by the fauour of *Maurice* the Emperour, could neuer be remooued from his purpose. *Cyriacus* also his successor neuer suffered himselfe to be intreated in that behalfe.

The headship of the Church granted by Phocas to the bishop of Rome, and the Churches of France by Pipin made subiect to his authoritie.

17 At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wot not for what cause being more friendly to the Romans, but because he was there crowned without strife) granted to *Boniface* the third, that which *Gregory* neuer required, that *Rome* should be the head of all Churches. After this manner was the controuersie ended. And yet this benefite of the Emperour, could not so much haue profited the Sea of *Rome*, vnlesse other things also had afterward happened. For *Grecia* and all *Asia* were within a little after cut off from the communion of *Rome*. *France* so much reuerenced him, that it obeyed no further than it listed. But it was then first brought into bondage when *Pipine* vsurped the kingdome. For when *Zachary* Bishop of *Rome* had beene his helper to the breach of his faith, and to robbery, that thrusting out the lawfull King, he might violently enter vpon the kingdome as laid open for a pray: he receiued this reward that the sea of *Rome* should haue iurisdiction ouer the Churches of *France*: As robbers are wonted in parting to diuide the common spoile: so these good men ordered the matter betweene themselues, that *Pipine* should haue the earthly and ciuill dominion, spoyling the true King: and *Zachary* should bee made

made head of all Bishops and haue the spirituall power: which, when at the beginning it was weake: (as it is wont to be in new things) was afterward confirmed by the authoritie of *Charles*, in maner for a like cause. For he was also indebted to the Bishop of *Rome*, for that by his endeuour he had attained to the honour of the Empire. But although it be credible, that churches ech where were before that time much deformed, yet it is certaine that the old forme of the Church was then first vtterly defaced in *Fraunce* and *Germanie*. There remaine yet in the records of the Court of *Paris*, breefe notes of these times, which, where they intreat of the matters of the Church, make mention of the couenant both of *Pipine* and of *Charles* with the bishop of *Rome*. Thereby we may gather that then there was an alteration made of the old state.

18 Since that time, when things did each where daily fall from worse to worse, the tyrannie of the sea of *Rome* was now and then also stablished and increased, and that partly by the ignorance, and partly by the slothfulnesse of the bishops. For when one man tooke all things vpon him, and without measure proceeded more and more to aduance himselfe against law and right: the bishops did not with such zeale as they ought, endeuour themselues to restraine his lust, and though they wanted not courage, yet they were destitute of true learning, and knowledge: so that they were nothing fit to attempt so great a matter. Therefore we see what and how monstrous an vnholy defiling of all holy things, and a scattering abroad of the whole order of the Church, was in *Bernards* time. He complaineth that there resort by heapes to *Rome* out of all the world, ambitious men, couetous, Simonians, robbers of God, keepers of concubines, committers of incest, and all such monsters, to obtaine, or retaine ecclesiastical honors by the Apostolike authoritie: and that fraud and vnderminding, and violence were growen in force. He saith that that maner of iudging which then was vsed, was abhominable, and vnseemely, not onely for the Church, but also for a iudiciall court. He crieth out that the Church is full of ambitious men: and that there is that more dreadeth to commit mischieuous acts, than robbers doe in their caue, when they diuide the spoiles of waifairing men. Few (saith he) doe looke vnto the mouth of the Law-giuer, but vnto his hands. But not without cause. For those hands doe all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done! The life of the poore is sowen in the streets of the rich: siluer glistereth in the mire: men runne to it from all places: not the poore, but the stranger taketh it vp, or hee peraduenture that runneth fastest before. But this maner, or rather this death, came not of thee, I would to God it might end in thee. Among these things thou a Pastor goest forward, compassed with much and precious array. If I durst say it, these are rather the Pastors of diuels, than of sheepe. Forsooth *Peter* did thus, *Paul* plaied thus. Thy court is more accustomed to receiue men good, than to make men good. For the ill doe not there profit, but the good doe decay. Now as for the abuses of appeales that he rehearseth, no godly man can read them without great horror. At the last he thus concludeth of that vnbrideled greedinesse of the sea of *Rome*, in the vsurping of iurisdiction: I speake the murmur and common complaint of the Churches. They cry out that they be mangled and dismembred. There are either none or few, that doe not either bewaile, or feare this plague. Askest thou what plague? The Abbots are plucked from the Bishops, the Bishops from the Archbishops, &c. It is maruellous if this may be excused. In so doing, ye prooue that yee haue fulnesse of power, but not of righteousnesse. Yee doe this because ye can doe it: but whether ye also ought to do it, is a question. Ye are set to preserue, not to enuie to euery man his honour and his owne degree. These few things of many I listed to rehearse, partly that the Readers may see, how sore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamitie held all the godly.

The state of the Church of Rome in Bernards time.

Li. 1. de consi. ad Eug.

Lib. 3.

19 But now, albeit that we graunt to the bishop of *Rome* at this day the preeminence and largenesse of iurisdiction, which that sea had in the meane times, as in the times of *Leo* and of *Gregorie*: what is that to the present state of the Papacie? I doe not yet speake of the earthly dominion, nor of the ciuill power thereof, which we wil afterward consider in place fit for it: but the very spirituall gouerment that they boast of, what

The vsurped power ecclesiastical which the Bishop of Rome holdeth and doth exercise at this day.

what hath it like to the ſtate of thoſe times? For they define the Pope none otherwiſe than the Supreme head of the Church in earth, and the vniuerſall Biſhop of the whole world. And the Biſhops themſelues, when they ſpeake of their owne authoritie, doe with great ſtourneſſe of countenance, pronounce that to them belongeth the power to command, and other are bound to the neceſſitie to obey, that ſo all their decrees are to be holden as confirmed with the diuine voice of *Peter*, that the prouinciall Synods are without force, becauſe they want the preſence of the Pope: that they may order clerks of any Church that they will: and may call them to their Sea that haue been ordered elſe where. Innumerable of that ſort are in *Gratians* packe, which I doe not now rehearſe, leaſt I ſhould be too tedious to the Readers. But this is the ſumme of them, that onely the Biſhop of *Rome* hath the ſupreme hearing and determining of all Eccleſiaſticall cauſes, whether it be in iudging and defining of doctrines, or in making of lawes, or in ſtabliſhing of diſcipline, or in executing of iudgements: It were alſo long and ſuperfluous to rehearſe the priuileges that they take to themſelues in reſeruations, as they call them. But (which is moſt intollerable of all other) they leaue no iudgement in earth to reſtraine and bridle their outragious luſt, if they abuſe ſo immeaſurable power. It is lawfull for no man (ſay they) to reuoke the iudgement of that Sea, becauſe of the Supremacie of the Church of *Rome*. Againe, The iudge ſhall be iudged neither by the Emperor, nor by Kings, nor by all the Clergie, nor of the people. That is indeede too imperiouſly done that one man maketh himſelfe iudge of all men, and ſuffereth himſelfe to obey the iudgement of no man. But what if he vſe tyrannie ouer the people of God? if he ſcatter abroad and waſte the kingdome of Chriſt? if he trouble the whole Church? if he turne the office of Paſtor into robberie? Yea though he be neuer ſo miſchieuous, he ſaith, that he is not bound to yeeld account. For theſe be the ſayings of the Biſhops: Gods will was to determine the cauſes of other men by men, but he hath without queſtion reſerued the Biſhop of this Sea to his owne iudgement. Againe, The doings of ſubiects are iudged of vs, but ours of God onely.

Decret. 17. quæſt. 3. cap. Nemini. Innoc. 9. quæſti. 3. ca. nemo. Sym. 9. quæ. 3. cap. Aliorum. Anther. Ibid. c. facta.

20 And that ſuch decrees might haue the more weight, they haue falſely thruſt in the names of the old Biſhops, as though things had beene ſo ordained from the beginning: whereas it is moſt certaine, that it is new and lately forged whatſoeuer the Biſhop of *Rome* giueth to himſelfe more than we haue rehearſed to be giuen him by the ancient Councels. Yea, they are come to ſo great ſhameleſneſſe, that they haue ſet foorth a writing vnder the name of *Anaſtaſius* Patriarch of *Conſtantinople*, wherein he teſtifieth that it was decreed by the old rulers, that nothing ſhould be done euen in the furtheſt prouinces, that were not firſt mooued to the Sea of *Rome*. Beſide this, that it is certaine that is moſt vaine, what man ſhall thinke it likely, that ſuch a commendation of the Sea of *Rome* proceeded from the aduerſarie and enuier of honour and dignitie thereof? But verily it behooued that theſe Antichriſts ſhould be carried on to ſo great madneſſe and blindneſſe, that their lewdneſſe might be plaine for all men to ſee, at leaſt ſo many as will open their eies. But the decretall Epiſtles heaped together by *Gregory* the ninth, againe the Clementines, and Extrauagants of *Martine*, doe yet more openly and with fuller mouth each where breath foorth their outragious fierceneſſe, and as it were the tyrannie of barbarous kings. But theſe be the oracles, by which the Romaniſts will haue their Papacie to be weyed. Heereupon aroſe thoſe notable principles, which at this day haue euery where in the Papacie the force of oracles: that the Pope cannot erre: that the Pope is aboue the Councels: that the Pope is the vniuerſall Biſhop of all Biſhops, and the ſupreme head of the Church in earth: I paſſe ouer the much abſurder follies, which the fooliſh Canoniſts babble in their Schooles, to which yet the Romiſh diuines doe not onely aſſent, but doe alſo clap their hands at them, to flatter their idoll.

The forgeries vſed in the Papacie to make the world beleeue that they claime at this day no more than they haue had in ancient times. Ibid. ca. Ant.

21 * I will not deale with thē by extremitie of right. Some other man would againſt this their ſo great inſolencie ſet the ſaying of *Cyprian*, which he vſed among the Biſhops, at whoſe Councell he ſat as chiefe. None of vs calleth himſelf Biſhop of Biſhops, or with tyrannous feare compelleth his fellow Biſhops to neceſſitie to obey. He would obiect that, which a little after was decreed at *Carthage*. That none ſhould be called Prince, Prieſt, or chiefe Biſhop. Hee would gather many teſtimonies out of Hiſtories,

**The Popes vſurpatiō not only againſt the iudgement of all antiquitie, againſt the mind of Gregorie, but euen repugnant to all humanitie.*

ſtories, Canons out of Synods, and many ſentences out of the bookes of old writers, by which the Biſhop of *Rome* ſhould be brought downe into the fellowſhip of the reſt. But I paſſe ouer all theſe, leaſt I ſhould ſeeme too preciſely to preſſe them. But leaſt the beſt Patrones of the ſea of *Rome* anſwere me, with what face they dare defend the title of vniuerſall Biſhop, which they ſee ſo oft to be condemned with curſe by *Gregorie*. If *Gregories* teſtimonie ought to be of force, they doe thereby declare that Antichriſt is there Biſhop, becauſe they make him vniuerſall. The name alſo of head was no more vſuall. For thus he ſaith in one place: *Peter* is the chiefe member in the bodie, *Iohn*, *Andrew*, and *Iames* the heads of particular peoples: yet they all are members of the Church vnder one head: yea the holie ones before the law, the holie ones vnder the law, and the holie ones vnder grace, are ſet among members, altogether making vp the bodie of the Lord: and no man euer willed to haue himſelfe called vniuerſall. But whereas the Biſhop of *Rome* taketh vpon himſelfe the power of commanding, that thing ſmally agreeth with that which *Gregorie* ſaith in another place. For whereas *Eulolius* Biſhop of *Alexandria*, had ſaid that he was commanded by him, he anſwered in this wiſe, I pray yee, take away this word of commanding from my hearing. For I know what I am, and what ye be. In place, ye be to me brethren, in manners ye be to me Fathers. Therefore I commanded not, but I cared to tell you thoſe things that I thought profitable. Whereas he ſo extendeth his iuriſdiction without end, he doth therein great and hainous wrong, not onely to the other Biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that he may build his ſeate of their ruines. But whereas he exempteth himſelfe from all iudgements, and will ſo raigne after the maner of Tyrants, that he accounteth his owne onely luſt for law, that verily is ſo hainous, and ſo farre from Eccleſiaſticall order, that it may in no wiſe be borne: for it vtterly abhorreth not only from all feeling of godlineſſe, but alſo from all humanitie.

Lib. 4. Ep. 92.

Lib. 7. Epiſ. 28.

22 But that I be not compelled to goe through and examine all things particularly, I doe againe appeale to them, that will at this day be accompted the beſt and moſt faithfull Patrones of the ſea of *Rome*, whether they be not aſhamed to defend the preſent ſtate of the Papacie: which it is certaine to be a hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard*: which ſtate yet did then ſo much diſpleaſe thoſe holy men. *Gregorie* each where complaineth, that he is too much diuerſly drawen away with forraine buſineſſe: that he is vnder the colour of Biſhopricke brought backe to the world: wherein he ſerueth ſo many cares of the world as he neuer remembreth that he ſerued when he was a Lay man: that he is preſſed downe with tumult of wordly affaires, that his minde is nothing raiſed vp to things aboue, that he is ſhaken with many waues of cauſes, and toſſed with tempeſts of troubleſome life: ſo that he may worthily ſay, I am come into the depth of the ſea. Truely among thoſe earthly buſineſſes, he might yet teach the people with Sermons, priuately admoniſh and correct ſuch as it behooued, order the Church, giue counſell to his fellow Biſhops and exhort them to their dutie: beſide theſe things there remained ſome time to write: and yet he lamenteth his calamitie, that he is drowned in the deepeſt ſea. If the gouernment of that time was a ſea: what is to be ſaid of the Papacie at this time? For what likeneſſe haue they together? Heere be no preachings, no care of diſcipline, no zeale to the Churches, no ſpirituall doing, finally nothing but the world. Yet this maze is praiſed, as though there could nothing be found more orderly and better framed. But what complaints doth *Bernard* poure out, what groanes doth he vtter, when he looketh vpon the faultes of his age: What then would he doe if he beheld this our age of iron, and worſe if any be worſe than iron? What obſtinate wickedneſſe is this, not onely ſtiffely to defend as holy and diuine, that which all the holy men haue with one mouth condemned: but alſo to abuſe their teſtimonie to the defence of the Papacie, which it is certaine that they neuer knew of? Howbeit of *Bernards* time I confeſſe, that then the corruption of all things was ſo great, that it was not much vnlike our time. But they are without all ſhame, that fetch any pretence for it, out of that meane age, that is the time of *Leo*, *Gregorie*, and ſuch other. For they doe like as if one, to ſtabliſh the Monarchie of Emperors, would praiſe the old ſtate of the Empire of *Rome*: that is, would

The ſtate of Rome an hundred times more corrupt now than in the daies of Gregorie or Bernard. Lib. 1. epi. 5. 7. & 25. & alibi.

would borrow the praises of libertie, to set forth the honor of Tyrannie.

The Bishop of Rome no Bishop.

23 Finally, although all these things were granted them: yet there ariseth of fresh a new strife for them, when we deny that there is a Church at *Rome*, in which such benefits may be resident: when we denie that there is a Bishop, which may beare these prueledges of dignitie. Admit therefore all those things to be true, (which yet we haue already wrung from them) that *Peter* was by the mouth of Christ appointed head of the vniuersall Church: and that he left the honor that was giuen him in the sea of *Rome*: that the same was stablished by the authoritie of the ancient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one consent giuen of all men to the Bishop of *Rome*, that he hath beene the Iudge of all both causes and men, and himselfe subiect to the iudgement of none: let them haue also more, if they will: yet I answere in one word, that none of these things auaile, vnlesse there be at *Rome* a Church and a Bishop. This they must needes grant me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chiefe of Bishops, which is not himselfe a Bishop. Will they therefore haue the sea Apostolike at *Rome*? Then let them shew me a true and lawfull Apostleship. Will they haue the chiefe Bishop? Then let them shew me a Bishop. But what? where will they shew vs any face of a Church? They name one indeed, and haue it oft in their mouth. Truly the Church is knowen by her certaine marks: and Bishopricke is a name of office. I speake not heere of the people: but of the gouernment it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christs institution requireth? Let vs call to remembrance that which hath before beene spoken of the office of Priests and of a Bishop. If we shall bring the office of Cardinals to be tried by that rule, we shall confesse that they are nothing lesse than Priests. As for the chiefe Bishop himselfe, I would faine know what one thing at all he hath Bishoplike. First it is the principall point in the office of a bishop, to teach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he faigne himselfe to doe? Let them tell therefore, by what meane they would haue him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shew, touch any part of a bishops office.

In the Bishop of Rome all things contrarie vnto that which should be in a Bishop.

24 It is not so of a Bishop as it is of a King. For a King although he doe not execute that which belongeth to a King, doth neuertheless retaine the honor and title. But in iudging of a bishop respect is had to Christes commandement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I denie that there high Bishop is the chiefe of Bishops, forasmuch as he is no Bishop. They must needes proue this last point to be false, if they will haue the victorie in the first. But how say they to this, that he not onely hath no propertie of a bishop, but rather all things contrarie? But heere, O God, whereat shall I begin? at his learning, or at his maners? What shall I say, or what shall I leaue vnsaid? where shall I make an end? This I say: that whereas the world is at this day stuffed with so many peruerse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least beene there confirmed. Neither is there any other cause, why the Bishops are carried with so great rage against the doctrine of the Gospell newly springing vp againe, why they bend all their strengthes to oppresse it, why they kindle vp Kings and Princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospell of Christ commeth in place. *Leo* was cruell: *Clement* was bloodie: *Paul* is a fierce murtherer. But nature hath not so much moued them to fight against the trueth, as for that this was their onely meane to maintaine their power. Therefore sith they cannot be safe, till they haue driuen away Christ, they trauell in this cause, as if they did fight for their religion and countries, and for their owne liues. What then? Shall that be to vs the sea Apostolike, where we see nothing but horrible Apostasie? Shall hee be Christes vicar which by persecuting the Gospell with furious enterprises, doth openly professe himselfe

himselfe to be Antichrist? Shall he be *Peters* successor, that rangeth with sword and fire, to destroy all that euer *Peter* hath builded? Shall he be head of the Church that cutting off, and dismembring the Church from Christ the onely true head thereof, doth in it selfe plucke and teare it in pieces. Admit verily that in the old time *Rome* was the mother of all Churches: yet since it hath begun to be the seate of Antichrist, it hath ceased to be that which it was.

The Pope Antichrist.

25 We seeme to be too much euill speakers and railers, when we call the Bishop of *Rome* Antichrist. But they that so thinke, doe not vnderstand that they accuse *Paul* of immodestie, after whom we so speake, yea out of whose mouth we so speake. And lest any man obiect, that we doe wrongfully wrest against the Bishop of *Rome* these words of *Paul* that are spoken to another intent, I will briefly shew, that they cannot be otherwise vnderstood, but of the Papacie. *Paul* writeth, that Antichrist shall sit in the Temple of God. In another place also the holy Ghost describing his image in the person of *Antiochus*, sheweth that his kingdome shall consist in hawtinesse of speech, and blasphemings of God. Hereupon we gather, that it is rather a Tyrannie ouer soules, than ouer bodies, that is raised vp against the spirituall kingdome of Christ. Then, that it is such, as doth not abolish the name of Christ and the Church: but rather should abuse the pretence of Christ, and lurke vnder the title of the Church, as vnder a disguised visour. But although all the heresies and sects that haue beene from the beginning, belong to the kingdome of Antichrist: yet whereas *Paul* prophecieth, that there shall come a departing, by this description he signifieth, that that seare of abhomination shal then be raised vp, when a certaine vniuersall departing shall possesse the Church: howsoeuer many members of the Church here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a mysterie to set vp the worke of iniquitie, which he would afterward shew openly: thereby we vnderstand, that this calamitie was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, that he should plucke away from God his due honour, to take it to himselfe: this is the chiefe token that we ought to follow in seeking out of Antichrist, specially where such pride proceedeth euen to the publike dissipation of the Church. Sith therefore it is certaine that the Bishop of *Rome* hath shamelesly conueyed away to himselfe that which was the chiefe proper thing to God alone and Christ, it is not to be doubted but that he is the Captaine and Standard-bearer of the wicked and abhominable kingdome.

2. Thes. 2. 4. Dan. 7. 25.

Nothing left in the Papacie but onely the place where the order of a Church hath beene.

26 Now let the Romanists goe and obiect antiquitie against vs: As if in so great alteration of all things, the honor of the sea might stand where there is no sea. *Eusebius* telleth, how God, that there might be place for his vengeance, remooued the church that was at *Hierusalem* to *Pella*. That which we heare to haue beene once done, might bee ofter done. Therefore so to binde the honour of supremacie to a place, that hee which is indeed the most hatefull enemie of Christ, the highest aduersarie of the Gospell, the greatest waster and destroier of the Church, the most cruell slaughterman and butcher of the Saints, should neuertheless be accounted the vicar of Christ, the successor of *Peter*, the chiefe Bishop of the Church, only because he occupieth the Sea that was once the chiefest of all: that verily is too much to be scorned and foolish. I speake not, how great difference there is betweene the Popes Chauncery, and a well framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man that hath his right wit, will thinke the Bishopricke enclosed in lead and bulles: much lesse in that schoole of fraudes and deceites, in which things the Popes spirituall gouernment consisteth. Therfore it was very well said by a certaine man, that that Church of *Rome* which is boasted of, is long agoe turned into a court, which onely is now seene at *Rome*. Neither doe I heere accuse the faults of men: but I shew that the Papacy it selfe is directly contrary to the true order of a Church.

Euseb. lib. 3. cap. 5.

The Atheisme of Popes.

27 But if we come to the persons of men, it is well enough knowen what maner of Vicars of Christ we shall finde. *Iulius* forsooth, and *Leo*, and *Clement* and *Paul*, shall be pillers of the Christian faith, and the chiefe expositors of religion, which neuer knew any other thing of Christ, than that which they had learned in *Lucians* schoole. But why doe I recken vp three or foure Popes? as though it were doubtfull, what maner of

of forme of religion the Popes with their whole Colledge of Cardinals haue ſince long agoe profeſſed, and at this day doe profeſſe. For firſt this is the principle article of that ſecret Diuinitie that raigneth among them, That there is no God: the ſecond, That all things that are written and taught concerning Chriſt, are lies and deceits: the third, That the doctrine of the life to come, and of the laſt reſurrection are meere fables. They doe not all thinke ſo: and few of them ſpeake ſo. I grant. But this hath long agoe begun to be the ordinarie religion of Popes. Whereas this is very well knowen to all that know *Rome*, yet the Romiſh Diuines ceaſe not to boaſt, that by Chriſtes priueledge it is prouided, that the Pope cannot erre, becauſe it was ſaid to *Peter*: I haue praied for thee, that thy faith ſhould not faint. What, I pray you, winne they by mocking ſo ſhameleſly, but that the whole world may vnderſtand, that they are come to that extremitie of wickedneſſe, that they neither feare God, nor ſtand in awe of men.

Luke 22.32.

The fall of Iohn the xxii.

28 But let vs imagine, that the vngodlineſſe of thoſe Popes whom I haue ſpoken of, is hidden, becauſe they haue neither publiſhed it by preaching, nor by writings: but onely haue bewraied it at their table, and in their chamber, or at leaſt within walles of houſes. But if they will haue this priueledge to be of force, which they pretend, they muſt needes wipe *Iohn* the xxii out of the number of Popes, who openly affirmed that ſoules are mortall, and that they die together with the bodies vntill the day of reſurrection. And that you may perceiue that the whole ſea with her principall ſtayes was then wholy fallen: none of all the Cardinals withſtood ſo great a madneſſe, but the Schoole of *Pariſe* mooued the King of *France* to compell him to recant it. The King forbad his ſubiects to communicate with him, vnleſſe he did out of hand repent: and the ſame, as the maner is, he proclaimed by a Herald. The Pope compelled by this neceſſitie, abiured his error. This example maketh that I neede not to diſpute any more with my aduerſaries about this that they ſay, that the ſea of *Rome* and the Biſhops thereof, cannot erre in the faith, becauſe it was ſaid to *Peter*, I haue prayed for thee, that thy faith may not faint. Truely, he fell with ſo foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all *Peters* which ſucceede after *Peter* in the Biſhopricke. Howbeit this is alſo of it ſelfe ſo childiſh, that it needeth no anſwere. For if they will draw to *Peters* ſucceſſors whatſoeuer was ſpoken to *Peter*, it ſhall follow that they are all Satans, foraſmuch as the Lord ſaid this alſo to *Peter*: Go behind, thou Satan, becauſe thou art an offence to me. For it ſhall be as eaſie for vs to turne backe this latter ſaying againſt them, as it ſhall be for them to obiect the other againſt vs.

Gerſon which liued then.

Luke 22.32.

Mat. 16.23.

The vncleane manners of the Romane Biſhops.

29 But I liſt not to ſtriue with them in playing the foole. Therefore I returne thither from whence I made digreſſion. So to binde the place, and Chriſt, and the holie Ghoſt, and the Church together, that whoſoeuer ſit in that place, although he be the Deuill, yet he muſt be iudged the Vicar of Chriſt and the head of the Church, becauſe it was once the ſeate of *Peter*: I ſay this is not onely wicked and ſlanderous to Chriſt, but alſo too great an abſurditie, and againſt common reaſon. It is alreadie long agoe ſince the Biſhops of *Rome* are either without all religion, or the greateſt enemies of Religion. Therefore they are no more made the Vicars of Chriſt, by reaſon of the ſeate which they occupie, than an Idol, when it is ſet in the Temple of God, is to be taken for God. Now if their manners be to be iudged vpon, let the Popes themſelues anſwere for themſelues: what one thing at all there is in them, wherein they may be knowen for Biſhops? Firſt whereas there is ſuch life at *Rome*, they not onely winking at it, but alſo as it were with ſecret countenance allowing it, this is vtterly vnmeete for Biſhops, whoſe dutie is with ſeueritie of diſcipline to reſtraine the licentiouſneſſe of the people. But I will not be ſo rigorous againſt them, to charge them with other mens faults. But whereas they themſelues, with their owne houſhold, with almoſt the whole Colledge of Cardinals, with the whole flocke of their Cleargie, are ſo giuen foorth to all wickedneſſe, filthineſſe, vncleanneſſe, to all kindes of lewd and miſchieuous doings, that they reſemble rather monſters than men: therein truely they bewray themſelues to be nothing leſſe than Biſhops. And yet they neede not feare leaſt I ſhould further diſcloſe their filthineſſe. For both I am wearie to haue to doe in ſo ſtinking mire, and I muſt fauour chaſt eares, and I thinke that I haue already enough and more prooued that

2. Theſ. 1.4.

that which I went about: that is, that although *Rome* had in olde time beene the head of Churches, yet at this day ſhe is not woorthy to be iudged one of the ſmalleſt toes of the Churches feete.

30 As concerning the Cardinals, (as they call them) I cannot tell how it is come to paſſe, that they be ſo ſuddenly riſen vp to ſo great dignitie. This name in *Gregories* time belonged to Biſhops onely. For ſo oft as he maketh mention of Cardinals, hee meaneth it not of them of the Church of *Rome*, but of any other: ſo that briefely, a Cardinall Prieſt is nothing elſe but a Biſhop. In the writers before that age I finde not this name at all. But I ſee that they were then leſſe than Biſhops, whom they be now farre aboue. This ſaying of *Auguſtine* is well knowen: Although according to the names of honor, which the vſe of the Church hath already obtained, Biſhoprike is greater than Prieſthood, yet in many things *Auguſtine* is leſſe than *Hierome*. Heere indeed he maketh difference betweene a Prieſt of the Church of *Rome* and other: but he indifferently ſetteth them all behinde the Biſhops. And that was ſo long obſerued, that in the Councell of *Carthage*, when there were preſent two Legates of the ſea of *Rome*, the one a Biſhop, the other a Prieſt, the Prieſt was thruſt backe into the laſt place. But not to follow too old examples, there remaineth a Councell holden vnder *Gregorie* at *Rome*, at which the Prieſts ſate in the loweſt place, and ſubſcribed ſeuerally by themſelues: as for the Deacons, they had no place at all in ſubſcribing. And truely they had then no office, but to be preſent and vnder the Biſhop at miniſtring of doctrine and of the Sacraments. Now the caſe is ſo changed, that they are become the couſins of Kings and Emperors. And it is no doubt but that they grew vp by little and little together with their head, till they were aduanced to this high top of dignitie. But this alſo I thought good to touch ſhortly by the way that the Readers might the better vnderſtand, that the Sea of *Rome*, ſuch as it is at this day, doth much differ from that ancient one, vnder pretence whereof, it doth now maintaine and defend it ſelfe. But of what ſort ſoeuer they were in olde time, foraſmuch as they haue now nothing of the true and lawfull office in the Church, they retaine onely a deceitfull colour and vaine viſour: yea foraſmuch as they haue all things vtterly contrarie, it was neceſſary that that ſhould happen to them, which *Gregorie* writeth ſo oft. I ſay it (ſaith he) weeping: I giue warning of it, groning: that ſith the order of Prieſthood is fallen within, it ſhall alſo not be able to ſtand long without. But rather it behooued that this ſhould be fulfilled in them which *Malachie* ſaith of ſuch: Yee haue gone backe out of the way, and haue made many to ſtumble in the law. Therefore yee haue made voide the couenaut of *Leui*, ſaith the Lord. Therefore behold, I haue giuen you out of eſtimation, and vile to all the people. Now I leaue it to all the godly to thinke of what ſort is that ſupreme height of the Hierarchie of *Rome*, whereunto the Papiſts with abhominable ſhameleſneſſe ſticke not to make ſubiect the very word of God, which ought to haue beene honorable and holy both to heauen, and earth, men and Angels.

The riſing of Cardinals.

Lib. 4. Epiſt. 25. & 55. Lib. 5. Epiſt. 7. Mala. 2. 8.

THE EIGHT CHAPTER.

Of the power of the Church as touching the articles of faith: and with how vnbridled licentiouſneſſe, it hath in the Papacie beene wreſted to corrupt all pureneſſe of doctrine.

NOw followeth the third place of the power of the Church, which partly conſiſteth in all the Biſhops, and partly in the Councels, and thoſe either prouinciall or generall. I ſpeake onely of the ſpirituall power, which is proper to the Church. That conſiſteth either in doctrine, or in iuriſdiction, or in making of Lawes. Doctrine hath two parts, the authoritie to teach articles of Doctrine, and the expounding of them. Before that we begin to diſcourſe of euery one of theſe in ſpecialtie, we wil that the godly readers be warned, that whatſoeuer is taught concerning the power of the Church, they muſt remember to apply it to that end, whereunto (as *Paul* teſtifieth) it was giuen: that is, to edification, and not to deſtruction: which who ſo lawfully vſe, they thinke themſelues no more than the miniſters of Chriſt, and therewithall the miniſters of the people in Chriſt. Now of the edifying of the Church, this is the onely way, if

A caution touching things ſpoken of the power of the Church.

1. Cor. 10. 8. & 13. 10.

if the Ministers themselues endeuour to preserue to Christ his authoritie, which can not otherwise be safe vnlesse that be left vnto him, which he receiued of his Father: that is, that he be the onely Schoolemaster of the Church. For it is written, not of any other but of him alone, Heare him. The power of the Church therefore is not to be sparingly set foorth, but yet to be enclosed within certaine bounds, that it be not drawen hither and thither after the lust of men. Hereunto it shall be much profitable to note, how it is described of the Prophets and Apostles. For if we simplie grant vnto men such power as they list to take vpon them, it is plaine to all men, what a slipperie readinesse there is to fall into tyranie, which ought to be farre from the Church of Christ.

Matt. 17. 5.

All the Priests authoritie depended wholie vpon him whose priests they were.

2 Therefore heere it must be remembred, that whatsoeuer authoritie or dignitie the holie Ghost in the Scripture giueth either to the Priests or to the Prophets, or to the Apostles, or to the successors of the Apostles, all that same is giuen, not properlie to the men themselues, but to the ministerie ouer which they are appointed, or (to speake it more plainely in one word) whereof the ministerie is committed to them. For if we goe through them all in order, we shall not finde that they had any authoritie to teach or to answer, but in the name and word of the Lord. For when they are called to the office, it is also enioyned them, that they should bring nothing of themselues, but speake out of the mouth of the Lord. And he himselfe doth not bring them foorth to be heard of the people, before that he haue giuen them instructions what they ought to speake, to the intent that they should speake nothing beside his word. *Moses* himselfe, the prince of all the Prophets, was to be heard aboue the rest: but he was first instructed with his commandements, that he might not declare any thing at all, but from the Lord. Therefore it is said, that the people when they embraced his doctrine, beleeued in God, and in his seruant *Moses*. Also that the authoritie of the Priests should not grow in contempt, it was stablished with most greeuous penalties. But therewithall the Lord sheweth vpon what condition they were to be heard, when he saith, that he hath made his couenant with *Leui*, that the law of the truth should be in his mouth. And a little after he addeth: The lips of the priest shall keepe knowledge, and they shall require the law at his mouth: because he is the angell of the God of hosts. Therefore if the priest will be heard, let him shew himselfe the messenger of God: that is, let him faithfully report the commandements that he receiued of his author. And where it is specially entreated of the hearing of them, this is expressely set, That they may answer according to the law of God.

Exod. 3. 4.

Exod. 14. 31. Deut. 16. 9.

Mala. 2. 4. & 6.

Deut. 17. 10.

The power of prophets consisted in deliuering that which God had giuen them in charge.

3 What maner of power the Prophets generally had, is very well described in *Ezechiel*: Thou sonne of man (saith the Lord) I haue giuen thee to be a watchman to the house of *Israel*. Therefore thou shalt heare the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to heare out of the mouth of the Lord, is he not forbidden to inuent any thing of himselfe? But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his owne, but the Lords word that he hath brought? The selfe same thing is in *Hieremie*, in other words. Let the prophet (saith he) with whom is a dreame, tell a dreame: and let him that hath my word speake my word true. Certainely he appointeth a law to them all. And that is such, that he permitteth not any to teach more than he is commanded. And after he calleth it chaffe, all that is not from himselfe onely. Therefore none of the Prophets themselues opened his mouth, but as the Lord told him the words before. Whereupon these sayings are so oft found among them: the word of the Lord, the burden of the Lord, so saith the Lord, the mouth of the Lord hath spoken. And worthily. For *Esay* cried out that he had defiled lips. *Ieremie* confessed that he could not speake, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but vncleane and vnwise, if they had spoken their owne speech? But his lips were holie and pure, when they began to be the instruments of the holie Ghost. When the Prophets are bound with this religion, that they deliuer nothing, but that which they haue receiued, then they be garnished with notable power and excellent titles. For when the Lord testifieth, that he hath set them ouer nations and kingdomes, to pluck vp and to roote out, to destroy and pluck downe, to build and to plant, he by and by adioyneth the cause: because he hath put his words in their mouth.

Hiere. 23. 28.

Esa. 6. 5. Iohn 1. 6.

Esa. 6. 5. Iere. 1. 6.

Iere. 1. 10.

4 Now

4 Now if you looke to the Apoſtles: they are indeed commended with many and notable titles, that they are the light of the world, and the ſalt of the earth, that they are to be heard in ſtead of Chriſt, that whatſoeuer they bind or looſe in earth ſhall bee bound or looſed in heauen. But in their very name they ſhew how much is permitted them in their office: that is, if they be Apoſtles, that they ſhould not prate whatſoeuer they liſt: but ſhould faithfully report his commandements from whom they are ſent. And the words of Chriſt are plaine enough, in which he hath determined their embaſſage: when he commanded them to go and teach all nations, all thoſe things that he had commanded. Yea, and he himſelfe alſo receiued this law, and laid it vpon himſelfe, that it ſhould be lawfull for no man to refuſe it. My doctrine (ſaith he) is not mine, but his that ſent mee, my Fathers. Hee that was alway the onely and eternall counſeller of the Father, and he that was appointed by the father the Lord and ſchoolmaſter of all men, yet becauſe he executed the miniſterie of teaching, preſcribed by his owne example to all miniſters, what rule they ought to follow in teaching. Therefore the power of the Church is not infinite, but ſubiect to the word of the Lord, and as it were encloſed in it.

The Apoſtles authoritie reſtrained and limited within the bounds of his Commandement which gaue them authoritie.

Mat 28.9.

Iohn 7.16.

5 But ſith this hath from the beginning beene of force in the Church, and at this day ought to be in force, that the ſeruants of God ſhould teach nothing which they haue not learned of him: yet according to the diuerſitie of times they haue diuers orders of learning. But that order which is now, much differeth from thoſe that were before. Firſt if it be true which Chriſt ſaith, that none hath ſeene the Father, but the Sonne, and he to whom it hath pleaſed the Sonne to ſhew him, it behooued verily that they ſhould be alway directed by the eternall wiſedome of the Father, which would come to the knowledge of God. For how ſhould they either haue comprehended in minde, or vttered the myſteries of God, but by his teaching to whom alone the ſecrets of the Father are open? Therefore the holy Fathers in olde time knew God no otherwiſe but beholding him in the Sonne as in a glaſſe. When I ſay this, I meane that God did neuer by any other meane diſcloſe himſelfe to men but by the Sonne, that is, his onely wiſedome, light and truth. Out of this fountaine did *Adam*, *Noe*, *Abraham*, *Iſaac*, *Iacob*, and the other draw all the knowledge that they had of heauenly doctrine. Out of the ſame fountaine haue alſo all the Prophets themſelues drawen all the heauenly Oracles that they vttered. For verily this wiſedome hath alway diſcloſed it ſelfe by moe waies than one. To the Patriarches he vſed ſecret reuelations: but therewithall to confirme their mindes, he adioyneth ſuch ſignes, that it could not be doubtfull to them, that it was God that ſpake. The Patriarches conueied ouer from hand to hand to poſteritie, that which they had receiued. For the Lord left it with them to this intent, that they ſhould ſo ſpread it abroad. But the children and childrens children, by God ſecretly informing them, did know that that which they heard was from heauen, and not from the earth.

The ancient Patriarches & Fathers taught by Chriſt.

Mat.11.27.

Mala.2.7.

6 But when it pleaſed God, to raiſe a more apparant forme of a Church hee willed to haue his word put in writing and noted, that the Prieſts ſhould fetch from thence what they might deliuer to the people, and that all the doctrine that ſhould be taught ſhould be tried by that rule. Therefore after the publiſhing of the law, when the Prieſts are commanded to teach out of the mouth of the Lord, the meaning is, that they ſhould teach nothing ſtrange or differing from that kinde of learning, which the Lord comprehended in the law: and to adde and to diminiſh was vnlawfull for them. Then followed the Prophets, by whom indeed the Lord publiſhed new Oracles to bee added to the law: but yet not ſo new, but that they came out of the Law, and had reſpect vnto it: For, as touching doctrine, they were onely expoſitors of the Law, and added nothing vnto it, but Prophecies of things to come. Thoſe excepted, they vttered nothing elſe but a pure expoſition of the Law. Becauſe it pleaſed the Lord that there ſhould be a plainer and larger doctrine, that weake conſciences might be the better ſatisfied: he commanded that the Prophecies alſo ſhould be put in writing, and accounted part of his word. And hereunto were added the hiſtories which are alſo the works of the Prophets, but made by the enditing of the holy Ghoſt. I reckon the Pſalmes among the Prophecies, becauſe that which we attribute to the Prophecies

The doctrine which Chriſt taught the Fathers without booke, in the law committed vnto writing: vpon the law the Prophets grounded their doctrine.

is also common to the Psalmes. Therefore that whole bodie compacted of the Law, Prophecies, Psalmes and Histories, was the word of the Lord to the old people, by the rule whereof the Priests and Teachers euen vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swarue either to the right hand or to the left: because all their office was inclosed within these bounds, that they should answere the people out of the mouth of God. Which is gathered of a notable place of *Malachie*, where he biddeth them to be mindfull of the law, and to giue heede to it, euen to the preaching of the Gospell. For thereby he forbiddeth them all new found doctrines, and granteth them no leaue to swarue neuer so little out of the way which *Moses* had faithfully shewed them. And this is the reason why *Dauid* so honorably setteth out the excellencie of the law, and rehearseth so many praises of it: that is, that the Iewes should couet no forren thing without it, sith within it was all perfection inclosed.

Mala. 4. 4.

Christ manifested in the flesh hath added the last hand to the reuelation of trueth.

7 But when at last the wisedome of God was openly shewed in the flesh, that same wisedome with full mouth declared vnto vs all that euer can with mans wit bee comprehended, or ought to be thought concerning the heauenly Father. Now therefore, since Christ the Son of righteousnes hath shined, we haue a perfect brightnesse of the truth of God, such as the clearenesse is wont to be at mid-day, when the light was before but dim. For verily the Prophet meant not to speake of any meane thing, when he wrote that God in olde time spake diuersly and many waies to the Fathers by the Prophets: but that in these last daies he began to speake to vs by his beloued Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some, and sometime by other, nor will adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath so fulfilled all the parts of teaching in the Sonne, that they must haue this of him for the last and eternall testimonie. After which sort all this time of the new Testament wherein Christ hath appeared to vs with the preaching of his Gospell euen to the day of iudgement, is expressed by the last houre, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to faigne vs any new beside it, or receiue it faigned of other. Therefore not without cause the Father hath by singular prerogatiue ordained the Sonne to bee our teacher: commanding him, and not any man, to be heard. He did indeed in few words set out his schoole-maistership vnto vs, when he said, Heare him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him onely, and command vs to looke for all the doctrine of saluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very words doe sound) to hearken to the voice of him alone. And truely what ought there now to be either looked for or desired at the hand of man, when the very word of life hath familiarly and openly disclosed himselfe vnto vs? Yea but it is meete that the mouthes of all men be shut, after that he, in whom the heauenly Father willed to haue all the treasures of knowledge and wisedome to be hidden, hath once spoken, and so spoken as became both the wisedome of God (which is in no part vnperfect) and *Messias* at whose hand the reuelation of all things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

Heb. 1. 1.

Math. 17. 5.

Iohn 4. 25.

The written word the onely rule of sound teaching.

8 Let this therefore be a stedfast principle: that there is to be had no other word of God, whereunto place should be giuen in the Church, than that which is contained first in the Law and the Prophets, and then in the writings of the Apostles: and that there is no other manner of teaching rightly, but according to the prescription and rule of that word. Hereupon also we gather, that there was no other thing granted to the Apostles, but that which the Prophets had had in olde time: that is, that they should expound the olde Scripture, and shew that those things that are therein taught are fulfilled in Christ: and yet that they should not doe the same but of the Lord, that is to say, the spirit of Christ going before them, and after a certaine manner enditing words vnto them. For Christ limited their embassage with this condition when he commanded them to goe and teach, not such things as they themselues had rashly forged, but all those things that he had commanded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye

Mat. 28. 20.

called

called maſters, for onely one is your maſter, Chriſt. Then, to imprint this more deepely in their minde, he repeateth it twiſe in the ſame place. And becauſe their rudeneſſe was ſuch, that they could not conceiue thoſe things that they had heard and learned of the mouth of their maſter, therefore the ſpirit of trueth is promiſed them by whom they ſhould be directed to the true vnderſtanding of all things. For that ſame reſtraining is to be diligently noted, where this office is aſſigned to the holy Ghoſt, to put them in minde of all thoſe things that he before taught them by mouth. Mat.23.8. Iohn.14.26. & 16.13.

9 Therefore *Peter* who was very well taught how much hee might lawfully doe, leaueth nothing either to himſelfe or other, but to diſtribute the doctrine deliuered of God. Let him that ſpeaketh (ſaith he) ſpeake as the wordes of God, that is to ſay, not doubtingly, as they are wont to tremble whoſe owne conſcience miſgiueth them, but with ſure confidence, which becommeth the ſeruant of God furniſhed with aſſured inſtructions. What other thing is this, but to forbid all inuention of mans minde, from what head ſoeuer they haue proceeded, that the pure word of God may be heard and learned in the Church of the faithfull? to take away the ordinances or rather the faigned deuiſes of all men, of what degree ſoeuer they be, that the decrees of God onely may remaine in force? Theſe bee thoſe ſpirituall armours, mightie through God to caſt downe holds: by which the faithfull ſeruants of God may throw downe counſels, and all height that aduanceth it ſelfe againſt the knowledge of God, and may lead all knowledge captiue to obey Chriſt. Loe this is the ſoueraigne power, wherewith it behoooueth the Paſtors of the Church to be endued, by what name ſoeuer they bee called, that is, that by the word of God they may with confidence bee bolde to doe all things: may compell all the ſtrength, glorie, wiſedome and height of the world to yeeld and obey to his maieſtie: being vpholden by his power, may command, all euen from the higheſt to the loweſt: may build vp the houſe of Chriſt and pull downe the houſe of Satan: may feede the ſheepe and driue away the wolues: may inſtruct & exhort the willing to learne: may reproue, rebuke and ſubdue the rebellious and ſtubborne: may binde & looſe: finally may thunder and lighten, if need be: but all things in the word of God. Howbeit there is, as I haue ſaid, this difference betweene the Apoſtles and their ſucceſſors, that the Apoſtles were the certaine and authentike ſecretaries of the holy Ghoſt, and therefore their writings are to be eſteemed for the oracles of God: but the other haue none other office, but to teach that which is ſet foorth and written in the holy Scriptures. We determine therfore, that this is not now left to faithfull miniſters, that they may coine any new doctrine, but that they ought ſimply to cleaue to the doctrine, whereunto the Lord hath made all men without exception ſubiect. When I ſay this, my meaning is not onely to ſhew what is lawfull for all particular men, but alſo what is lawfull for the whole vniuerſall Church. Now as touching all particular men: *Paul* verily was ordained by the Lord, Apoſtle to the Corinthians: but he denieth that he hath dominion ouer their faith. Who now dare take a dominion vpon himſelfe, which *Paul* teſtifieth that it belonged not to him? If he had acknowledged himſelfe to haue this libertie of teaching, that whatſoeuer the Paſtor teacheth he may therein of right require to be beleeued: he would neuer haue taught the Corinthians this diſcipline, that while two or three Prophets ſpeake, the reſt ſhould iudge, and if it were reuealed to any that ſate, the firſt ſhould hold his peace. For ſo he ſpared none, whoſe authority he made not ſubiect to the iudgement of the word of God. But, will ſome man ſay, of the vniuerſall church the caſe is otherwiſe. I anſwere that in another place *Paul* meeteth with this doubt alſo, where he ſaith, that faith is by hearing, & hearing by the word of God. Truly, if faith hang of the word of God only, if it hath reſpect vnto & reſteth vpon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath wel knowen what faith is. For Faith ought to bee ſtayed vpon ſuch aſſuredneſſe, whereby it may ſtand inuincible againſt Satan, and all the engines of the hels, and againſt the whole world. This aſſuredneſſe we ſhall no where finde but in the onely word of God. Againe, it is a generall rule which wee heere ought to haue reſpect vnto: that God doth therefore take from men the power to ſet foorth a new doctrine, that hee onely may bee our ſchoolemaſter in heauenly learning, as hee onely is true which can neither lie nor deceiue

No other ground but the Scripture either for men particularly, or for the whole boase of the Church to build vpon. 1.Pet.4.11. 2.Cor.10.4.

2.Cor.1.14.

1.Cor.14.19 Rom.10.

deceiue. This rule belongeth no leſſe to the whole Church than to euery one of the faithfull.

Their Tyranny who binde the world to beleeue whatſoeuer pleaſeth them to teach.

10 But if this power of the Church, which we haue ſpoken of, be compared with that power, whereof the ſpirituall tyrants, that haue falſly called themſelues Biſhops and Prelates of Religion, haue in certaine ages paſt boaſted themſelues among the people of God, the agreement ſhall be no better than Chriſt hath with *Belial*. Yet it is not in this place my purpoſe to declare in what ſort and with how wicked meanes they haue exerciſed their tyranny: I will but rehearſe the doctrine, which at this day they defend, firſt with writings, and then with ſword and fire. Becauſe they take it for a thing confeſſed, that a generall Councell is the true image of the Church, when they haue taken this principle, they doe without doubt determine, that ſuch Counſels are immediately gouerned of the holy Ghoſt, and that therefore they cannot erre. But whereas they themſelues doe rule the Councels, yea and make them, they doe indeed challenge to themſelues whatſoeuer they affirme to be due to the Councels. Therefore they will haue our faith to ſtand and fall at their will that whatſoeuer they ſhall determine on the one ſide, or the other, may be ſtabliſhed and certaine to our mindes: ſo that if they allow any thing we muſt allow the ſame without doubting: if they condemne any thing we muſt alſo hold it for condemned. In the meane time after their owne luſt, and deſpiſing the word of God, they coine doctrins, to which afterward they require by this rule to haue faith giuen. For they alſo ſay, that he is no Chriſtian, that doth not certainely conſent to all their doctrine as well affirmatiue as negatiue: if not with expreſſed yet with vnexpreſſed faith: becauſe it is in the power of the Church to make new articles of the Faith.

Promiſes made to the Church abuſed to bolſter vp a moſt vnlawfull power in the church

11 Firſt let vs heare, by what arguments they proone that this authority is giuen to the Church: and then we ſhall ſee how much that maketh for them which they alleage of the Church. The Church (ſay they) hath notable promiſes, that it ſhall neuer be forſaken of Chriſt her ſpouſe, but that it ſhall be guided by his ſpirit into all truth. But of the promiſes which they are wont to alleage, many are giuen no leſſe to euerie one of the faithfull particularly, than to the whole Church vniuerſally. For

Mat. 28. 20. Ioh. 1. 14. 19.

though the Lord ſpake to the twelue Apoſtles, when he ſaid: Behold, I am with you euen to the end of the world: Againe: I will aske my father, and he ſhall giue you another comforter, namely the Spirit of truth: yet he made the promiſe not only to the whole number of the twelue, but alſo to euery one of them: yea to the other diſciples likewiſe, either thoſe that he had alreadie receiued, or thoſe that ſhould afterward be added to them. But when they expound ſuch promiſes full of ſingular comfort, as though they were giuen to none of the Chriſtians, but to the whole Church together: what doe they elſe, but take away from all Chriſtians that confidence which they all ought to receiue thereby to encourage them? Yet I doe not heere deny, but that the whole fellowſhip of the faithfull furniſhed with manifold diuerſitie of gifts, is endued with much larger and more plentifull treaſure of the heauenly wiſedome, than each one ſeuerally: neither is it my meaning, that this is ſpoken in common to the faithfull, as though they were all alike endued with the ſpirit of vnderſtanding and doctrine: but becauſe it is not to bee granted to the aduerſaries of Chriſt, that they ſhould for the defence of an euill cauſe wreſt the Scripture to a wrong ſenſe. But, omitting this, I ſimply confeſſe that which is true, that the Lord is perpetually preſent with his, and ruleth them with his Spirit. And that this ſpirit is not the ſpirit of error, ignorance, lying or darkneſſe: but of ſure reuelation, wiſedome, trueth, and light, of whom they not deceitfully may learne thoſe things that are giuen them, that is to ſay, what is the hope of their calling, and what be the riches of the glorie of the inheritance of God in the Saints. But whereas the faithfull, euen they that are endued with more excellent gifts aboue the reſt, doe in this fleſh receiue onely the firſt fruits and a certaine taſte of that Spirit: there remaineth nothing better to them than knowing their owne weakneſſe, to hold themſelues carefully within the boundes of the word of God: leaſt, if they wander farre after their owne ſenſe, they by and by ſtray out of the right way, inſomuch as they be yet voide of that Spirit, by whoſe onely teaching trueth is diſcerned from falſhood. For all men doe confeſſe with *Paul*, that they haue not yet

1. Cor. 1. 12

Ephe. 1. 18.

Phil. 3. 11.

attained

attained to the marke. Therefore they more endeuour to daily profiting, than glorie of perfection.

12 But they will take exception, and say that whatsoeuer is particularly attributed to euery one of the holie ones, the same doth throughly and fully belong to the Church it selfe. Although this hath some seeming of truth, yet I deny it to be true. God doth indeed so distribute to euery one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessarie, when the gifts are giuen in common. But the riches of the Church are alway such, that there euer wanteth much of that highest perfection, which our aduersaries doe boast of. Yet the Church is not therefore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lord knoweth what her necessitie requireth. But, to hold her vnder humility and godly modesty, he giueth her no more than he knoweth to be expedient. I knowe what here also they are wont to obiect, that is, that the Church is clensed with the washing of water in the word of life, that it might be without wrinckle and spot, and that therefore in another place it is called the piller and stay of truth. But in the first of these two places is rather taught, what Christ dayly worketh in it, than what he hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his: truly it is certaine that they are yet besprinkled with some spots and wrinkles, and that there wanteth somewhat of their sanctification. But how vaine and fabulous is it, to iudge the Church already in euery part holy and spotles, whereof all the members are spoty and very vncleane? It is true therefore that the Church is sanctified of Christ. But onely the beginning of that sanctifying is heere seene: but the end and full accomplishment shall be, when Christ the holiest of holy ones shall truly and fully fill it with his holinesse. It is true also that the spots ane wrinkles of it are wiped away: but so that they be daily in wiping away, vntill Christ with his comming doe vtterly take away all that remaineth. For vnlesse we grant this, we must of necessity affirme with the Pelagians, that the righteousnesse of the Faithfull is perfect in this life: and with the Cathari and Donatists we must suffer no infirmity in the Church. The other place, as we haue else where seene, hath a sense vtterly differing from that which they pretend. For when *Paul* hath instructed *Timothee*, and framed him to the true office of a Bishop, he saith that he did it to this purpose, that he should know how he ought to behaue himselfe in the Church. And that he should with the greater religiousnesse and endeuour bend himselfe thereunto, he addeth that the Church is the very piller and stay of truth. For what else doe these words meane, but that the truth of God is preserued in the Church, namely by the ministery of preaching? As in another place he teacheth, that Christ gaue Apostles, Pastors, and Teachers, that wee should no more be carried about with euery winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether meete in vnity of Faith. Whereas therefore the truth is not extinguished in the world, but remaineth safe, that same commeth to passe becaufe it hath the Church a faithfull keeper of it, by whose helpe and ministery it is sustained. But if this keeping standeth in the Ministery of the Prophets and Apostles, it followeth that it hangeth wholly heerupon, if the word of the Lord be faithfully preserued and doe keepe his purity.

The Church not so perfect by vertue of any promise made vnto it but that still it remaineth in this world subiect as to other infirmities so to error.

Ephe. 5. 25.
1. Tim. 3. 15.

Ephe. 4. 11.

13 But that the readers may better vnderstand, vpon what point this question chiefly standeth, I will in few words declare what our aduersaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth heereunto, and thus they expound it, that forasmuch as it is gouerned by the Spirit of God, it may goe safely without the word: that whithersoeuer it goeth, it cannot thinke nor speake any thing but truth: that therefore if it determine any thing without or beside Gods word, the same is no otherwise to be esteemed than as a certaine Oracle of God. If we grant that first point, that the Church cannot erre in things necessary to saluation, this is our meaning, that this is therefore becaufe forsaking all her owne wisedome, she suffereth herselfe to be taught of the holy Ghost by the word of God. This therefore is the difference. They set the authority of the Church without the word of God, but wee will that it be annexed to the word, and suffer it not to be

The drift of the Church of Rome in maintaining that the Church cannot erre.

ſeuered from it. And what maruell is it, if the ſpouſe and ſcholler of Chriſt be ſubiect to her husband and ſchoolemaſter, that ſhe continually and earneſtly hangeth of his mouth? For this is the order of a well gouerned houſe, that the wife ſhould obey the authoritie of the husband: and this is the rule of a well ordered ſchoole, that the teaching of the ſchoolemaſter alone ſhould there be heard. Wherefore let the Church not be wiſe of her ſelfe, nor thinke any thing of her ſelfe: but determine the end of her wiſedome where he hath made an end of ſpeaking. After this maner ſhe ſhall alſo diſtruſt all the inuentions of her owne reaſon: but in thoſe things wherein it ſtandeth vpon the word of God, ſhe ſhall wauer with no diſtruſtfulneſſe or doubting, but ſhall reſt with great aſſuredneſſe and ſtedfaſt conſtancie. So alſo truſting vpon the largeneſſe of thoſe promiſes that ſhe hath, ſhe ſhall haue whereupon abundantly to ſuſtaine her faith: that ſhe may nothing doubt that the beſt guide of the right way, the holie ſpirit, is alway preſent with her: but therewithall ſhe ſhall keepe in memorie what vſe the Lord would haue vs to receiue of his holie ſpirit. The ſpirit (ſaith he) which I will ſend from my father ſhall lead you into all truth. But how? becauſe (ſaith he) he ſhall put you in mind of all thoſe things that I haue told you. Therefore he giueth warning that there is nothing more to be looked for of his ſpirit, but that he ſhould enlighten our minds to perceiue the truth of his doctrine. Therefore *Chryſoſtome* ſaith excellently well. Many (ſaith he) doe boaſt of the holie ſpirit: but they which ſpeake their owne doe falſly pretend that they haue him. As Chriſt teſtified that he ſpake not of himſelfe: becauſe he ſpake out of the law and the Prophets: ſo if any thing beſide the Goſpell be thruſt in vnder the title of the ſpirit, let vs not beleeue it, becauſe as Chriſt is the fulfilling of the law and the Prophets: ſo is the ſpirit of the goſpel. Theſe be his words. Now it is eaſie to gather how wrongfully our aduerſaries doe, which boaſt of the holy Ghoſt to no other end but to ſet foorth vnder his name ſtrange and forraine doctrines from the word of God, whereas he will with vnſpeakable knot be conioined with the word of God, and the ſame doth Chriſt profeſſe of him when he promiſeth him to his Church. So is it truely. What ſobrietie the Lord hath once preſcribed to his Church, the ſame he will haue to be perpetually kept. But he hath forbidden her, that ſhe ſhould not adde any thing to his word, nor take any thing from it. This is the inuiolable decree of God and of the holy Ghoſt, which our aduerſaries goe about to abrogate, when they faigne that the Church is ruled of the ſpirit without the word.

Iohn 16. 7. & 13.

Ser. de ſancto & ador. Spiritu. Ioh. 12. 50. & 14. 10.

In doctrine nothing to be added by the Church vnto that which the Apoſtles haue left in writing. Iohn 16. 2.

14 Heere againe they murmure againſt vs, and ſay that it behooued that the Church ſhould adde ſome things to the writings of the Apoſtles, or that they themſelues ſhould afterward with liuely voyce ſupply many things which they had not clearly enough taught, namely ſith Chriſt ſaid vnto them. I haue many things to be ſaid to you, which you cannot now beare, and that theſe be the ordinances, which without the ſcripture haue beene receiued onely in vſe and maner. But what ſhameleſneſſe is this? I grant the diſciples were yet rude, and in a maner vnapt to learne, when the Lord ſaid this vnto them. But were they then alſo holden with ſuch dulneſſe, when they did put their doctrine in writing, that they afterward needed to ſupply with liuely voyce that which they had by fault of ignorance omitted in their writings. But if they were already led by the ſpirit of truth into all truth when they did ſet foorth their writings: what hindered that they haue not therein contained, and left written a perfect knowledge of the doctrine of the Goſpel? But go to: let vs grant them that which they require. Only let them point out what be thoſe things that it behooued to be reuealed without writing. If they dare enterpriſe that, I will aſſaile them with *Auguſtines* words: that is, When the Lord had ſaid nothing of them, which of vs dare ſay, theſe they be, or thoſe they be? or if any dare ſay ſo, whereby doth he prooue it? But why doe I ſtriue about a ſuperfluous matter? For a very child doth know, that in the writings of the Apoſtles, which theſe men doe make in a maner lame and but halfe perfect, there is the fruite of that reuelation which the Lord did then promiſe them.

Hom. in Iohn 96.

The Church not authoriſed to coine new doctrines, becauſe Chriſt doth

15 What? ſay they, did not Chriſt put out of controuerſie whatſoeuer the Church teacheth and decreeth, when he commandeth him to be taken for a heathen man and a Publicane that dare ſay againſt her? Firſt in that place is no mention made of doctrine, but onely the authoritie of the cenſures is eſtabliſhed for correcting of vices, that

that they which haue beene admoniſhed or rebuked ſhould not reſiſt her iudgement. But omitting this, it is much maruell, that thoſe loſels haue ſo little ſhame, that they dare be proud of that place. For what ſhall they get thereby, but that the conſent of the Church is neuer to be deſpiſed, which neuer conſenteth but vnto the trueth of the word of God? The Church is to be heard, ſay they. Who denieth it? foraſmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them know that theſe words of Chriſt doe nothing take their part therein. Neither ought I to be thought too much contentious becauſe I ſtand ſo earneſtly vpon this point, That it is not lawfull for the Church to make any new doctrine, that is, to teach and deliuer for an Oracle any more than that which the Lord hath reuealed by his word. For men of ſound wit doe ſee how great a danger there is, if ſo great authoritie be once granted to men. They ſee alſo how wide a window is opened to the mockings and cauillations of the wicked, if we ſay that that which men haue iudged is to bee taken for an Oracle among Chriſtians. Beſide that, Chriſt ſpeaking according to the conſideration of his owne time, giueth this name to the Synagogue, that his Diſciples ſhould afterward learne to reuerence holie aſſemblies of the Church. So ſhould it come to paſſe that euery Citie and Village ſhould haue equall authoritie in coyning of doctrines.

number them with heathens that deſpiſe the iudgement of the Church. Mat. 18. 17.

16 The examples which they vſe, doe nothing helpe them. They ſay that the Baptiſing of Infants, proceeded not ſo much from the expreſſe commandement of the Scripture as from the decree of the Church. But it were a very miſerable ſuccour, if we were compelled to flee to the bare authoritie of the Church for defence of the Baptiſme of Infants: but it ſhall in another place ſufficiently appeare that it is farre otherwiſe. Likewiſe whereas they obiect that that is no where found in the Scripture, which was pronounced in the *Nicene* Synod, that the Sonne is conſubſtantiall with the Father: therein they doe great wrong to the Fathers, as though they had raſhly condemned *Arrius*, becauſe hee would not ſweare to their words, when he profeſſed all that doctrine which is comprehended in the writings of the Prophets, and Apoſtles. This word, I grant, is not in the Scripture: but when therein is ſo oft affirmed, that there is but one God: againe, Chriſt is ſo oft called the true and eternall God, one with the Father: what other thing doe the Fathers of the *Nicene* Councell when they declare that hee is of one ſubſtance, but ſimply ſet out the naturall ſenſe of the Scripture? But *Theodorite* reporteth that *Conſtantine* vſed this preface in their aſſemblie, In diſputations (ſaith he) of Diuine matters, there is a preſcribed doctrine of the holie Ghoſt: the Bookes of the Goſpels and of the Apoſtles, with the Oracles of the Prophets, doe fully ſhew vs the meaning of God. Therefore laying away diſcord, let vs take the diſcuſſings of queſtions out of the words of the Spirit. There was at that time no man that ſpake againſt theſe holy monitions. No man tooke exception, that the Church might adde ſomewhat of her owne: that the Spirit reuealed not all things to the Apoſtles, or at leaſt vttered them not to thoſe that came after: or any ſuch thing. If it be true which our aduerſaries would haue: firſt, *Conſtantine* did euill, that tooke from the Church her authoritie: then, whereas none of the Biſhops at that time roſe vp to defend it, this was not without breach of their Faith? for ſo they were betrayers of the right of the Church. But ſith *Theodorite* rehearſeth that they willingly embraced that which the Emperor ſaid, it is certaine that this new doctrine was then vtterly vnknowen.

Baptiſing of infants and the conſubſtantialitie of Chriſt with God the Father, are not warranted by the ſole authoritie of the Church, but haue their ſufficient grounds in Scripture.

Hiſto. Eccle. lib. 1. cap. 5.

THE NINTH CHAPTER.

Of Councels and of their authoritie.

NOw, although I grant them all things concerning the Church: yet they ſhall thereby not much preuaile for their intent. For whatſoeuer is ſaid of the Church, the ſame they by and by giue to the Councels, foraſmuch as in their opinion thoſe repreſent the Church. Yea, where they ſo ſtiffely contend for the power of the Church, they doe it of no other purpoſe, but to giue all that they can get to the Biſhop of *Rome* and his guard. But ere I beginne to diſcuſſe this queſtion, I muſt needs here make proteſtation

A proteſtation concerning the eſtimation of Councels.

testation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the olde Councels than I ought to doe. For I reuerence them from my heart, and wish them to be had in their due honor with all men. But herein is some meane, that is, that there be nothing withdrawen from Christ. Now this is the right of Christ, to be the head in all Councels, and to haue no man fellow with him in this dignitie. But I say that then onely he is the head, when he gouerneth the whole assembly with his word and spirit. Secondly, whereas I giue lesse to Councels than the aduersaries require: I doe it not for this cause that I am afraid of the Councels, as though they did make for their side, and were against ours. For as we are abundantly furnished with the word of the Lord to the full proofe of our doctrine, and to the ouerthrow of the whole Papistrie that we neede not much to desire any other thing beside it: so if the matter require, the olde Councels doe for a great part minister vnto vs so much as may suffice for both.

Christ in the midst of Councels, but not except they be gathered in his name. Mat.18.20.

2 Now let vs speake of the thing it selfe. If it be sought of the Scriptures, what is the authoritie of Councels: there is no plainer promise than in this saying of Christ: Where two or three shall bee gathered together in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly than to a generall Councell. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the middest of the Councell, if it be gathered together in his name. Therefore although our aduersaries doe a thousand times name Councels of Bishops, they shall little preuaile: neither shall they make vs to beleeue that which they affirme, that is, that they be gouerned of the holy Ghost, vntill they haue prooued that they are gathered together in the name of Christ. For it is as possible that wicked and euill Bishops may conspire against Christ, as good and honest Bishops may come together in his name. For a very cleare proofe heereof are many decrees that haue proceeded from such Councels. But this shall be seene hereafter. Now I doe but answere in one word that Christ promiseth nothing, but to them that are gathered together in his name. Let vs therefore define what that is. I denie that they be gathered together in the name of Christ, which casting away the commandement of God, wherein he forbiddeth any thing to be added to his word, or taken from it, doe decree euery thing after their owne will: which being not contented with the Oracles of the Scripture, that is to say the onely rule of perfect wisedome, doe imagine some new thing of their owne head. Surely, sith Christ hath not promised that he will be present at all Councels, but hath adioyned a peculiar marke, whereby to make true and lawfull Councels different from other: it is meete that wee should not neglect this difference. This is the couenant, which in old time God made with the Leuiticall Priests, that they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue beene laid vpon the Apostles. Who so breake this couenant, God doth not vouchsafe, to let them haue the honor of Priesthood, nor any authoritie. Let the aduersaries vndoo me this knot, if they will make my faith bound to the decrees of men beside the word of God.

Deut.4.2. Reue.22.18.

Mala.2.7.

Truth may be in the Church, although the Pastors of the Church be corrupt as in the times of the Prophets they were. Esay.56.10. Osee.9.8.

3 For whereas they thinke not that truth remaineth in the Church vnlesse it bee among the Pastors: and that the Church it selfe standeth not, vnlesse it appeare in generall Councels: that is farre from hauing beene alway true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of *Esay* a Church at *Hierusalem*, which God had not yet forsaken. But of the Pastors he saith thus: The watchmen are blinde, neither know they any thing. They are all dumbe dogs, neither are they able to barke. They lie along and sleepe, and loue sleeping: and the Pastors themselues know nothing, nor doe vnderstand: and they doe altogether looke backe vnto their owne waies. After the same maner *Osee* saith: The watchman of *Ephraim* with God, the snare of the fouler, hatred in the house of God. Where ioyning them with God by way of mockage, he teacheth that their pretence of the Priesthood is vaine. The Church also endured vnto the time of *Hieremie*. Let vs heare what hee saith of the Pastors. From the Prophet euen to the Priest, euery one followeth lying. Againe: The Prophets doe prophecie a lie in my name, when I haue not sent them nor commanded them. And least we should be too long in reciting his words, let those

Hier.6.13. Hier.14.4.

things

things be read that he hath written in the whole xxiij. and xl. Chapters. At that time on the other side *Ezechiel* did no more gently inuey against the same men. The conspiracy (saith he) of the Prophets in the mids of hir as a roaring Lion, & that violently taketh his pray. Hir Priests haue broken my law, and haue defiled my holy things, and haue made no difference betweene holy and prophane: and the rest that he adioyneth to the same effect. Like complaints are euery where in the prophets, so that nothing is ofter found in them. Eze. 22. 25.

4 But perhaps it might be that it was so among the Iewes: but our age is free from so great an euill. I would to God indeed it were so: but the holy Ghost hath giuen warning that it shall be farre otherwise. The words of *Peter* are plaine. As (saith he) there were in the old people false Prophets, so shall there also be among you false Teachers slily bringing in sects of perdition, see you not how he saith, that there is danger to come, not by men of the common people; but by them that shall boast themselues with the title of Teachers and Pastors? Moreouer how often hath it been foretspoken by Christ and his Apostles, that there should very great dangers hange ouer the Church by the Pastors? Yea, *Paul* plainely sheweth, that Antichrist shall sit in no other place than in the Temple of God. Whereby hee signifieth, that the horrible calamity of which he there speaketh, shall come from no where else but from them that shall sit in steed of Pastors in the Church. And in another place he sheweth, that the beginnings of so great a mischiefe are euen already neere at hand. For when he speaketh to the Bishop of *Ephesus*, I know (saith he) that after my departure there shall enter into you rauening wolues not sparing the flocke. And they shall be of your owne selues, that shall speake peruerse things, to lead away disciples after them. How much corruption might a long course of yeeres bring among Pastors, when they could so far goe out of kind in so small a space of time? And, not to fill much paper with rehearsing them by name: we are admonished by the examples in a manner, of all ages, that neither the truth is alway nourished in the bosome of the Pastors, nor the safety of the Church doth hang vpon their state. They ought indeed to haue beene the gouernors and keepers of the peace and safety of the Church, for preseruation whereof, they are ordained: but it is one thing for a man to performe that which he ought, and another thing to owe that which he performeth not.

That which was in the first may be also in the last dayes of the Church, and is. 2. Pet. 2.

Matt. 24. 11. & 24. 2. Thes. 2. 4.

Act. 20. 19.

5 Yet let no man take these our words in such part, as though I would euery where and rashly without any choise diminish the authority of Pastors. I doe but onely admonish that euen among Pastors themselues there is a choise to be had, that we should not immediately thinke them to be Pastors that are so called. But the Pope withall his flocke of Bishops, vpon none other reason, but because they are called Pastors, shaking away the obedience of the word of God, do tumble and tosse all things after their owne lust: and in the meane time they trauaile to perswade, that they cannot be destitute of the light of truth, that the spirit of God perpetually abideth in them, that the Church consisteth in them and dieth with them. As though there be now no iudgements of the Lord, whereby he may punish the world at this day with the same kinde of punishment wherewith sometime he tooke vengeance of the vnthankefulnesse of the old people, that is, to strike the pastors with blindnesse and amased dulnesse. Neither doe they, most foolish men vnderstand, that they sing the same song, which those in old time did sing that warred against the word of God. For the enemies of *Hieremy* did thus prepare themselues against the truth: Come, and wee will imagine imaginations against *Hieremy*: forasmuch as the law shall not perish from the Priest, nor Counsell from the wise man, nor the word from the Prophet.

Bishops in the Church of Rome presuming vpon their titles as if God could not strike them now with amased dulnesse as well as others in the old world. Zach. 12. 4.

Her. 18. 18.

6 Heereby it is easie to answere to that other obiection concerning generall Councles. It can not be denied but that the Iewes had a true Church in the time of the Prophets. But if there had then beene a generall Councell gathered together of the Priests, what maner face of the Church had there appeared? We heare what God saith, not to one or two of them but to the whole order: The Priests shall be astonied, and the Prophets shall be made afraide. Againe, the law shall perish from the Priest, and counsell from the Elders. Againe, Night shall be to you in steeed of a vision, and darkenesse in steed of prophecying: and the sun shall fall downe vpon the prophets and be darkened vpon

The blinde Priests & false Prophets that were of old being assembled in a Councel together might no doubt haue erred, and did. Hier. 4. 9. Ezech. 7. 26. Mich. 3. 6.

vpon theſe daies &c. Well: if all ſuch had then beene gathered together in one, what Spirit ſhould haue gouerned in that aſſembly? Of that thing we haue a notable example in that Counſell which *Achab* called together. There were preſent foure hundred Prophets. But becauſe they were come together of no other minde but to flatter the wicked King: therefore Satan was ſent of the Lord to be a lying ſpirit in the mouth of them all. There, by all their voices the trueth was condemned. *Micha* was condemned for an heretike, ſtriken and caſt in priſon: So was done to *Hieremy*, ſo to the other Prophets.

1. King. 22. 5. & 22.

A Counſell of Biſhops and phariſies aſſembled together againſt Chriſt in Ieruſalem. Ioh. 11. 47.

7 But let one example ſuffice for all, which is more notable than the reſt. In that Councell which the Biſhops and Phariſees gathered at *Hieruſalem* againſt Chriſt, what can a man ſay that there wanted, in ſo much as pertained to the outward ſhew? For if there had not then beene a Church at *Hierusalem*, Chriſt would neuer haue communicate with their ſacrifices and other ceremonies. There was made a ſolemne ſummoning of them together: the high Biſhop ſat as chiefe: the whole order of Prieſts ſate by him: yet Chriſt was there condemned, and his doctrine driuen away. This doing is a proofe that the Church was not encloſed in that Councell. But there is no perill that any ſuch thing ſhould happen to vs. Who hath giuen vs aſſurance thereof? For it is not without fault of ſluggiſhneſſe, to be too careles in ſo great a matter. But where the wholy Ghoſt doth with expreſſe words prophecy by the mouth of *Paul*, that there ſhal come a departing (which cannot come but that the Paſtors muſt be the firſt that ſhall forſake God) why are we herein wilfully blinde to our owne deſtruction? Wherefore it is in no wiſe to be granted, that the Church conſiſteth in the company of Paſtors, for whom the Lord hath no where vndertaken that they ſhall perpetually be good, but he hath pronounced that they ſhall ſometime be euill. But when he warneth vs of the danger, he doth it to this intent to make vs the warer.

2. Theſ. 2. 3.

How far Councels to be receiued.

8 What then? wilt thou ſay: Shal the Councels haue no authoriry in determining? Yes forſooth. For neither doe I here argue that all Councels are to be condemned, or all their actes to be repelled, or (as the ſaying is) to be defaced with one blot. But (thou wilt ſay to me) thou bringeſt them all into ſubiection, that it may be free for euery man to receiue or refuſe that which the Councels haue determined. Not ſo. But ſo oft as the decree of any Councell is brought forth, I would haue it firſt to be diligently weighed, at what time it was holden, for what cauſe it was holden, what maner of men were preſent: and then the very thing that is intreated of, to be examined by the rule of the Scripture: and that in ſuch ſort as the determination of the Councell may haue his force, and be as a foreiudged ſentence, and yet not hinder the aforeſaid examination. I would to God all men did keepe that moderation which *Auguſtine* preſcribeth in the third booke againſt *Maximinus*. For when he minded briefly to put to ſilence this heretike contending about the Decrees of Counſels: Neither (ſaith he) ought I to obiect againſt thee the Synode of *Nice*, nor thou againſt me the Synode of *Arminum*, as to the entent to conclude oneanother by foreiudged ſentence, neither am I bound by the authority of the one, nor thou of of the other. By authorities of Scriptures, not ſuch as are proper to either one, but ſuch as are common to both, let there ſtriue matter with matter, cauſe with cauſe, reaſon with reaſon. So ſhould it come to paſſe, that Councels ſhould haue the maieſty that they ought: but in the meane ſeaſon the Scripture ſhould be alone in the higher place that there might be nothing that ſhould not be ſubiect to the rule thereof. So theſe old Synodes, as of *Nice*, of *Conſtantinople*, the firſt of *Epheſius*, of *Chalcedon*, and ſuch other, which were holden for confuting of errours, we willingly embrace and reuerence as holy, ſo much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall expoſition of Scripture, which the holy fathers with ſpirituall wiſedome applied to the ſubduing of the enimies of Religion that then roſe vp. In ſome of the latter Councels alſo, we ſee to appeare a true zeale of godlineſſe, and plaine tokens of wit, learning, and wiſdome. But as things are wont commonly to grow to worſe, we may ſee by the latter Councels, how much the Church hath now and then degenerate from the pureneſſe of that golden age. And I doubt not but that in theſe corrupter ages alſo, Councels haue had ſome Biſhops of the better ſort. But in theſe the ſame happened which the Senators them-

themſelues complained to be not well done in making of ordinances of the ſenate of *Rome*. For while the ſentences are numbred, not weighed, it is of neceſſitie that oftentimes the better part is ouercome of the greater. Truly they brought foorth many wicked ſentences. Neither is it here needfull to gather the ſpeciall examples, either becauſe it ſhould be too long, or becauſe other haue done it ſo diligently, that there cannot much be added.

The diſagreement betweene the Counell of Conſtantinople and Nice, of Chalcedon and Epheſus.

9 Now, what neede I to rehearſe, Councels diſagreeing with Councels? And it is no cauſe that any ſhould murmure againſt me, and ſay, that of thoſe Councels that diſagree the one is not lawfull. For, how ſhall we iudge that? By this, if I be not deceiued, that we ſhall iudge by the Scriptures, that the decrees therof are not agreable with true doctrine. For this is the only certaine law to diſcerne them by. It is now about nine hundred yeeres agoe, ſince the Synode of *Conſtantinople* gathered together vnder *Leo* the Emperor, iudged that images ſet vp in Churches ſhould be ouerthrowen, and broken in peeces. A little afterward, the Councell of *Nice*, which *Irene* the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Wherether of theſe two ſhall we acknowledge for a lawfull Councell? The latter which gaue images a place in Churches, hath preuailed among the people. But *Auguſtine* ſaith that that cannot be done without moſt preſent perill of idolatry. *Epiphanius* which was before in time, ſpeaketh much more ſharpely: for he ſaith that it is wickedneſſe and abhomination to haue images ſeene in a Church of Chriſtians. Would they that ſo ſpeake, allow that Councell, if they were aliue at this day? But if both the Hiſtorians tell truth, and the very actes be beleeued, not onely images themſelues, but alſo the worſhipping of them was there receiued. But it is euident that ſuch a decree came from Satan. How ſay you to this, that in deprauing and tearing the Scripture, they ſhew that they made a mocking ſtocke of it? Which thing I haue before ſufficiently made open. Howſoeuer it be, we ſhall no otherwiſe be able to diſcerne betweene contrary and diſagreeing Synodes, which were many, vnleſſe we trie them all by that balance of all men and Angels, that is, by the word of the Lord. So we imbrace the Synode of *Chalcedon*, refuſing the ſecond Synode of *Epheſus*, becauſe in this latter one the wickedneſſe of *Eutiches* was confirmed, which the other former condemned. This thing holy men haue iudged none otherwiſe but by the ſcripture: whom we ſo follow in iudging; that the word of God which gaue light to them doth alſo now giue light to vs. Now let the Romaniſtes goe and boaſt, as they are wont, that the Holy Ghoſt is faſtened and bound to their Councels.

The great weakneſſe of the Fathers aſſembled in the Councell of Nice againſt Arrius

10 Howbeit there is alſo ſomewhat which a man may well thinke to be wanting in thoſe ancient and purer Councels: either becauſe they that then were at them, being otherwiſe learned and wiſe men, wholy bent to the buſineſſe then in hand, did not foreſee many other things, or for that many things of lighter improtance eſcaped them being buſied with weightier and more earneſt matters: or for that ſimply, as being men they might be deceiued with vnskilfulneſſe: or for that they were ſometime carried headlong with too much affection. Of this laſt point (which ſeemeth the hardeſt of all) there was a plaine example in the *Nicene* Synode, the dignity whereof hath by conſent of all men, as it was woorthy, beene receiued with moſt high reuerence. For when the principall article of our faith was there in danger, *Arrius* the enimie was preſent in readineſſe, with whom they muſt fight hand to hand, and the chiefe importance lay in the agreement of them that came prepared to fight againſt the errour of *Arrius*, this notwithſtanding, they careleſſe of ſo great dangers, yea, as it were hauing forgotten grauity, modeſty & al humanity, leauing the battel that they had in hand, as if they had come thither of purpoſe to doe *Arrius* a pleaſure, began to wound themſelues with inward diſſentions, and to turne againſt themſelues the ſtile that ſhould haue been bent againſt *Arrius*. There were heard foule obiectings of crimes, there were ſcattered bookes of accuſations, and there would haue beene no end made of contentions, vntill they had with mutuall wounds one deſtroyed another, vnleſſe the Emperour *Conſtantine* had preuented it, which profeſſing that the examining of their life was a matter aboue his knowledge, and chaſtiſed ſuch intemperance rather with praiſe than with rebuking. How many waies is it credible that the other Councels alſo failed, which followed afterward? Neither doth this matter neede long proofe. For if a man read ouer the actes of

of the Councels, he ſhall note therein many infirmities: though I ſpeake of nothing more grieuous.

The Synode of Chalcedon charged with ambition and vnaduiſed raſhneſſe infirmities apparent in holy Synodes leaſt we ſhould too much reſt vpon men.

11 And *Leo* Biſhop of *Rome* ſticketh not to charge with ambition and vnaduiſed raſhneſſe, the Synode of *Chalcedon*, which yet he confeſſeth to be ſound in doctrines. Hee doth indeed not denie that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peraduenture will thinke me fond, for that I buſie my ſelfe in ſhewing ſuch errors: for as much as our aduerſaries doe confeſſe, that Councells may erre in thoſe things that are not neceſſary to ſaluation. But this labour is not yet ſuperfluous. For although becauſe they are compelled, they doe indeed confeſſe it in word: yet when they thruſt vnto vs the determination of all Councels in euery matter whatſoeuer it be, for an Oracle of the holy Ghoſt, they do therin require more than they tooke at the beginning. In ſo doing what doe they affirme, but that Councels cannot erre: or if they erre, yet it is not lawfull for vs to ſee the truth, or not to ſooth their errors? And I intend nothing elſe, but that it may thereby be gathered that the holy Ghoſt, ſo gouerned the godly and holy Synodes, that in the meane time he ſuffered ſomewhat to happen to them by the nature of men, leaſt we ſhould too much truſt to men. This is a much better ſentence, than that of *Gregory Nazianzene* that he neuer ſaw a good end of any Councell. For he that affirmeth that all without exception ended ill doth not leaue them much authority. It is now nothing needfull to make mention ſeuerally of prouinciall Councels: foraſmuch as it is eaſie to iudge by the generall, how much authority they ought to haue to make new articles of faith and to receiue what kinde of doctrine ſoeuer it pleaſeth them.

Spiritual rulers no further to be followed than themſelues doe follow the conduct of their heauenly guide Iolua. 2. 7.

12 But our Romaniſts, when they ſee that in defence of their cauſe all helpe of reaſon doth faile them, doe reſort to that extreame and miſerable ſhift: that although the men themſelues be blockiſh in wit and Counſell, and moſt wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it ſo? what if I deny that they be Rulers that are ſuch? For they ought to take vpon themſelues no more than *Ioſua* had, which was both a Prophet of the Lord, and an excellent Paſtor. But let vs heare with what words he is ſet by the Lord into his office. Let not (ſaith he) the volumne of this law depart from thy mouth: but thou ſhalt ſtudie vpon it daies and nights. Thou ſhalt neither bow to the right hand nor to the left: then ſhalt thou direct thy way and vnderſtand it. They therefore ſhall be to vs ſpirituall Rulers which ſhall not bow from the law of the Lord, neither to the one ſide nor to the other. But if the doctrine of all Paſtors whatſoeuer they be, is to be receiued without any doubting, to what purpoſe was it that we ſhould ſo oft and ſo earneſtly be admoniſhed not to harken to the ſpeech of falſe Prophets. Heare not (ſaith he by *Hierimy*) the words of the Prophets that Prophecy vnto you. For they teach you vanity, and not out of the mouth of the Lord. Againe, Beware you of falſe Prophets, that come vnto you in ſheeps clothing, but inwardly are rauening wolues. And *Iohn* ſhould in vaine exhort vs, that we ſhould prooue the ſpirits, whether they be of God. From which iudgement the very Angels are not exempted, much leſſe Satan with all his lies. What is to be ſaid of this ſaying: if the blinde leade the blinde they ſhall both fall into the ditch? Doth it not ſufficiently declare, that it is of great importance what maner of Prophets be hard, and that not all are raſhly to be heard. Wherefore there is no reaſon that they ſhould make vs afraid with their titles, therby to draw vs into partaking of their blindneſſe: foraſmuch as we ſee on the otherſide, that the Lord had a ſingular care to fray vs away from ſuffering our ſelues to be led with other mens errour, vnder what viſor of name ſoeuer it lurketh. For if the anſwer of Chriſt be true, then all blinde guides, whether they be called Fathers of the Church, or Prelates, or Biſhops, can doe nothing but draw their partners into the ſame headlong downefall. Wherefore let no names of Councels, Paſtors, Biſhops (which may as well be falſely pretended as truely vſed) hinder vs, but that being taught by leſſons both of words and examples, we may examine all ſpirits of all men by the rule of the word of God, that we may prooue whether they be of God or no.

Hier. 23. 16.
Mat. 7. 15.
1. Ioh. 4. 1.
Matt. 15. 10.

The vſe of Councels in ſetting downe the

13 For as much as we haue prooued that there is not giuen to the Church a power to ſet vp a new doctrine, now let vs ſpeake of the power which they attribute vnto it in

in expounding of ſcripture. Truly wee doe willingly graunt, that if there happen debate about any doctrine, there is no better, nor ſurer remedy than if a Synod of true Biſhops aſſemble together, where the doctrine in controuerſie may be diſcuſſed. For ſuch a determination, whereunto the Paſtors of Churches ſhall agree in common together, calling vpon the ſpirit of Chriſt, ſhall haue much greater force, than if euery one ſeuerally ſhould conceiue it at home, and ſo teach it to the people, or if a few priuate men ſhould make it. Againe, when Biſhops are gathered in one, they doe the more commodiouſly take aduiſe in common, what and in what forme they ought to teach, leaſt diuerſity ſhould breed offence. Thirdly *Paul* preſcribeth this order in diſcerning of doctrines: For whereas he giueth to euery ſeuerall Church a power to diſcerne, hee ſheweth what is the order of doing in weightier cauſes, that is, that the Churches ſhould take vpon them a common triall of the matter together. And ſo doth the very feeling of godlineſſe inſtruct vs, that if any man trouble the Church with an vnwonted doctrine, and the matter proceed ſo far that there be perill of greater diſſention, the Churches ſhould firſt meete together, and examine the queſtion propounded: at laſt, after iuſt diſcuſſing had, bring foorth a determination taken out of the Scriptures, ſuch as may both take away doubting out of the people, and ſtop the mouthes of wicked and greedy men, that they may not be ſo hardy to proceed any further: So when *Arrius* was riſen, the *Nicene* Synod was gathered together, which with the authority thereof both did breake the wicked endeuours of the vngodly man, and reſtored peace to the Churches which hee had vexed, and defended the eternall godhead of Chriſt, againſt his blaſphemous doctrine. When afterward *Eunomius* and *Macedonius* ſtirred vp new troubles, their madneſſe was reſiſted with like remedy by the Synod of *Conſtantinople*. In the Councell at *Epheſus* the wickednelſe of *Neſtorius* was baniſhed. Finally this hath been from the beginning the ordinary meane in the Church to preſerue vnity, ſo oft as ſatan began to worke any thing. But let vs remember, that not in all ages or in all places are found *Athanaſies*, *Baſiles*, *Cyrilles*, and ſuch defenders of true doctrine whom the Lord then raiſed vp. But let vs thinke what hapned at *Epheſus* in the ſecond Synode, where the hereſie of *Eutiches* preuailed, the man of holy memory *Flauianus* was baniſhed with certaine other godly men, and many ſuch miſchiefes committed: euen becauſe *Dioſcorus* a ſeditious man and of a very naughty nature, was there the chiefe, and not the ſpirit of the Lord. But there was not the Church. I grant. For this I determine vtterly that the truth doth not therefore die in the Church, although it bee oppreſſed of one Councell: but that the Lord maruellouſly preſerueth it, that it may againe in due time riſe vp, and get the ouerhand. But I deny that this is perpetuall, that that is a true and certaine expoſition of Scripture which hath beene receiued by conſents of a Councell.

true ſenſe of Scripture when controuerſies riſe and trouble the Church.

1. Cor. 14. 29.

14 But the Romaniſts ſhoot at another marke, when they teach that the power to expound the Scripture belongeth to the Councells, yea and that without appellation from them. For they abuſe this colour, to call it an expoſition of the Scripture whatſoeuer is decreed in the Councels. Of purgatory, of the interceſſion of Saints, of auricular confeſſion, and ſuch other there cannot bee found one ſyllable in the Scriptures. But becauſe all theſe things haue beene ſtabliſhed by the authority of the Church, that is to ſay (to ſpeake truly) receiued in opinion and vſe, therefore euery one of them muſt be taken for an expoſition of Scripture. And not that only: But if a Councell decree any thing, though Scripture cry out againſt it, yet it ſhall beare the name of an expoſition thereof. Chriſt commandeth all to drinke of the cup, which hee reacheth in the Supper. The Councell of *Conſtance* forbad that it ſhould bee giuen to the lay people, but willed that the Prieſt only ſhould drinke of it. That which ſo directly fighteth againſt the inſtitution of Chriſt, they will haue to be taken for an expoſition of it. *Paul* calleth the forbidding of marriage, the hypocriſie of deuils: And the holy Ghoſt in another place pronounceth that mariage is in all men holy and honorable. Whereas they haue afterward forbidden Prieſts to marrie, they require to haue that taken for the true and naturall expoſition of the Scripture, when nothing can be imagined more againſt it. If any dare once open his mouth to

Not euery determination of a Councell to be receiued as a true and ſound expoſition of the Scripture, ſome Councels hauing expreſly defined things againſt Scripture: ſo far off it is that Councels ſhould haue power to authoriſe Scripture. Mat. 26. 26. 1. Tim. 4. 1. Heb. 13. 4.

the contrary, he ſhall be iudged an heretike: becauſe the determination of the Church is without appellation: and to doubt of her expoſition, that it is not true, is a hainous offence. Why ſhould I inueigh againſt ſo great ſhameleſneſſe? For the very ſhewing of it is an ouercomming of it. As for that which they teach of the power to allow the Scripture, I wittingly paſſe it ouer. For in ſuch ſort to make the Oracles of God ſubiect to the iudgement of men, that they ſhould therefore be of force becauſe they haue pleaſed men, is a blaſphemie vnworthie to be rehearſed: and I haue before touched the ſame matter alreadie. Yet I will aske them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what Councels decree wil they alleadge of that matter? I thinke they haue none. Why then did *Arrius* ſuffer himſelfe to be ouercome at *Nice* with teſtimonies brought out of the Goſpel of *Iohn*? For after theſe mens ſaying, it was free for him to haue refuſed them, for as much as there had no allowance of a generall Councell gone before. They alleadge the old roll, which is called the Canon, which they ſay to haue proceeded from the iudgement of the Church. But I aske them againe, in what Councell that Canon was ſet foorth. Heere they muſt needs be dumbe. Howbeit I deſire further to know, what maner of Canon they thinke that was. For I ſee that the ſame was not very certainely agreed among the old writers. And if that which *Hierom* ſaith ought to be of force, the bookes of *Machabees*, *Tobie*, *Eccleſiaſticus* and ſuch other ſhall be thruſt among the Apochrypha: which thoſe Canons doe in no wiſe ſuffer to be done.

THE TENTH CHAPTER.

Of the power in making of Lawes: wherein the Pope and his, haue vſed a moſt cruell tyrannie and butcherie vpon ſoules.

The tyranny of the Church of Rome in charging the conſciences of men with the burden of their lawes. Math. 23. 6.

NOw followeth the ſecond part, which they will haue to conſiſt in making of lawes, out of which ſpring haue flowed innumerable traditions of men, euen ſo many ſnares to ſtrangle poore ſoules. For they haue had no more conſcience, than had the Scribes and Phariſees to lay burdens vpon other mens ſhoulders, which they themſelues would not touch with one finger. I haue in another place taught how cruell a butcherie is that which they command concerning auricular confeſſion. In other lawes there appeereth not ſo great violence: but thoſe which ſeeme the moſt tolerable of all, doe tyrannouſlie oppreſſe conſciences. I leaue vnſpoken how they corrupt the worſhip of God, and doe ſpoile God himſelfe of his right, which is the onely law-maker. This power is now to be intreated of, whether the Church may binde conſciences with her lawes. In which diſcourſe the order of policie is not touched, but this onely is intended, that God be rightly worſhipped according to the rule which himſelfe hath preſcribed, and that the ſpirituall libertie, which hath regarde vnto God, may remaine ſafe vnto vs. Vſe hath made that all thoſe decrees be called traditions of men, whatſoeuer they be that haue concerning the worſhipping of God proceeded from men beſide his word. Againſt theſe doe we ſtriue, not againſt the holy and profitable ordinances of the Church which make for the preſeruation either of diſcipline, or honeſtie, or peace. But the end of our ſtriuing is, that the immeaſurable and barbarous Empire may be reſtrained, which they vſurpe vpon ſoules, that would be counted Paſtors of the Church, but in verie deed are moſt cruell butchers. For they ſay that the lawes which they make are ſpirituall, and pertaining to the ſoule, and they affirme them to be neceſſarie to eternall life. But ſo (as I haue euen now touched) the kingdome of Chriſt is inuaded, ſo the libertie by him giuen to the conſciences of the faithfull is vtterly oppreſſed and throwen downe. I ſpeake not now with how great vngodlineſſe they ſtabliſh the obſeruing of their lawes, while out of it they teach men to ſeeke both forgiuenes of ſins, and righteouſnes and ſaluation, while they ſet in it the whole ſum of religion and godlines. This one thing I earneſtly hold, that there ought no neceſſitie to be laid vpon conſciences in thoſe things wherein they are made free by Chriſt, and vnleſſe they be made free, as we haue before taught, they cannot reſt with God. They muſt acknowledge one onely king Chriſt their deliuerer, and be gouerned by one law of libertie, euen the holy word of the Goſpell, if they

they will ſtill keepe the grace which they haue once obtained in Chriſt: they muſt be holden with no bondage, and bound with no bonds.

2 Theſe *Solons* doe indeed faine that their conſtitutions are lawes of liberty, a ſweete yoke, a light burden: but who cannot ſee that they be meere lies? They themſelues in deed do feele no heauineſſe of their owne lawes, which caſting away the feare of God, doe careleſly and ſtoutly neglect both their owne and gods lawes. But they that are touched with any care of their ſaluation, are farre from thinking themſelues free ſo long as they be intangled with theſe ſnares. We ſee with how great warineſſe *Paul* did deale in this behalfe, that he durſt not ſo much as in any one thing lay vpon men any ſnare at all, and that not without cauſe. Truely he foreſaw with how great a wound conſciences would be ſtriken, if they ſhould be charged with a neceſſity of thoſe things whereof the Lord had left them libertie. On the other ſide the conſtitutions are almoſt innumerable, which theſe men haue moſt greeuouſly ſtabliſhed with threatning of eternal death, which they moſt ſeuerely require as neceſſary to ſaluation. And among thoſe there are many moſt hard to be kept, but all of them (if the whole multitude of them be laid together) are impoſſible: ſo great is the heape. How then ſhall it be poſſible, that they vpon whom ſo great a weight of difficultie lieth, ſhould not be vexed in perplexitie with extreme anguiſh and terror? Therefore my purpoſe is heere to impute ſuch conſtitutions, as tend to this end, inwardly to bind ſoules before God, and charge them with a religion, as though they taught them of things neceſſarie to ſaluation.

The libertie which Chriſt hath giuen abridged in the Church of Rome by many harde and beaſtie conſtitutions: which notwithſtanding they call ſweete and eaſie burthens.

1. Cor. 7. 2. 5.

3 This queſtion doth therefore incumber the moſt part of men, becauſe they doe not ſubtlely enough put difference betweene the outward court (as they call it) and the court of conſcience. Moreouer this increaſeth the difficultie, that *Paul* teacheth that the magiſtrate ought to be obeyed not onely for feare of puniſhment, but for conſcience ſake. Whereupon followeth, that conſciences are alſo bound with the politike lawes. But if it were ſo, then all ſhould fall that we haue ſpoken in the laſt Chapter, and intend now to ſpeake concerning the ſpirituall gouernment. For the looſing of this knot, firſt it is good to learn what is conſcience. The definition is to be gathered of the proper deriuation of the word. For as when men doe with minde and vnderſtanding conceiue the knowledge of things, they are thereby ſaid *ſcire*, to know, whereupon is deriued the name of ſcience knowledge: ſo when they haue a feeling of Gods iudgements as a witneſſe adioyned with them which doth not ſuffer them to hide their ſinnes, but that they be brought accuſed to the iudgement ſeat of God, that ſame feeling is called conſcience. For it is a certaine meane betweene God and man: becauſe it ſuffereth not man to ſuppreſſe that which hee knoweth, but purſueth him ſo farre till it bring him to guiltineſſe. This is it that *Paul* meaneth when he teacheth that conſcience doth together witneſſe with men, when their thoughts doe accuſe or acquite them in the iudgement of God. A ſimple knowledge might remaine in man as incloſed. Therefore this feeling which preſenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and watch all his ſecrets, that nothing ſhould remaine buried in darkeneſſe. Whereupon alſo commeth that old prouerbe, conſcience is a thouſand witneſſes. For the ſame reaſon alſo *Peter* hath ſet the examination of a good conſcience, for quietneſſe of minde, when we being perſwaded of the grace of Chriſt, doe without feare preſent our ſelues to God. And the author of the Epiſtle to the Hebrewes vſeth theſe words, to haue no more conſcience of ſinne, in ſteed of, to be deliuered or acquited, that ſinne may no more accuſe vs.

What conſcience is.

Rom. 13. 5.

Rom. 12. 15.

1. Pet. 3. 21.

Heb. 10. 2.

4 Therefore as workes haue reſpect to men, ſo the conſcience is referred to God: ſo that conſcience is nothing elſe but the inward pureneſſe of the heart. In which ſenſe *Paul* writeth that charitie is the fulfilling of the law, out of a pure conſcience, and faith not fained. Afterward alſo in the ſame chapter hee ſheweth how much it differeth from vnderſtanding, ſaying that ſome had ſuffered ſhipwrack from the faith, becauſe they had forſaken a good conſcience. For in theſe words he ſignifieth, that it is a liuely affection to worſhip God, and a ſyncere deſire to liue godlily & holily. Sometime indeed it is referred alſo to men, as in *Luke*, when the ſame *Paul* teſtifieth

How a law is ſaid to binde the conſcience.

1. Tim. 1. 5.

testifieth, that he indeuoured himselfe that he might walke with a good conscience
Act.24.16. toward God and men. But this was therefore said, because the fruites of good conscience doe flow and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereupon commeth that a law is saide to binde conscience, which simply bindeth a man, without regarde of men, or not hauing any consideration of them. As for example. God commaunded not onely to keepe the minde chaste and pure from all lusts, but also forbiddeth all maner of filthinesse of words and outward wantonnesse whatsoeuer it be. To the keeping of this law my conscience is subiect, although there liued not one man in the world. So hee that behaueth himselfe intemperately, doth not onely sinne in this that he giueth euil example to his brethren, but he hath his conscience bound with guiltinesse before God. In things that are of themselues meane, there is another consideration. For we ought to abstaine from them, if they breed any offence: but the conscience still being free. So *Paul* speaketh of flesh consecrate to idols. If any (saith he) make doubt, touch it
1.Cor.10.28. not, for consciences sake. I say for conscience, not thine own, but the others. A faithfull man should sinne, which being first warned, should neuertheless eate of such flesh. But howsoeuer in respect of his brother, it be necessarie for him to abstaine, as it is prescribed of God, yet he ceaseth not to keepe still the libertie of conscience. We see how this law binding the outward worke, leaueth the conscience vnbound.

How men for conscience sake are bound to obey the lawes of men.

5 Now let vs returne to the lawes of men. If they be made to this end, to charge vs with a religion, as though the obseruing of them were of it selfe necessarie, then we say that that is laide vpon conscience which was not lawfull to be laid vpon it. For our consciences haue not to doe with men, but with God onely: whereunto pertaineth that common difference betweene the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this small sparkle of light remained, that they acknowledged a mans conscience to be aboue all iudgements of men. Howbeit the same thing that they did with one word confesse, they did afterward in deed ouerthrow: yet it was Gods will that there should then also remaine some testimonie of Christian libertie, which might deliuer consciences from the tyrannie of men. But that difficultie is not yet dissolued, which ariseth out of the words of *Paul*. For if we must obey Princes not onely for penalties sake, but also for conscience, it seemeth thereupon to follow that Princes lawes haue also dominion ouer conscience. If this be true, then the same also ought to be said of the lawes of the Church: I answer, that first heare we must put a difference betweene the generaltie and specialtie. For though all speciall laws do not touch the conscience, yet we are bound by the generall commandement of God, which commendeth vnto vs
Rom.13.1. the authoritie of magistrates. And vpon this point standeth the disputation of *Paul*, that magistrates are to be honored because they are ordained of God. In the meane time he teacheth not that those lawes that are prescribed by them, doe belong to the inward gouernment of the soule: whereas he ech where extolleth both the worshiping of God, and the spirituall rule of liuing righteously, aboue all the ordinances of men whatsoeuer they be. Another thing also is woorthie to be noted, (which yet hangeth vpon the former) that the lawes of men, whether they be made by the magistrate or by the Church, although they be necessarie to be kept, (I speake of the good and righteous lawes) yet therefore doe not by themselues binde conscience, because the whole necessitie of keeping them is referred to the generall end, but consisteth not in the things commanded. From this sort doe farre differ both those that prescribe a new forme of the worshiping of God, and those that appoint necessitie in things that be at libertie.

The authoritie which the popish prelacie challengeth in making lawes.

5 But such are those that at this day be called Ecclesiasticall constitutions in the Papacie, which are thrust in, in steede of the true and necessarie worshipping of God. And as they be innumerable: so are there infinite bonds to catch and snare soules. But although in the declaration of the law we haue somewhat touched them: yet because this place was fitter to intreate fully of them, I will now trauell to gather together the whole summe in the best order that I can. And because we haue alreadie discoursed so much as seemed to be sufficient, concerning the tyranny which the

the falſe Biſhops doe take vpon themſelues, in libertie to teach whatſoeuer they liſt. I will now omit all that part: and I will heere tarrie onely vpon declaring the power, which they ſay they haue, to make lawes. Our falſe Biſhops therefore doe burden conſciences with new lawes, vnder this pretence, that they are ordained of the Lord ſpirituall law-makers, ſince the gouernment of the Church is committed vnto them. Therefore they affirme that whatſoeuer they command and preſcribe, ought neceſſarily to be obſerued of the Chriſtian people: and that he that breaketh it, is guiltie of double diſobedience, for that he is rebellious both to God and to the Church. Certainly, if they were true Biſhops, I would in this behalfe graunt to them ſome authority, not ſo much as they require, but ſo much as is requiſite to the well ordering of the policie of the Church. Now ſith they are nothing leſſe than that which they would be accounted, they cannot take any thing to them, be it neuer ſo little, but that they ſhall take too much. But becauſe this hath beene elſewhere conſidered, let vs graunt them at this preſent, that whatſoeuer power true Biſhops haue, the ſame rightly belongeth to them alſo: yet I denie that they be therefore appointed law-makers ouer the faithfull, that may of themſelues preſcribe a rule to liue by, or compell to their ordinances the people committed vnto them. When I ſay this, I meane, that it is not lawfull for them, to deliuer to the Church to be obſerued of neceſſitie, that which they haue deuiſed of themſelues without the word of God. For as much as that authoritie both was vnknowen to the Apoſtles, & ſo oft taken away from the miniſters of the church by the Lords owne mouth: I maruell who haue beene ſo bold to take it vpon them, and at this day are ſo bold to defend it, beſide the example of the Apoſtles, and againſt the manifeſt prohibition of God.

All things needfull to the perfect rule of well liuing contained in the law.

7 As touching that, that pertained to the perfect rule of well liuing, the Lord hath ſo contained al that in his law, that he hath left nothing for men that they might adde to that ſumme. And this he did firſt for this purpoſe, that becauſe the whole vprightneſſe of liuing ſtandeth in this point, if all workes be gouerned by his will as by a rule, he ſhould be holden of vs the onely maſter and directer of life: then, to declare that he requireth of vs nothing more than obedience. For this reaſon *Iames* ſaith: he that iudgeth his brother iudgeth the law: he that iudgeth the law, is not an obſeruer of the law, but a iudge. But there is one onely lawmaker, that can both ſaue and deſtroy. We heare that God doth claime this one thing as proper to himſelfe, to rule vs with the gouernment and lawes of his word. And the ſame thing was ſpoken before of *Eſay*, although ſomewhat more darkly: the Lord is our king, the Lord is our lawmaker, the Lord is our iudge, he ſhall ſaue vs. Truely in both theſe places is ſhewed, that he that hath power ouer the ſoule, hath the iudgements of life and death. Yea *Iames* pronounceth this plainly: Now, no man can take that vpon him.. Therefore God muſt be acknowledged to be the onely king of ſoules, to whom alone belongeth the power to ſaue and deſtroy, as thoſe words of *Eſay* expreſſe, and to be the king, and iudge, and lawmaker and Sauiour. Therefore *Peter*, when he admoniſheth the Paſtors of their dutie, exhorteth them ſo to feed the flocke, not as vſing a Lordſhip ouer the Clergie, by which word Clergie he ſignifieth the inheritance of God, that is to ſay, the faithfull people. That if we rightly weigh, that it is not lawfull, that that ſhould be transferred to man, which God maketh his owne onely: we ſhall vnderſtand that ſo all the power is cut off whatſoeuer it be, that they challenge, which aduance themſelues to commaund any thing in the Church without the word of God.

Iam. 4. 12.

Eſay 33. 22.

1. Pet. 5. 2.

The way to iudge what ordinances of men be repugnant to the word of God.

8 Now, for as much as the whole cauſe hangeth thereupon, that if God be the onely law-maker, it is not lawfull for men to take that honour to themſelues: it is meete alſo therewithall to keepe in minde thoſe two reaſons which we haue ſpoken, why the Lord claimeth that to himſelfe alone. The firſt is that his will may be to vs a perfect rule of all righteouſneſſe and holineſſe: and that ſo in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the manner is ſought how to worſhip him rightly and well) he onely may haue authoritie ouer our ſoules, whom we ought to obey, and vpon whoſe becke we ought to hang. Theſe two reaſons being well marked, it ſhal be eaſie to iudge, what ordinances of men are contrarie to the word of God. Of that ſort be all thoſe which are fained to belong to the

true worshipping of God, and to the obseruing whereof consciences are bound, as though they were necessary to be obserued. Let vs therefore remember that all lawes of men ought to be weighed with this balance, if wee will haue a sure triall that may neuer suffer vs to erre. The first of these reasons *Paul* in the Epistle to the Colossians vseth in contending against the false Apostles that attempted to oppresse the churches with new burthens. The second reason he more vseth with the Galathians in the like case. This therefore he trauelleth to prooue in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully, and fully instructed vs how he ought to be worshipped. To prooue the same in the first Chapter, he saith that in the Gospel is contained all wisedome, whereby the man of God may be made perfect in Christ. In the beginning of the second Chapter he saith, that all the treasures of wisedome and vnderstanding are hidden in Christ. Thereupon hee afterward concludeth, let the faithfull beware that they be not by vaine Philosophie led from the flocke of Christ, according to the constitutions of men. But in the end of the Chapter, he doth yet with greater boldnesse condemne all *Ethelothreskias*, that is to say, all fained worshippings, which men deuise to themselues, or receiue of other, and whatsoeuer precepts they dare of themselues giue concerning the worshipping of God. Wee haue therefore, that all those ordinances are wicked, in obseruing whereof the worshipping of God is fained to be. As for the places in the Galathians wherewith he earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to be intangled with snares, they are open enough, specially in the fift Chapter. Therefore let it bee sufficient to haue but noted them.

Col. 1.8.

The cause why the Ecclesiasticall constitutions of the Pope as well concerning ceremonies as discipline are impugned.

9 But because the whole matter shall better bee made open by examples, before that we goe any further, it is good also to apply this doctrine to our owne times. Wee say that the constitutions which they call Ecclesiasticall, wherewith the Pope and his do burden the Church, are pernitious and wicked: our aduersaries defend that they be holy and auaileable to saluation. There be two kinds of them: for some concerne Ceremonies and rites, other some pertaine more to discipline. Is there then a iust cause to moue vs to impugne them both? Truly a iuster than we would. First doe not the authors themselues cleerly define, that the very worshipping of God is contained in them? To what purpose do they apply their ceremonies, but that God should bee worshipped by them? And that commeth to passe not by the only error of the ignorant multitude, but by their allowance that haue the place of teaching. I doe not touch the grosse abhominations, wherewith they haue gone about to ouerthrow all godlinesse. But it should not be imagined among them to be so hainous an offence, to haue failed in any of the least pety traditions, vnlesse they did make the worshipping of God subiect to their fained deuises. What do we then offend, if at this day wee can not beare that which *Paul* taught to be intollerable, that the lawfull order of the worshipping of God should be reduced to the will of men: specially when they command men to worship according to the elements of the world, which *Paul* testifieth to bee against Christ? Againe, it is not vnknowen, with how precise necessity they bind consciences to keepe whatsoeuer they command. Here when we crie out to the contrarie, we haue all one cause with *Paul*, which in no wise suffereth faithfull consciences to be brought into bondage of men.

Colos. 2.20. Gal. 5.1.

A lesse fault in the Papacie to transgresse the law of God than to misse in the keeping of humane constitutions.

10 Moreouer this worst of all is added, that when religion hath once begun to bee defiled with such vaine inuentions, there euer followeth after that peruersinesse, another abominable frowardnesse, whereof Christ reproched the Pharisies that the commandement of God is made voide for the traditions of men. I will not vse mine own words in fighting against our lawmakers at these daies. Let them haue the victorie, if they can by any meane purge themselues from this accusation of Christ. But how should they excuse them, when among them it is thought infinitly more hainous, to haue omitted auricular confession when the time of yeere commeth about, than to haue continued a most wicked life a whole yeere together? to haue infected their tongue with a little tasting of flesh on a Friday, than to haue defiled their body with whoredome all the daies of the weeke? to haue put their hand to an honest work

vpon

vpon a day consecrate to Iwot not what pety Saints, than to haue continually exercised their members in most wicked offences? for a Priest to be coupled with one lawfull mariage, than to be entangled with a thousand adulteries? not to haue performed a vowed pilgrimage, than to breake faith in all promises? not to haue wasted somewhat vpon monstrous and no lesse superfluous, and vnprofitable excessiue gorgeousnesse of Temples, than to haue failed to helpe the extreme necessities of the poore? to haue passed by an Idoll without honor, than to haue despightfully intreated all kinds of men? not to haue mumbled vp at certaine howres a great number of words without vnderstanding, than neuer to haue conceiued a true praier in their heart? What is to make void the commandement of God for the traditions of men, if this be not: when commending the keeping of Gods commandements, but coldly and as it were lightly by the way, they doe no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlinesse? when reuenging the transgressing of Gods law, with light penalties of satisfactions, they punish the very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sword? Being not so sharpe and hard to entreat against the despisers of God, they persecute the despisers of themselues with vnappeasable hatred to the extremity, and do so instruct all those, whose simplicity they hold captiue, that they would with more contented mind see the whole law of God ouerthrowen, then one small title (as they call it) in the commandements of the Church to bee broken. First in this point is grieuous offence committed, that for small matters, and such as (if it should be tried by Gods iudgement) are at liberty, one man despiseth, iudgeth and casteth away another. But now as though that were not euill enough, those trifling elements of the world (as *Paul* calleth them in writing to the Galathians) are weighed of more value than the oracles of God. And he that is in a manner acquited in adulterie, is iudged in meat: hee that hath leaue to vse a harlot, is forbidden to haue a wife. This profit verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men. Gal. 4. 9.

11 There bee also other two not slender faults, which wee disalow in the same ordinances. First, because they prescribe for the most part vnprofitable, and sometime also fond obseruations: then, because godly consciences are oppressed with the infinit multitude of them, and being rouled backe into a certaine Iewishnesse, they so cleaue to shadowes, that they cannot attaine to Christ. Whereas I call them fond and vnprofitable, I know that that will not seeme credible to the wisedome of the flesh, which so well liketh them, that it thinketh the Church to be vtterly deformed when they be taken away. But this is it, that *Paul* writeth of, to haue a resemblance of wisedome in counterfet worshipping, in humility, and in this that they thinke that with their sharpnesse they bee able to tame their flesh. This is truly a most wholesome admonition, such as ought neuer to slip away from vs. Mens traditions (saith he) doe deceiue vnder the shew of wisedome, whence haue they this colour? because they are fained of men therefore the wit of man doth therein acknow his owne, and acknowing it doth more, gladly embrace it, than any thing were it neuer so good, that lesse agreed with his vanity. Againe they haue hereby another commendation, because they seeme to be fit introductions to humility, for that with their yoke they hold the minds of men pressed downe to the ground. Last of all, because they seeme to tend to this end to restraine the daintinesse of the flesh, and to subdue it with rigor of abstinence, therefore they are thought to be wisely deuised. But what saith *Paul* to these things? doth he not shake off those visors: lest the simple should be deceiued with false pretense? Because he iudged this enough for confutation of them, that hee had said that they were the inuentions of men, he passeth ouer all these things without confutation, as though hee esteemed them for nothing: Yea, because he knew that all fained worshippings in the Church were condemned, and are so much more suspitious to the faithfull as they more delight the wit of man: because he knew that the fained image of outward humility doth so much differ from true humility, as it might easily be discerned: finally because hee knew that that childish introduction was no more esteemed than an exercise of the body: therefore he willed that the very same things should be to the faithfull in stead of

Humane ordinances though vnprofitable in respect of their quality, and for their number burdensome, yet embraced by man because they are most agreeable to his vanity, because they seem introductions to humility, and because they make a shew of restraining fleshly daintinesse. Col. 2. 23.

of a confutation of mens traditions, by fauor of which they were commended among the ignorant.

Vaine men, hypocrites and fooles delighted, the wiser sort offended with the toyish ceremonies of the Church of Rome.

12 So at this day not only the vnlearned common people, but euery man as hee is most puffed vp with worldly wisedome, so is he most maruellously delighted with beholding of ceremonies. But hypocrites and fooliſh women thinke that there can be nothing deuiſed more glorious nor better. But they which do more deeply ſearch, and more truly weigh according to the rule of godlineſſe, of what value ſo many and ſuch ceremonies are, doe vnderſtand firſt that they are trifles, becauſe they haue no profit: then, that they are deceits, becauſe they doe with vaine pompe beguile the eies of the beholders. I ſpeake of thoſe ceremonies, vnder which the Romiſh maſters will that there be great myſteries: but wee find them by experience to be nothing elſe but mery mockeries. And it is no maruell that the Authors of them haue fallen ſo far as to mocke both themſelues and other with trifling follies: becauſe they partly tooke their examplar out of the dotages of the Gentiles, and partly after the manner of apes did vndiſcreetly counterfet the old vſages of the law of *Moſes*, which no more pertained to vs than the ſacrifices of beaſts and ſuch other things. Truly although there were none other argument, yet no man that hath his ſound wit will looke for any goodnes of a heape ſo ill patched together. And the thing it ſelfe plainly ſheweth that many ceremonies haue no other vſe but to amaſe the people rather than to teache them. So in theſe new found Canons, that doe rather peruert than preſerue diſcipline, the hypocrites repoſe great importance: but if a man do better looke into them hee ſhall find that they are nothing elſe but a ſhadowiſh and vaniſhing ſhew of diſcipline.

The number of ceremonies growen intollerable in the Church. Ad Ian. Epi. 119.

13 But now (to come to the other point) who doth not ſee that traditions with heaping one vpon another, are ouergrowen into ſo great a number, that the Chriſtian Church may in no wiſe beare them. Hereby it is come to paſſe, that in Ceremonies there appeareth I wot not what Iewiſhneſſe, and the other obſeruations bring a grieuous butchery to Chriſtian ſoules. *Auguſtine* complained that in his time, the commandements of God neglected, all things were full of ſo many preſumptions, that he was more grieuouſly rebuked that in his Octaues had touched the ground with bare foot, than he that had buried his wit with drunkenneſſe. Hee complaineth that the Church, which the mercy of God willed to be free, was ſo burdened, that the ſtate of the Iewes was much more tolerable. If that holy man had hapned to liue in our age, with what complaints would hee haue bewailed the bondage that now is? For both the number is ten times greater, and euery ſmall title is a hundred times more rigorouſly looked vnto, than at that time. So is wont to be done: when theſe peruerſe lawmakers haue gotten the dominion, they make no end of bidding and forbidding, till they come to extreme peeuiſhneſſe. Which thing *Paul* hath alſo very well declared in theſe words: If ye be dead to the world, why are ye holden as though ye were liuing with traditions, as eat not, taſt not, handle not? For whereas the Greek word *apteſthai*, ſignifieth both to eat and to touch, doubtles in this place it is taken in the firſt of theſe two ſignifications, leaſt there ſhould be a ſuperfluous repetition. Therefore he doth here excellently well deſcribe the proceedings of the falſe Apoſtles. They begin at ſuperſtition, ſo that they doe not only forbid to eat, but alſo euen ſlenderly to chaw: when they haue obtained this, they then alſo forbid to taſt. When this is alſo granted them, they reckon it not lawfull ſo much as to touch with a finger.

Col. 2. 20.

Chriſtianity buried vnder heapes of ceremonies.

Epi. 118. ad Ianuar.

14 This tyrannie in the ordinances of men we doe at this day worthilie blame, by which it is come to paſſe that poore conſciences are maruellouſlie tormented with innumerable decrees and immeaſurable exacting of keeping of them. Of Canons pertaining to diſcipline we haue ſpoken in another place. Of the ceremonies what ſhall I ſay, by which it is brought about that Chriſt being halfe buried, we are turned to Iewiſh figures? Our Lord Chriſt (ſaith *Auguſtine*) hath bound together the fellowſhip of the new people, with Sacraments very few in number, moſt excellent in ſignification, moſt eaſie in obſeruing. How far the multitude and diuerſity of vſages wherewith at this day we ſee the Church to be intangled, doth differ from this ſimplicity, it cannot be ſufficiently declared. I know with what crafty ſhift ſome ſubtle men do excuſe this peruerſneſſe. They ſay that among vs there are many as rude as they were in the people

ple of Israell: that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, for as much as they see it to be profitable for the weake brethren. I answer, that we are not ignorant, what we owe to the weaknesse of our brethren: but on the other side we take exception and say, that this is not the way whereby the weake may be prouided for, that they should be ouerwhelmed with great heapes of ceremonies. The Lord did not in vaine put this difference betweene vs and the old people, that his will was to instruct them like children with signes and figures, but vs more simply without such outward furniture. As (saith *Paul*) a child is ruled of his schoolmaster, and kept vnder custody, according to the capacity of his age: so the Iewes are kept vnder the law. But wee are like vnto full growen men, which being set at liberty from tutorship and gouernment, haue no more need of childish introductions. Truly the Lord did foresee what manner of common people there should be in his Church, and how they should be ruled. Yet he did in this manner as we haue said, make difference betweene vs and the Iewes. Therefore it is a foolish way, if we will prouide for the ignorant, in raising vp Iewishnesse which is abrogate by Christ: Christ also touched in his owne words this difference of the old and new people, when he said to the woman of Samaria, that the time was come, wherein the true worshippers should worship God in spirit and truth. This verily had alway been done: but the new worshippers differed from the old in this point, that vnder *Moses* the spirituall worshipping of God was shadowed and in a maner intangled with many ceremonies, which being abolished, he is now more simply worshipped. Therefore they that confound this difference, doe ouerthrow the order institute and stablished by Christ. Shall there then (wilt thou say) no ceremonies bee giuen to the ruder sort to helpe their vnskilfulnesse? I say not so: for I verily thinke that this kind of helpe is profitable for them. I doe here trauell only that such a meane may be vsed, as may brightly set out Christ and not darken him. Therefore there are giuen vs of God few ceremonies, and those not labourſome, that they should shew Christ being present. The Iewes had mo giuen them, that they should be images of him being absent. Absent I say he was, not in power, but in manner of signifying. Therefore, that meane may be kept, it is necessary to keepe that fewnesse in number, easinesse in obseruing, and dignity in signifying, which also consisteth in clearnesse. What need I to say that this hath not been done? For the thing it selfe is in all mens eies.

Gal.4.2.

15 Here I omit with how pernitious opinions mens mindes are filled in thinking that they be sacrifices wherewith oblation is rightly made to God, whereby sinnes are clensed, whereby righteousnesse and saluation is obtained. They will deny that good things are corrupted with such forraine errors: forasmuch as in this behalfe a man may no lesse offend in the very works also commanded of God. But this hath hainousnesse, that so much honor is giuen to works rashly fained by the will of man, that they are thought to be things deseruing eternall life. For the workes commanded of God haue reward therefore, because the lawmaker himselfe in respect of obedience accepteth them. Therefore they receiue not their value of their owne worthinesse, or of their owne deseruing, but because God so much esteemeth our obedience toward him. I speake here of the perfection of workes which is commanded of God, and is not performed of men. For therefore the very works of the law which we doe, haue no thanke but of the free goodnesse of God, because in them our obedience is weake and lame. But because we doe not here dispute, of what value works are without Christ, therefore let vs passe ouer that question. I come backe againe to that which properly belongeth to this present argument, that whatsoeuer commendation works haue in them, they haue it in respect of the obedience, which only the Lord doth looke vpon, as he testifieth by the Prophet: I gaue not commandement of sacrifices and burnt offrings, but only that ye should with hearing heare my voice. But of fained works hee speaketh in another place, saying? Ye way you siluer and not in bread. Againe, They worship me in vaine with the precepts of men. This therefore they can by no waies excuse, that they suffer the silly people to seeke in those outward trifles the righteousnesse whereby they may stand against God and vphold themselues before the heauenly iudgement seat. Moreouer, is not this a fault worthy to be inueied against, that they

Righteousnesse sought in the Church of Rome by the obseruation of ceremoniall ordinances seuered from the doctrine that should direct men vnto Christ, and inuented many of them only to make mony of. Hier.7.22. Esa.55.2. & 29.13. Mat.15.9.

they ſhew foorth ceremonies not vnderſtanded, as it were a ſtage play, or a magicall inchantment? For it is certaine that all ceremonies are corrupt and hurtfull, vnleſſe men be by them directed to Chriſt. But the ceremonies that are vſed vnder the Papacie, are ſeuered from doctrine, that they may the more hold men in ſignes without all ſignification: Finally (ſuch a cunning craftſman is the belly) it appeareth that many of them haue been inuented by couetous ſacrificing Prieſts, to be ſnares to catch mony. But what beginning ſoeuer they haue, they are all ſo giuen foorth in common for filthy gaine, that we muſt needs cut off a great part of them, if wee will bring to paſſe that there be not a prophane market, and full of ſacriledge vſed in the Church.

What humane ordinances are, and the inconueniences whereunto they are ſubiect.

16 Although I ſeem not to teach a continuall doctrine concerning the ordinances of men, becauſe this ſpeaking is altogether applied to our owne time: yet there is nothing ſpoken that ſhall not be profitable for all times. For ſo oft as this ſuperſtition creepeth in, that men will worſhip God with their owne fained deuiſes, whatſoeuer the lawes be that are made to that purpoſe, they doe by and by degenerate to thoſe groſſe abuſes. For the Lord threatneth not this curſe to one or two ages, but to all ages of the world, that he will ſtrike them with blindneſſe and amaſed dulneſſe, that worſhip him with the doctrines of men. This blinding continually maketh that they flie from no kind of abſurdity, which deſpiſing ſo many warnings of God, doe wilfully wrap themſelues in thoſe deadly ſnares. But if, ſetting aſide circumſtances, you will haue ſimply ſhewed what be the mens traditions of all ages, which it is meet to be reiected of the Church, and to be diſalowed of all the godly, that ſame ſhall be a ſure and plaine definition which we haue aboue ſet: that all lawes without the word of God are made by men to this end, either to preſcribe a manner of worſhipping God, or to bind conſciences with religion, as though they gaue commandement of things neceſſary to ſaluation. If to the one or both of theſe there bee adioined other faults: as, that with the multitude they darken the brightneſſe of the Goſpell: that they nothing edifie, but be rather vnprofitable and trifling occupations than true exerciſes of godlineſſe: that they be laid abroad to filthineſſe and vnhoneſt gaine: that they be too hard to bee kept: that they be defiled with euill ſuperſtitions: theſe ſhall be helps that we may the more eaſily find how much euill is in them.

Eſa. 29. 13.

The defence which the Church of Rome maketh for traditions, that a great part of them were deliuered by Chriſt and his Apoſtles, that for the reſt the Church is authoriſed to make ordinances, and to inioine men to obſerue them as the Apoſtles did inioine the Gentiles.

17 I heare what they anſwer for themſelues, that their traditions are not of themſelues, but of God. For, they ſay that the Church is gouerned of the holy Ghoſt, that it cannot erre: and that the authority thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the reuelations of the holy Ghoſt, which cannot be deſpiſed but wickedly and with the contempt of God. And that they ſhould not ſeeme to haue attempted any thing without great authority, they will haue it beleeued that a great part of their obſeruations came from the Apoſtles: and they affirme that by one example is ſufficiently declared what the Apoſtles did in other things, when being aſſembled in one Councell, they did by the decree of the Councell command the Gentiles to abſtaine from things offered to idols, from blood and ſtrangled. We haue already in another place declared, how falſly for boaſting of themſelues they lyingly vſurpe the title of the Church. So much as concerning this preſent cauſe: if, plucking away viſors, and deceitfull colours, we truly looke vpon that which we ought principally to care for, and which chiefly is for our behoofe, that is, what manner of Church Chriſt will haue, that we may faſhion and frame our ſelues to the rule thereof: it ſhall eaſily be euident vnto vs, that it is not the Church, which paſſing the bounds of the word of God, doth outrage and runne at riot in making of new lawes. For doth not that law which was once preſcribed to the Church, remaine eternall? What I command thee, that thou ſhalt keepe that thou maiſt do it. Thou ſhalt not adde any thing nor take any thing from it. And in another place: Adde not to the word of the Lord, nor miniſh any thing: leſt he peraduenture reproue thee, and thou be found a lyer. Sith they cannot deny that this was ſpoken to the Church, what doe they elſe but report the ſtubbornneſſe of that Church, which they boaſt to haue been ſo bold as after ſuch prohibitions neuertheleſſe to adde and mingle of her owne with the doctrine of God? But God forbid that we ſhould aſſent to their lies, whereby they burden the Church with ſo great a ſlander: but let vs vnderſtand, that the name of the Church

Act. 15. 20. & 29. Deut. 12. 32. Pro. 30. 6.

Church is falſly pretended,ſo oft as this luſt of mens raſhneſſe is ſpoken of,which cannot hold it ſelfe within the preſcribed bounds of God, but that it wildly rangeth and runneth out into her own inuentions? There is nothing intangled, nothing darke,nothing doubtfull in theſe words,in which the whole Church is forbidden to adde to the word of God,or to take any thing from it,when the worſhipping of God,and precepts concerning ſaluation, are intreated of. But this (ſay they) was ſpoken of the law only, after which followed the prophecies and the whole miniſtration of the Goſpell. I grant indeed: and I adde alſo, which are rather fulfillings of the law,than additions or diminiſhings. But if the Lord ſuffered nothing to be added to,or taken from the miniſtery of *Moſes*,which was (as I may ſo terme it) darke by reaſon of many doubtfull inwrappings, till by his ſeruants,the Prophets, and at length by his beloued ſonne, hee miniſtred a cleerer doctrine: why ſhould wee not thinke it much more ſeuerely forbidden vs, that we ſhould adde nothing to the law,the Prophets, the Pſalmes, and the Goſpell? The Lord is not gone out of kind from himſelfe, which hath long agoe declared, that he is with nothing ſo highly offended, as when hee is worſhipped with the inuentions of men. Whereof came thoſe notable ſayings in the Prophets, which ought to haue continually ſounded in our eares: I ſpake no words to your fathers, in the day that I brought them out of Ægypt, concerning ſacrifice and burnt offering. But this word I commanded them, ſaying: With hearing heare my voice: And I will be your God,and you ſhall be my people,and you ſhall walke in all the way that I ſhall command you. Againe,I haue with proteſting proteſted vnto your fathers, Heare my voice. And other like ſayings:but this is notable aboue the reſt. Will God haue burnt offerings and ſacrifices, and not rather that his voice be obeied? For obedience is better than ſacrifice, and to harken is better than to offer the fat of Rams. For,to reſiſt is as the ſinne of ſoothſaying: and not to obey is as the wickedneſſe of idolatry. Therefore whatſoeuer inuentions of men are in this behalfe defended with the authority of the Church, foraſmuch as the ſame cannot be excuſed from the crime of vngodlines, it is eaſie to prooue that it is falſly imputed to the Church.

Ier.7.22.

Iere.11.

1.Sam.15.22.

18 After this ſort wee freely inueigh againſt this tyranny of mens traditions,which is proudly thruſt in among vs,vnder the title of the Church. For neither do we ſcorne the Church (as our aduerſaries,to bring vs in hatred, do vniuſtly lie vpon vs) but we giue vnto her the praiſe of obedience,than which ſhe knoweth no greater praiſe. They rather are very ſore wrong doers to the Church,which make her obſtinate againſt her Lord, while they faine that ſhe hath proceeded further than ſhe lawfully might do by the word of God: though I ſpeake nothing how it is a notable ſhameleſneſſe ioined with as great malice,continually to cry out of the authority of the Church,and in the meane time diſſemblingly to hide both what is commanded by the Lord, and what obedience ſhe oweth to the commandement of the Lord. But if we haue a mind,as it is meet we ſhould haue,to agree with the Church,this pertaineth rather to the purpoſe, to haue an eie vnto,and remember what is commanded by the Lord both to vs and the Church, that we ſhould with one agreement obey him. For there is no doubt but we ſhall very well agree with the Church, if we doe in all things ſhew our ſelues obedient to the Lord. But now to father vpon the Apoſtles, the originall of the traditions wherwith the Church hath been hitherto oppreſſed,was a point of meere deceit: foraſmuch as the doctrine of the Apoſtles trauelleth wholly to this end,that conſciences ſhould not be burdened with new obſeruations, nor the worſhipping of God be defiled with our inuentions. Moreouer,if there be any faithfulneſſe in hiſtories and ancient monuments, the Apoſtles not only neuer knew, but alſo neuer heard of this that they attribute vnto them. Neither let them prate, that the moſt part of their decrees were receiued in vſe and in mens behauiours, which neuer were put in writing: euen thoſe things forſooth, which,while Chriſt was yet liuing, they could not vnderſtand, after his aſcending they learned by the reuelation of the holy Ghoſt. Of the expoſition of that place we haue elſewhere already ſeene. So much as is ſufficient for this preſent cauſe: truly they make themſelues worthy to be laughed at, while they faine that thoſe great myſteries,which ſo long time were vnknowen to the Apoſtles,were partly obſeruations either Iewiſh or Gentile (of which all the one ſort had been long before publiſhed

The Apoſtles no authors of thoſe things, for which their names are pretended in the Church of Rome.

published among the Iewes, and all the other sort among the Gentiles, and partly foolish gesturings and vaine pety ceremonies, which fooliſh ſacrificing Prieſts that can neither skill of ſwimming nor of letters, vſe to doe very trimly: yea ſuch as children and fooles do ſo aptly counterfeit that it may ſeeme that there be no fitter miniſters of ſuch holy myſteries. If there were no hiſtories at all: yet men that haue their ſound wit might conſider by the thing it ſelfe, that ſo great a heape of ceremonies and obſeruations did not ſuddenly burſt into the Church, but by little and little crept in. For when thoſe holier Biſhops, which were next in time to the Apoſtles, had ordained ſome things that belonged to order and diſcipline, afterward there followed men, ſome after other, not diſcreet enough, and too curious and greedy, of which the later that euery one was, ſo he more ſtriued with his predeceſſors in fooliſh enuious counterfaitings, not to giue place in inuenting of new things. And becauſe there was perill leſt their deuiſes would ſhortly grow out of vſe, by which they coueted to get praiſe among their poſterity, they were much more rigorous in exact calling vpon the keeping of them. This wrongful zeale hath bred vs a great part of theſe ceremonies which they ſet out vnto vs for Apoſtolike. And this alſo the hiſtories do teſtifie.

The acceſſ. of ceremonies vnto that which the Apoſtles themſelues vſed and preſcribed vnto others concerning the Supper of the Lord.

19 Leaſt in making a regiſter of them we ſhould be too tedious: we will be content with one example. In the miniſtring of the Lords ſupper, there was in the Apoſtles time great ſimplicity. The next ſucceſſors, to garniſh the dignity of the myſtery, added ſomewhat that was not to be diſallowed. But afterward there came thoſe fooliſh counterfaiters, which with now and then patching of peeces together, haue made vs this apparrell of the Prieſts which we ſee in the Maſſe, thoſe ornaments of the altar, thoſe geſturings, and the whole furniture of vnprofitable things. But they obiect, that this in old time was the perſwaſion, that thoſe things which were with one conſent done in the vniuerſall Church, came from the Apoſtles themſelues, whereof they cite *Auguſtine* for witneſſe. But I will bring a ſolution from no other where than out of the words of *Auguſtine* himſelfe. Thoſe things (ſaith he) that are kept in the whole world, we may vnderſtand to haue been ordained either of the Apoſtles themſelues, or of the generall Councels, whoſe authority is moſt healthfull in the Church: as, that the Lords paſſion, and reſurrection, and his aſcending into heauen, and the comming of the holy Ghoſt, are celebrate with yeerly ſolemnity: and whatſoeuer like thing bee found, that is kept ō of the whole Church, which way ſoeuer it be ſpread abroad. When he reckoneth vp ſo few examples, who doth not ſee that hee meant to impute to authors worthy of credit and reuerence, the obſeruations that then were vſed, euen none but thoſe ſimple, rare, and ſober ones, with which it was profitable that the order of the Church ſhould be kept together? But how far doth this differ from that which the Romiſh maſters would inforce men to grant, that there is no pety ceremony among them that ought not to be iudged Apoſtolike.

Epiſto. 118.

The inſtitution of holy water.

20 That I be not too long, I will bring foorth only one example. If any man aske them, whence they haue their holy water: they by and by anſwer, from the Apoſtles. As though the hyſtories doe not attribute this inuention to I wot not what Biſhop of *Rome*, which truly, if he had called the Apoſtles to councell, would neuer haue defiled baptiſme with a ſtrange and vnfit ſigne. Albeit I doe not thinke it like to be true, that the beginning of that hallowing is ſo old as it is there written. For, that which *Auguſtine* ſaith, that certaine Churches in his time did ſhun that ſolemne following of Chriſts example in waſhing of feete, leſt that vſage ſhould ſeeme to pertaine to Baptiſme, ſecretly ſheweth that there was then no kind of waſhing that had any likeneſſe with baptiſme. Whatſoeuer it be, I will not grant that this proceeded from an Apoſtolike ſpirit, that baptiſme, when it is with a daily ſigne brought into remembrance, ſhould after a certaine manner be repeated. And I paſſe not vpon this, that the ſelfe ſame *Auguſtine* in another place aſcribeth other things alſo to the Apoſtles. For ſith he hath nothing but coniectures, iudgement ought not vpon them to bee giuen of ſo great a matter. Finally, admit that wee grant them alſo, that thoſe things which he rehearſeth came from the time of the Apoſtles: Yet there is great difference between inſtituting ſome exerciſe of godlineſſe, which the faithfull with a free conſcience may vſe, or if the vſe of it ſhall not be profitable for them, they may forbeare

Epiſt. 118. ad Ianu.

forbeare it: and making a law that may ſnare conſciences with bondage. But now, from what author ſoeuer they proceeded, ſith wee ſee that they are ſlidden into ſo great abuſe, nothing withſtandeth, but that we may without offence of him aboliſh them: foraſmuch as they were neuer ſo commended, that they muſt be perpetually immoueable.

The Church of Rome in her ordinances nothing leſſe than a follower of the Apoſtles in theirs.

21 Neither doth it much helpe them, that to excuſe their tyranny they pretend the example of the Apoſtles. The Apoſtles (ſay they) and the Elders of the firſt Church, made a decree beſide the commandement of Chriſt, wherein they commanded all the Gentiles to abſtaine from things offered to idols, from ſtrangled, and from blood. If that was lawfull for them, why is it not alſo lawfull for their ſucceſſors, to follow the ſame ſo oft as occaſion ſo requireth? I would to God, they did both in all other things and in this thing follow them. For I deny that the Apoſtles did there inſtitute or decree any new thing, which is eaſie to be proued by a ſtrong reaſon. For whereas *Peter* in that Councell pronounceth that God is tempted, if a yoake be laid vpon the neckes of of the Diſciples: he doth himſelfe ouerthrow his owne ſentence, if he afterward conſent to haue any yoke laid vpon them. But there is a yoke laid, if the Apoſtles doe decree of their owne authority that the Gentiles ſhould be forbidden, that they ſhould not touch things offered to idols, blood, and ſtrangled. In deed there yet remaineth a doubt, for that they doe neuertheleſſe ſeeme to forbid. But this doubt ſhall eaſily be diſſolued, if a man doe more neerely conſider the meaning of the decree it ſelfe: in the order and effect whereof the chiefe points is, that to the Gentiles there liberty is to be left, and that they ought not to be troubled, nor accombered about the obſeruations of the law. Hitherto it very well maketh of our ſide. But the exception that immediatly followeth, neither is any new law made by the Apoſtles, but the diuine and eternall commandement of God that charity ought not to be broken, nor doth diminiſh one title of that laberty: but onely admoniſh the Gentiles, how they ſhould temper themſelues to their breathren, that they abuſe not their liberty to the offence of them. Let this therefore be the ſecond point, that the Gentiles ſhould vſe a harmeleſſe liberty, and without offence of their brethren. But yet they preſcribe ſome certaine thing: that is, they teach and appoint, ſo far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of thoſe things: but they adde no new thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

The Apoſtles in their conſtitution about the Gentiles, made no new law of their owne, but applied to the times a law which God had made before.

22 Like as if the faithfull Paſtors which gouerne the Churches not yet well reformed, ſhould command all their people, that till the weake with whom they liue doe grow ſtronger, they ſhould not openly eat fleſh on Friday, or openly labour vpon holy daies, or any ſuch thing. For although theſe things ſetting ſuperſtition aſide, are by themſelues indifferent: yet when there is added offence of brethren, they cannot be done without a fault. But the times are ſuch, that the faithfull cannot ſhew ſuch a ſight to the weake breathren, but that they ſhall ſore wound their conſciences. Who, but a cauiller, will ſay that ſo they make a new law, whereas, it is certaine that they doe onely preuent offences, which are expreſſely enough forbidden of the Lord: And no more can it be ſaid of the Apoſtles, whoſe purpoſe was nothing elſe, but in taking away the matter of offences, to call vpon the law of God concerning the auoiding of offence: as if they had ſaid: It is the Lords commandement that yee offend not a weake brother. Yee can not eat things offered to images, ſtrangled and blood, but that the weake breathren ſhall be offended. Therefore we command you in the word of the Lord, that ye eat not with offence. And that the Apoſtles had reſpect to the ſame thing, *Paul* himſelfe is a very good witneſſe, which writeth thus, verily none otherwiſe than according to the meaning of the Councell: Concerning meats that are offered to idols, we know that the idoll is nothing. But ſome with conſcience of the Idoll, doe eat it as offered to idols, and their conſcience, foraſmuch as it is weake, is defiled. See that your liberty be not made an offence to the weake. He that ſhall haue well weighed theſe things, ſhall not afterward be deceiued with ſuch a falſe colour as they make, that pretend the Apoſtles for defence of their tyranny, as though the Apoſtles had begun with their decree to breake the liberty of the Church. But, that

1. Cor. 8. 4.

they may not be able to escape, but be driuen euen with their owne confession to allow this solution, let them answer me, by what right they were so bold to abrogate the same decree. Because there was no more perill of those offences and dissentions: which the Apostles meant to prouide for, and they know that the law was to be weighed by the end thereof. Forasmuch as therefore this law was made in respect of charity, there is nothing prescribed in it, but so much as pertaineth to charitie. When they confesse that the transgressing of this law is nothing but a breakeing of charitie, doe they not therewithall acknowledge, that it is not a forged addition to the law of God, but a naturall and simple appliance to the times and manners whereunto it was directed?

The commandement of God strictly to be obserued in things appertaining to his honour and seruice.

23 But although such lawes be a hundred times vniust and iniurious vnto vs, yet they affirme that they must be heard without exceptiō: for they say that this is not here intended, that we should consent to errours, but onely that being subiects we should beare the hard commandements of our gouernours, which it is not our parts to refuse. But here also the Lord very well resisteth them with the truth of his word, and deliuereth vs out of such bondage into the liberty, which hee hath purchased for vs with his holy blood, the benefite whereof hee hath more than once confirmed with his word. For that it is not heere onely intended (as they maliciously faigne) that wee should suffer some grieuous oppression in our body, but that our consciences being spoiled of their liberty that is of the benefite of the blood of Christ, should be slaunshly tormented. Howbeit let vs passe ouer this also, as though it made little to the matter. But of how great importance doe we thinke it is, that the Lords kingdome is taken away from him, which he claimeth to himselfe with so great seuerity? But it is taken away so oft as he is worshipped with the lawes of mens inuentions, whereas he will be holden for the onely Law-maker of his owne worship. And least any man should thinke it to be a matter of nothing, let vs heare how much the Lord esteemeth it? Esa. 29. 13. Because (saith he) this people hath feared me with the commandement and doctrine of men: behold I will astonish them with a great and wonderous miracle. For wisedome shall perish from the wise men thereof, and vnderstanding shall depart from the elders. Matth. 15. 9. In another place, They worship me in vaine, teaching doctrines, the commandements of men. And truly whereas the children of Israel defiled themselues with many idolatries, the cause of all that euill is ascribed to this vncleane mixture, that transgressing the commandements of God, they haue forged new worshippings. And therefore the holy History rehearseth that the new strangers that had beene transplanted by the King of *Babilon* to inhabite *Samaria*, were torne in peeces and consumed of wilde beasts, because they knew not the iudgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time hee ceased not to take vengeance of the defiling of his worship, for that men did thrust in deuises strange from his word. Whereupon it is afterward said, that they being made afraid with that punishment, receiued the Ceremonies prescribed in the law: but because they did not yet purely worship the true God, it is twise repeated that they did feare him and did not feare him. Whereupon we gather, that the part of reuerence which is giuen to him, consisteth in this, while in worshiping him we simply follow what he commandeth with mingling 2. Kin. 22. none of our inuentions. And therefore the godly Kings are oftentimes praised, because they did according to all the commandements, and declined not to the right hand nor to the left. I goe yet further: although in some fained worshipping there doe not openly appeare vngodlinesse, yet it is seuerely condemned of the holy Ghost, so 2. King. 16. 10 soone as men depart from the commandement of God. The Altar of *Achaz*, the paterne whereof was brought out of *Samaria*, might haue seemed to increase the garnishment of the Temple, whereas his deuise was to offer Sacrifices thereupon to God onely, which he should doe more honourably than vpon the first and old Altar: yet we see how the spirit detesteth that boldnesse, for none other cause but for that the inuentions of men in the worshipping of God are vncleane corruptions. And how much more cleerely the will of God is opened vnto vs, so much the lesse excusable is our forwardnes to attempt any thing. And therfore worthily with this circumstance the

the crime of *Manasses* is inforced, for that he builded a new Altar in *Ierusalem*, of which God had pronounced, I will there set my name, because the authority of God is now as it were of set purpose refused. 2. King. 21. 3.

24 Many doe maruell why God so sharply threateneth that he will doe things to be wondered at to the people of whom he was worshipped with the commandements of men, and pronounceth that he is worshipped in vaine with the precepts of men. But if they considered, what it is in the cause of religion, that is to say of heauenly wisedome, to hange vpon the onely mouth of God, they would therewithall see, that it is no slender reason why God so abhorreth such peruerse seruices, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, haue a certaine shew of humility in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselues doe keepe. This is the reason why *Paul* willeth vs so diligently to be ware, that we be not deceiued by the traditions of men, and that which he calleth *Ethelothreskian*, that is, Wil-worship inuented of men beside the doctrine of God. This is verily true, both our owne wisedome, and all mens wisdome must be foolish vnto vs, that we may suffer him alone to be wise. Which way they keepe not which doe study with pety obseruations framed by the will of men to commend themselues vnto him, and doe thrust vnto him as it were against his will a transgressing obedience toward him, which is indeed giuen to men. As it hath beene done both in many ages heeretofore, and in the time within our owne remembrance, and is also at this day done in those places where the authority of the creature is more esteemed than of the Creator: where religion (if yet the same be worthy to be called religion) is defiled with more and more vnsauoury superstitions, than euer was any Paynim wickednesse. For what could the wit of men breed but all things carnall and foolish and such as truely resemble their authors? *The reason why God abhorreth seruices wherewith men deuise to please him.* Col. 2. 4.

25 Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine second Altar to set against the one onely Altar: but because the place was not yet appointed for the Arke of the couenant, he appointed the towne where he dwelled for sacrifices, as the most conuenient place. Truly the minde of the holy Prophet was not to make any innouation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Manoah*, I say that it was an extraordinary and singular case. He being a priuate man offered sacrifice to God and not without the allowance of God: verily because he enterprised it not of a rash motion of his owne minde, but by a heauenly instinction. But how much the Lord abhorreth those things that men deuise of themselues to worship him withall, another not inferior to *Manoah Gideon* is a notable example, whose Ephod turned to distruction not onely to him and his family, but to the whole people. Finally, euery new, fond inuention, wherewith men couet to worship God, is nothing else but a defiling of true holinesse. *Samuel and Manoah no examples to iustifie the church of Rome in her boldnesse, but rather Gideon to condemne her.* 1. Sam. 7. 17. Iud. 13. 19. Iud. 8. 27.

26 Why then (say they) did Christ will that those intollerable burdens should be borne, which the Scribes and Pharisees bound vpon men? But why in another place did the same Christ will that men should beware of the leauen of the Pharisees: calling leauen (as *Matthew* the Euangelest expoundeth it) all their owne doctrine that they mingled with the pureneſſe of the word of God? What would we haue more plaine, than that we be commanded to flee and beware of all their doctrine? Whereby it is made most certaine vnto vs, that in the other place also the Lord willed not, that the consciences of his, should be vexed with the Pharisees owne traditions. And the very words, if they be not wrested, sound of no such thing. For the Lord purposing there to enueigh sharply against the manners of the Phatisees, did first simply instruct them that heard him, that although they saw nothing in their life meete for them to follow, yet they should not cease to doe those things which they taught in words, while they sat in the chaire of *Moses*, that is, to declare the law. Therefore hee meant nothing else but to prouide that the common people should not with the euill examples of the teachers be brought to dispise the doctrine. But for as much as many *The ministeriall authority of Scribes and Pharisees confirmed by Christ but not their presomption to burthen men with what they listed.* Matt. 23. 3. & 16. 6.

are nothing at all mooued with reasons, but alway require authority, I will alleadge *Augustines* words, in which the very same thing is spoken. The Lords sheepefold hath gouernours, some faithfull, and some hirelings. The gouernours that are faithfull, are true Pastors: but heare ye, that the hirelings also are necessary: for many in the Church following earthly profits, doe preach Christ, and by them the voice of Christ is heard: and the sheepe do follow, not a hireling, but a Pastor by the meanes of a hireling. Heare yee that hirelings are shewed by the Lord himselfe. The Scribes (saith he) and the Phariſees sit in the chaire of *Moses*. Doe yee those things that they say, but doe not those things that they doe. What other thing said he, but heare the voice of the Pastor by the hirelings? For in sitting in the chaire they teach the law of God: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This saith *Augustine*.

In Ioh. Tract. 46.

In forbiding mens consciences to be charged with humane traditions, laws whereby the Church is set in order are not preiudiced.

27 But whereas many vnskilfull men, when they heare that consciences are wickedly bound and God worshipped in vaine with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is conuenient also to meete with their errour: Verily in this point it is easie to be deceiued, because at the first sight it doth not by and by appeare what difference is betweene the one sort and the other. But I will so plainely in few words set out the whole matter, that the likenesse may deceiue no man. First let vs hold this, that if we see in euery fellowship of men some policy to be necessary, that may serue to nourish common peace, and to reraine concord: if we see that in the doing of things there is alwaay some orderly forme, which is behoouefull for publike honesty and for very humanity not to be refused, the same ought chiefely to be obserued in Churches, which are both best maintained by a well framed disposition of all things, and without agreement are no Churches at all. Therefore if we will haue the safety of the Church well prouided for, we must altogether diligently procure that which *Paul* commandeth, that all things be done comely and according to order. But forasmuch as there is so great diuersity in the manners of men, so great variety in mindes, so great disagreement in iudgements and wits: neither is there any policy stedfast enough, vnlesse it be stablished by certaine lawes, nor any orderly vsage can be obserued without a certaine appointed forme: Therfore we are so farre off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolued from their sinewes, and vtterly deformed and scattered abroad. For this which *Paul* requireth, that all things be done decently and in order, cannot be had, vnlesse the order it selfe and comelinesse be established, with obseruations adioyned as with certaine bonds. But this onely thing is alway to be excepted in those obseruations, that they be not either beeleued to bee necessary to saluation, and so binde consciences with religion, or be applied to the worshipping of God, and so godlinesse be reposed in them.

1. Cor. 14. 40.

The difference betweene wicked obseruations and the lawfull constitutions of the Church.

28 We haue therefore a very good and most faithfull marke, which putteth difference betweene those wicked ordinances, by which we haue said that true religion is darkened and consciences subuerted, and the lawfull obseruations of the Church: if we remember that the lawful obseruations tend alway to one of these two things or to both together, that in the holy assembly of the faithfull all things be done comely and with such dignity as beseemeth: and that the very common fellowship of men should be kept in order as it were by certaine bondes of humanity and moderation. For when it is once vnderstood that the Law is made for publike honesties sake, the superstition is now taken away, into which they fall that measure the worshipping of God by the inuentions of men. Againe, when it is knowen that it pertaineth to common vse, then that false opinion of bond and necessity is ouerthrowen, which did strike a great terrour into consciences, when traditions were thought necessary to saluation. For heerein is nothing required but that charitie should with common duetifull doing bee nourished among vs. But it is good yet to define more plainely, what is comprehended vnder that comelinesse which *Paul* commendeth, and also what vnder order. The end of comelinesse is, partlie that when such Ceremonies are vsed as may procure a reuerence to holy things, wee may by such helpes be stirred

ſtirred vp to godlineſſe: partly alſo that the modeſtie and grauitie which ought to be ſeene in all honeſt doings may therein principally appeare. In order this is the firſt point, that they which gouerne may know the rule and law to rule well: and the people which are gouerned may bee accuſtomed to obeying of God, and to right diſcipline: Then, that the ſtate of the Church being well framed, peace and quietneſſe may be prouided for.

What things they be that ſerue for comelineſſe and order in the Church.

29 Therefore we ſhall not ſay that comelineſſe is, wherein ſhall bee nothing but vaine delectation: ſuch as we ſee in that player-like apparell, which the Papiſts vſe in their ceremonies, where appeareth nothing elſe, but an vnprofitable viſor of gayneſſe, and exceſſe without fruit. But we ſhall account that to bee comelineſſe which ſhall ſo bee meete for the reuerence of holy myſteries, that it be a fit exerciſe to godlineſſe, or at the leaſt ſuch as ſhall ſerue to conuenient garniſhing for the celebrating thereof: and the ſame not without fruit, but that it may put the faithfull in minde with how great modeſtie, religiouſneſſe and reuerence, they ought to handle holy things. Now, that ceremonies may be exerciſes of godlineſſe, it is neceſſarie that they lead vs the ſtraight way to Chriſt. Likewiſe we may not ſay that order conſiſteth in thoſe triſling pompes that haue nothing elſe than a vaniſhing gayneſſe: but that it ſtandeth in ſuch an orderly framing as may take away all confuſion, barbarouſneſſe, obſtinacie, and all ſtrifes and diſſentions. Of the firſt ſort are theſe examples in *Paul*: that prophane banketings ſhould not bee mingled with the holy Supper of the Lord: that women ſhould not come abroad, but couered: and many other which we haue in common vſe: as this, that we pray kneeling and bare headed: that wee miniſter the Lords Sacraments not vncleanly, but with ſome dignitie: that in the burying of the dead we vſe ſome honeſt ſhew: and other things that are of the ſame ſort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of myſteries: at Sermons, quietneſſe and ſilence, places appointed, ſinging together of Hymnes, daies prefixed for celebrating of the Lords Supper, that *Paul* forbiddeth that women ſhould teach in the Church, and ſuch like. But ſpecially thoſe things that concerne diſcipline, as the teaching of the Catechiſme, the cenſures of the Church, excommunication, faſtings, and ſuch as may be reckoned in the ſame number. So all the conſtitutions of the Church, which we receiue for holy and wholeſome, wee may referre to two chiefe titles: for ſome pertaine to rites, and ceremonies, and the other to diſcipline and peace.

1. Cor. 11. 21 & 5.

1. Cor. 14. 34

A rule for Church ordinances.

30 But becauſe heere is perill, leaſt on the one ſide the falſe Biſhops ſhould thereby catch a pretence to excuſe their wicked and tyrannous lawes, and leaſt on the other ſide there bee ſome men too fearefull, which admoniſhed with the foreſaid euils doe leaue no place to lawes be they neuer ſo holie: heere it is good to proteſt, that I allow onely thoſe ordinances of men which be both grounded vpon the authoritie of God, and taken out of the Scripture, yea and altogether Gods owne. Let vs take for an example the kneeling which is vſed in time of common praier. It is demanded, whether it be a tradition of man, which euery man may lawfully refuſe or neglect, I ſay that it is ſo of men, that it is alſo of God. It is of God, in reſpect that it is a part of that comelineſſe, the care and keeping whereof is commended vnto vs by the Apoſtle: it is of men, in reſpect that it ſpecially betokeneth that which had in generalitie rather beene pointed to, than declared. By this one example we may iudge, what is to be thought of that whole kinde: verily becauſe the Lord hath in his holy Oracles both faithfully contained and clearely ſet forth both the whole ſumme of true righteouſneſſe, and all the parts of the worſhipping of his diuine Maieſtie, and whatſoeuer was neceſſarie to ſaluation: therefore in theſe things he is onely to be heard as our Schoolemaſter. But becauſe in outward diſcipline and Ceremonies his will was not to preſcribe each thing particularly what we ought to follow (becauſe he foreſaw this to hang vpon the ſtate of times, and did not thinke one forme to bee fit for all ages) heerein wee muſt flee to thoſe generall rules which he hath ginen, that thereby all thoſe things ſhould be tried which the neceſſitie of the Church ſhall require to bee commanded for order and comelineſſe. Finally, foraſmuch as hee hath therefore taught nothing expreſly, becauſe theſe things both are not neceſſarie to ſaluation, and according to

1. Cor. 14. 40

the maners of euery nation and age ought diuerſly to bee applied to the edifying of the Church: therefore as the profit of the Church ſhall require, it ſhall be conuenient as well to change and abrogate thoſe that be vſed, as to inſtitute new. I grant indeed, that we ought not raſhly, nor oft, nor for light cauſes to runne to innouation. But what may hurt or edifie, charitie ſhall beſt iudge: which if we will ſuffer to be the gouerneſſe, all ſhall be ſafe.

The obedience required vnto lawful ordinances of the Church.

31 Now it is the dutie of Chriſtian people, to keepe ſuch things as haue beene ordained according to this rule, with a free conſcience and without any ſuperſtition, but yet with a godly and eaſie readineſſe to obey, not to deſpiſe them, not to paſſe them ouer with careleſſe negligence: ſo farre is it off, that they ought by pride and obſtinacie openly to breake them. What manner of libertie of conſcience (wilt thou ſay) may there bee in ſo great obſeruation and warineſſe? Yea, it ſhall ſtand excellently well when we ſhall conſider, that they are not ſtedfaſt and perpetuall ſtayed lawes, whereunto we be bound, but outward rudiments for the weakneſſe of men: which although we doe not all neede, yet we doe all vſe them, becauſe wee are mutually one bound to another, to nouriſh charitie among vs. This wee may reknowledge in the examples aboue rehearſed. What? Doth religion ſtand in a womans vaile, that it is not lawfull to goe out of dores with her head vncouered? Is that holy decree of his concerning ſilence, ſuch as cannot be broken without moſt hainous offence? Is there any myſterie in kneeling, or in burying of a dead carcaſe, that may not bee omitted without ſinne? No, For if a woman neede, for the helping of her neighbour, to make ſuch haſt as may not ſuffer her to couer her head, ſhe offendeth not if ſhe runne thither with her head vncouered. And it may ſometime befall that it may be no leſſe conuenient for her to ſpeake, than at another time to hold her peace. And there is no cauſe to the contrarie, but that hee which by reaſon of diſeaſe cannot bow his knees may pray ſtanding. Finally, it is better to burie a dead man ſpeedily in time, than when they lacke a winding ſheete, or when there be not men preſent to conuey him, or tarrie till he rot vnburied. But neuertheleſſe in theſe things there is ſomewhat which the maner and ordinances of the country, and finally very naturall honeſtie, and the rule of modeſtie appointeth to bee done or auoided: wherein if a man ſwarue any thing from them, by vnwarineſſe, or forgetfulneſſe, there is no crime committed: but if vpon contempt, ſuch ſtubbornneſſe is to be diſallowed. Likewiſe the daies themſelues, which they be, and the houres, and how the places be builded, and what Pſalmes be ſong vpon which day, it maketh no matter. But it is meete that there be both certaine daies, and appointed houres, and a place fit to receiue all, if there be regard had of the preſeruation of peace. For how great an occaſion of brawlings ſhould the confuſion of theſe things be, if it were lawfull for euery man as he liſt, to change thoſe things that belong to common ſtate: foraſmuch as it will neuer come to paſſe that one ſame thing ſhall pleaſe all men, if things be left as it were in the middeſt to the choiſe of euery man? If any man doe carpe againſt vs, and will heerein be more wiſe than he ought, let him ſee himſelfe by what reaſon he can defend his owne preciſeneſſe to the Lord. As for vs, this ſaying of *Paul* ought to ſatisfie vs, that we haue not an vſe to contend, nor the Churches of God.

1. Cor. 11. 16.

Cautions touching Church ordinances.

32 Moreouer it is with great diligence to bee endeuoured, that no error creepe in, that may corrupt or obſcure this pure vſe. Which ſhall be obtained, if all obſeruations, whatſoeuer they ſhall be, ſhall haue a ſhew of manifeſt profit, and if very few be receiued: but principally if there be adioyned a faithfull doctrine of the Paſtor, that may ſtop vp the way to peruerſe opinions. This knowledge maketh that in all theſe things euery man may haue his owne libertie preſerued, and neuertheleſſe ſhall willingly charge his owne libertie with a certaine neceſſitie, ſo farre as either this comelineſſe that we haue ſpoken of, or the order of charitie ſhall require. Secondly that both we our ſelues ſhould without any ſuperſtition be buſied in the obſeruing of thoſe things, and ſhould not too preciſely require them of other, ſo as wee ſhould thinke the worſhipping of God to bee the better for the multitude of ceremonies that one Church ſhould not deſpiſe another for the diuerſitie of diſcipline: laſt of all that ſetting heerein no perpetuall law to our ſelues, we ſhould referre the whole vſe and end of obſeruations

obſeruations to the edification of the Church, that when it requireth we may without any offence ſuffer not only ſomewhat to be changed, but all the obſeruations that were before in vſe among vs, to be altered. For this age is a preſent experience, that certaine rites, which otherwiſe are not vngodly nor vncomely, may according to the fit occaſion of the matter, be conueniently abrogate. For (ſuch hath beene the blindneſſe and ignorance of the former times) Churches haue heretofore, with ſo corrupt opinion and with ſo ſtiffe affection ſticked in ceremonies, that they can ſcarcely be ſufficiently purged from monſtrous ſuperſtitions, but that many ceremonies muſt be taken away, which in old time were peraduenture ordained not without cauſe, and of themſelues haue no notable vngodlineſſe in them.

THE ELEVENTH CHAPTER.

Of the iuriſdiction of the Church, and the abuſe thereof, ſuch as is ſeene in the Papacie.

The vſe of a policie in the church different from that which is ciuill: the antiquity of eccleſiaſticall iudgements: the difference of authority giuen to the Church in the 18. of Mat. from that which is giuen in the 16. of Matt. and the 21. of Ihon.

NOw remaineth the third part of the power of the Church, yea and the chiefe part in a well ordered ſtate, which we haue ſaid to conſiſt in iuriſdiction. The whole iuriſdiction of the Church pertaineth to the diſcipline of maners of which we ſhall intreate by and by. For as much as no Citie nor towne can ſtand without magiſtrate and policie: ſo the Church of God (as I haue already taught, but now I am compelled to repeat it againe) needeth her certaine ſpirituall policy: but ſuch as is vtterly ſeuered from the ciuill policy, and doth ſo nothing hinder or miniſh it, that it rather doth much helpe and further it. Therefore this power of iuriſdiction ſhall in a ſumme be nothing elſe but an order framed for the preſeruation of ſpirituall policy. To this end from the beginning were ordained iudiciall orders in Churches, which might vſe examination of maners, correct vices and exerciſe the office of the keies. This order *Paul* ſpeaketh of in the Epiſtle to the Corinthians, when he nameth gouernments. Againe, to the Romans, when he ſaith: let him that ruleth, rule in carefulneſſe. For he ſpeaketh not to the magiſtrates, (for at that time there were no Chriſtian magiſtrates) but to them that were ioyned with the Paſtors for the ſpirituall gouernment of the Church. Alſo in the Epiſtle to *Timothee*, he maketh two ſorts of Elders: ſome, that labour in the word: other ſome, that doe not vſe the preaching of the word, and yet doe rule well. By this latter ſort it is no doubt that he meaneth them that were appointed to looke vnto manners, and to the whole vſe of the keies. For this power, of which we now ſpeake, hangeth wholy vpon the keies which Chriſt gaue to the Church, in the xviij. Chapter of *Mathew*: where he commandeth, that they ſhould be ſharply admoniſhed in the name of the whole Church, that haue deſpiſed priuate monitions: but if they goe forward in their obſtinacy, he teacheth that they ſhould be put out of the fellowſhip of the faithfull. But theſe monitions and corrections cannot be without knowledge of the cauſe: therefore there needeth both ſome iudgement and order. Wherefore vnleſſe we will make voide the promiſe of the keies, and take vtterly away excommunication, ſolemne motions and all ſuch things whatſoeuer they be: we muſt needs giue to the Church ſome iuriſdiction. Let the readers marke that that place intreateth not of the generall authority of doctrine as in the xvj. Chapter of *Mathew*, and the xxj. of *Iohn*: but that the power of the Synagogue is for the time to come transferred to the flocke of Chriſt. Vntill that day the Iewes had their order of gouerning, which Chriſt eſtabliſheth in his Church, and that with great penalty, ſo much as concerneth the pure inſtitution of it. For ſo it behooued, for aſmuch as otherwiſe the iudgement of an vnnoble and vnregarded congregation might be deſpiſed of raſh and proude men. And that it ſhould not encomber the readers, that Chriſt doth in the ſame words expreſſe things ſomewhat differing one from the other, it ſhall be profitable to diſſolue this doubt. There be therefore two places, that ſpeake of binding and looſing. The one is in the xvj. Chapter of *Mathew*, where Chriſt, after that he had promiſed that he would giue to *Peter* the keies of the kingdome of heauen, immediately addeth, that whatſoeuer he ſhall binde or looſe in earth, ſhall be confirmed in heauen. In which words he meaneth none other thing, than he doth by other words in *Iohn*, when ſending his Diſciples to preach

1. Cor. 12. 21. Rom. 12. 8. 1. Tim. 5. 17.

Iohn 20. 23.

Matt. 16. 19.

preach, after that he had breathed vpon them he said: whose sinnes yee forgiue, they shall be forgiuen: and whose yee retaine they shall be retained in heauen. I will bring an exposition not suttle, not enforced, not wrested: but naturall, flowing, and offering it selfe. This commandement of forgiuing and retaining sinnes, and that promise of binding and loosing made to *Peter*, ought to be referred to no other thing but to the ministerie of the word: which when the Lord committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being bondseruants of sinne and of death, are loosed and made free by the redemption that is in Christ Iesus: and that they which doe not receiue nor acknowledge Christ their deliuerer and redeemer, are damned and adiudged to euerlasting bonds? When the Lord deliuered this message to his Apostles, to be carried into all Nations: to approoue that it was his owne and proceeding from himselfe, he honoured it with this noble testimony: and that to the singular strengthening both of the Apostles themselues, and of all those to whom it should come. It behooued that the Apostles should haue a steadfast and sound certainty of their preaching, which they should not onely execute with infinite labours, cares, troubles and dangers, but also at the last seale it with their blood. That they might (I say) know the same to be not vaine nor voide, but full of power and force: it behooued that in so great carefulnesse, in so great hardnesse of things, and in so great dangers, they should be perswaded that they did the businesse of God: that when all the world withstood them, and fought against them they should know that God stood on their side: that hauing not Christ the authour of their doctrine present by sight in earth, yet they should vnderstand him to be in heauen to confirme the truth of the doctrine which he had deliuered them. It behooued againe that it should also be most certainely prooued by testimony to the hearers, that that doctrine of the Gospell was not the word of the Apostles, but of God himselfe: not a voice bread in earth, but come downe from heauen. For these things, the forgiuenesse of sinnes, the promise of euerlasting life, the message of saluation, cannot be in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely Ministery: that it was hee himselfe that spake and promised all things by their mouthes as by instruments: and therefore that the forgiuenesse of sinnes which they preached, was the true promise of God: and the damnation which they pronounced, was the certaine iudgement of God. But this testifying is giuen to all ages, and remaineth in force, to certifie and assure all men, that the word of the Gospell, by what man soeuer it bee preached, is the very sentence of God, published at the soueraigne iudgement seat, written in the booke of life, ratified, firme and fixed in heauen. This we see that in those places the power of the keies is nothing but the preaching of the Gospell: and that it is not so much a power as a Ministery, if wee haue respect to men. For Christ hath not giuen this power properly to men, but to his owne word, whereof he hath made men Ministers.

The power of binding and loosing by discipline committed to the church.
Mat. 18. 17.

2 The other place which we haue said to be concerning the power of binding and loosing, is in the xviij. chapter of *Matthew*, where Christ saith: If any brother heare not the Church, let him bee to thee as a Heathen man or Publican. Verily I say vnto you: whatsoeuer yee binde vpon earth, shall be bound also in heauen: whatsoeuer yee loose shall be loosed. This place is not altogether like the first, but is a little otherwise to be vnderstood. But I doe not so make them diuerse, that they haue not great affinity together. This first point is like in both, that either of them is a generall sentence, that in both, their is alway all one power of binding and loosing, namely by the word of God all one commandement, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the word doe execute: this latter place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whom she excommunicateth, not that she throweth him into perpetuall ruine and desperation, but because she condemneth his life and maners, and vnlesse he repent, doth already warne him of his damnation. She looseth whom she receiueth into communion: because she doth make him as it were partaker of the vnity which she hath in Christ Iesus. Therefore that no man should obstinately dispise the

iudgement

iudgement of the Church, or little regard that he is condemned by the conſenting voyces of the faithfull: the Lord teſtifieth that ſuch iudgement of the faithfull is nothing elſe but a publiſhing of his owne ſentence: and that whatſouer they doe in earth is confirmed in heauen. For they haue the word of God, whereby they may condemne the peruerſe: they haue the word, whereby they may receiue the repentant into grace. And they cannot erre, nor diſſent from the iudgement of God: becauſe they iudge not but after the law of God, which is not an vncertaine or earthly opinion, but the holy will of God, and a heauenly Oracle. Out of theſe two places, which I thinke I haue both briefely, familiarly, and truly expounded, thoſe furious men without difference as they be carried with their owne giddineſſe, goe about to ſtabliſh ſometime confeſſion, ſometime excommunication, ſometime iuriſdiction, ſometime the power to make lawes, ſometime pardons. But the firſt place they alledge the ſupremacie of the ſea of *Rome*: they can ſo well skill to fit their keies to all locks and doores, that a man may ſay they haue practiſed Smithes-craft all their life.

The difference betweene eccleſiaſticall iudgement and ciuill, and the neceſſitie as well for the one as the other to continue.

3 For whereas many thinke that thoſe things endured but for a time, when the Magiſtrates were yet ſtrangers from the profeſſion of our religion: they are deceiued in this, that they conſider not, how great difference and what manner of vnlikeneſſe there is of the Eccleſiaſticall and ciuill power. For the Church hath not the power of the ſword to puniſh or reſtraine, no Empire to command, no priſon, no other paines which the Magiſtrate is wont to lay vpon men. Againe, it tendeth not to this end, that he that hath ſinned ſhould bee puniſhed againſt his will, but ſhould with willing chaſtiſement profeſſe his repentance. Therefore there is a farre diuerſe order becauſe neither doth the Church take to it ſelfe any thing which properly belongeth to the Magiſtrate, nor the Magiſtrate can execute that which the Church doth. This ſhall be made plainer by an example. Is any man drunke? In a well ordered Citie, priſon ſhal be his puniſhment. Hath he committed fornication? He ſhall haue like or rather greater puniſhment. So ſhall both the lawes, and the Magiſtrate, and outward iudgement be ſatisfied: But it may be that he ſhall giue no ſignification of repentance, but rather murmure and grudge againſt it. Shall the Church in this caſe doe nothing? But ſuch cannot be receiued to the Supper, without doing wrong both to Chriſt and his holy inſtitution. And reaſon requireth this, that he which offendeth the Church with an euill example, ſhould with ſolemne declaration of repentance take away the offence which he hath raiſed. The reaſon which they bring that are of contrarie opinion, is too cold: Chriſt ſay they committed theſe doings to the Church, when there was no Magiſtrate to execute them. But it happeneth oftentimes that the Magiſtrate is more negligent, yea ſometime peraduenture that himſelfe is to be chaſtiſed, which happened to the Emperour *Theodoſius*. There may beſide this as much be ſaid of the miniſterie of the word. Now therefore after their ſentence, let Paſtors ceaſe to blame manifeſt wicked doings, let them ceaſe to chide, to reprooue, to rebuke, for there be Chriſtian Magiſtrates, which ought to correct theſe things with the law and with the ſword. But as the Magiſtrate ought by puniſhing, and by reſtraining with force, to purge the Church of offences: ſo likewiſe the Miniſter of the word for his part ought to helpe the Magiſtrate that there may not ſo many offend. So ought their workings to be conioyned that the one may be a helpe, not a hinderance to the other.

Eccleſiaſticall iuriſdiction not aboliſhed by ciuill.

4 And truly if a man more nearely weigh the words of Chriſt, he ſhall eaſily perceiue that in theſe places, is deſcribed a ſtayed ſtate, and a perpetuall order of the Church, not ſuch as endureth but for a time. For it is not meete that wee ſhould accuſe them to the Magiſtrate, that will not obey our monitions: which yet ſhould bee neceſſarie if the Magiſtrate ſucceeded into the office of the Church. What is this promiſe? Shall we ſay that it is a promiſe of one or a few yeares? Verily verily I ſay vnto you, whatſoeuer ye binde on earth, &c. Moreouer Chriſt did here inſtitute no new thing, but followed the cuſtome alway obſerued in the ancient Church of his owne nation: whereby he ſignified that the Church cannot want the ſpirituall iuriſdiction, which had beene from the beginning And this hath beene confirmed by the conſent of all times. For when Emperors and Magiſtrates began to profeſſe Chriſt, the ſpiritual iuriſdiction was not by and by aboliſhed: but only ſo ordered, that it ſhould diminiſh nothing

thing of the ciuill iurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subiection of the children of God, wherof it is not the last part to submit himselfe to the Church, iudging by the word of God: so far is it off, that he ought to take away that order of iudgment.

Epi. 32. ad Valc. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the Son of the Church? For a good Emperor is within the Church, not aboue the Church. Therfore they, which to honor the Magistrate doe spoile the Church of her power, do not only with false exposition corrupt the sentence of Christ, but also do not slenderly condemne so many holy Bishops which haue beene from the time of the Apostles, that they haue by false pretence vsurped the honor and office of the Magistrate.

Spirituall power seuered from the power of the sword.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and how great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrow the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shot at, that offences be preuented, and if any offence be risen vp, that it may be abolished. In the vse two things are to be considered: first, that this spirituall power be altogether seuered from the power of the sword: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy Bishops did not exercise their power with fines, or imprisonments, or other ciuill punishments: but they vsed the onely word of the Lord, as they ought to doe. For the seuerest reuenge, and as it were the vttermost thunderbolt of the Church is excommunication, which is not vsed but in necessitie. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the iurisdiction of the old Church was nothing else but a declaration in practise (as I may so call it) of that which *Paul* teacheth concerning the spirituall power of Pastors. There is (saith he) power giuen to vs, whereby we may throw downe strong holdes, whereby we may make low all height that lifteth vp it selfe against the knowledge of God, whereby wee may subdue all thought, and may lead it captiue into the obedience of Christ, and we haue in readinesse a reuenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so least the doctrine should be scorned, according to that which is taught ought they to be iudged which professe themselues of the household of faith. But that cannot bee done, vnlesse there be ioyned with the ministerie a power to call them that are to be priuately admonished, or to bee more sharpely corrected, and also a power to exclude them from the communion of the Supper, which cannot be receiued without prophaning of so great a mysterie. Therefore when in another place hee saith, that it belongeth not to vs to iudge strangers, he maketh the children subiect to the censures of the Church, which may chastice their faultes, and he secretly signifieth that there were then iudiciall orders in force from which none of the faithfull were free.

2. Cor. 10. 4.

1. Cor. 5. 12.

Spirituall iurisdiction executed by the will not of one: but of many in the time of Cyprian and Ambrose.

6 But such authoritie (as wee haue declared) was not in the power of one man, to doe euery thing according to his owne will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a Citie. *Cyprian*, when he maketh mention by whom it was exercised in his time, vseth to ioyne the whole Cleargie with the Bishop. But in another place also he sheweth, that the very Cleargie so gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my Bishoprick I haue determined to doe nothing without the counsell of the Cleargie and consent of the people. But this was the common and vsuall maner, that the iurisdiction of the Church should be exercised by a Senate of Elders: of whom (as I haue said) there were two sorts: For some were ordained to teaching, and othersome were onely Iudges in manners. By little and little this institution grew out of kinde from the first beginning of it: so that euen in the time of *Ambrose* onely Clearkes were Iudges in Ecclesiasticall iudgements. Which thing he himselfe complaineth of in these words: The old Synagoge (saith he) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is growen out of vse I know not, vnlesse peraduenture by the slothfulnesse or rather the pride of the teachers,

Epi. 14. & 9. lib. 2.

In 5. capite. 1. ad Tim.

while

while they alone would be thought to be somewhat. We see how much the holy man is displeased, that any thing of the better state is decayed, when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if hee saw these deformed ruines that shew almost no signe of the old building? What bewailing would he vse? First, against law and right, the Bishop hath claimed to himselfe alone, that which was giuen to the whole Church. For it is like as if the Consull, driuing out the Senate, should take the Empire vpon himselfe alone. But as he is aboue the rest in honour, so in the whole assembly is more authoritie than in one man. Therefore it was too wicked a deed, that one man, remooving the common power to himselfe, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged vnto her, and hath suppressed and put away the assembly ordained by the Spirit of Christ.

The abuse of spirituall Courts.

7 But (as of one euill alway groweth another) Bishops disdaining it as a thing vnworthy of their care, haue committed it ouer to other. Hereupon are created Officials to serue that roome: I doe not yet speake what kinde of men they be, but onely this I say, that they nothing differ from prophane Iudges. And yet they still call it a spirituall iurisdiction, where men contend about nothing but earthly matters. Although there were no more euill, with what face dare they call a brawling Court the iudgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Doth a poore man owe a little money? he is cited: if he appeare, he is condemned. When hee is condemned, if hee doe not satisfie it, hee is monished: after the second monition they proceed one step toward excommunication: if he appeare not, he is monished to come and yeeld himselfe to iudgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the ancient manner, or to an Ecclesiasticall order? But there is also correction of vices. But how? verily they not onely suffer but with secret allowance doe after a certaine manner cherish and confirme adulteries, wantonnesse, drunkennesse and such kinde of mischieuous doings: and that not onely in the common people, but also in the Cleargie themselues. Of many they call a few before them, either that they should not seeme slothfull in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, briberies, and sacriledges that are gathered thereby, I speake not what manner of men are for the most part chosen to this office. This is enough and too much, that when the Romanists doe boast that there iurisdiction is spirituall, it is easie to shew that there is nothing more contrarie to the order institute by Christ, and that it hath no more likenesse to the ancient custome than darknesse hath to light.

Spirituall power abused, euill vsurped by the Pope.

8 Although we haue not spoken all things that might bee alleadged for this purpose, and those things that wee haue spoken of, are knit vp in few words: yet I trust that wee haue so sought it out, that there is now no more cause why any man should doubt, that the spirituall power whereof the Pope with all his kingdome proudly glorieth, is wicked against God, and an vniust tyranny ouer his people. Vnder the name of spirituall power I comprehend both boldnesse in framing new doctrines, wherewith they haue turned away the silly people from the naturall pureness of the word of God, and the wicked traditions wherewith they haue snared them, and also the false Ecclesiasticall iurisdiction which they execute by Suffrages and Officials. For if wee grant vnto Christ a kingdome among vs, it is not possible but that all this kinde of dominion must immediately be ouerthrowen and fall downe. As for the power of the sword which they also giue to themselues, because it is not exercised vpon consciences, it pertaineth not to our present purpose to entreat of it. In which behalfe yet it is also to note, that they be alway like themselues, verily nothing lesse than that which they would bee taken for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faults of men, but the common wickednesse of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be maimed, vnlesse it be gloriously set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his minde was to debar the ministers of his word from ciuill dominion and earthly gouernment, when he

Mat.20.25. Luke 22.25. he ſaid. The Kings of the Gentiles beare rule ouer them: but you ſhall not ſo. For he ſignifieth not onely that the office of a Paſtor is diſtinct from the office of a Prince, but that they be things ſo ſeuered, that they cannot meete together in one man. For whereas *Moſes* did beare both the offices together: Firſt that was done by a rare miracle: againe, it was but for a time till things were better ſet in order. But when a certaine forme was once preſcribed of God, the ciuill gouernment was left vnto him, and hee was commanded to reſigne the Prieſthood to his brother. And worthily. For it is aboue nature, that one man ſhould ſuffice to beare both burdens. And this hath in all ages beene diligently obſerued in the Church. And there was neuer any of the Biſhops, ſo long as the true forme of the Church endured, that once thought of vſurping the power of the ſword: ſo that this was a common Prouerbe in the time of *Ambroſe*, that Emperors rather coueted the Prieſthood, than Prieſts the Empire. For this which he afterward ſaith, was imprinted in the mindes of all men, that Palaces pertained to the Emperor, and Churches to the Prieſt.

Exod.18.16.

Hom.de Baſilic.traden.

Neither lamentable for the Church, nor if performance of dutie be reſpected profitable, for Romiſh Prelates to be both Biſhops and Kings.

9 But ſince that a way hath beene deuiſed, whereby Biſhops might hold the title, honor and riches of their office without burden or care: leaſt they ſhould be left altogether idle, the power of the ſword was giuen them, or rather they did by vſurpation take it vpon themſelues. By what colour will they defend this ſhameleſneſſe? Was this the duety of Biſhops to wrap themſelues with iudiciall hearing of cauſes, with the gouernments of Cities and Prouinces, and through large circuits to meddle in buſines ſo vnpertaining to them: which haue ſo much worke and buſineſſe in their owne office, that if they were wholy and continually occupied in it, and were withdrawen with no callings away from it, yet they were ſcarcely able to ſatisfie it? But (ſuch is their waiwardneſſe) they ſticke not to boaſt, that by this meane the Church doth floriſh according to her worthineſſe, and that they themſelues in the meane time are not too much drawen away from the duties of their vocation. As touching the firſt point: if this be a comely ornament of the holy office, that they be aduanced to ſuch height, that the higheſt Monarches may ſtand in feare of them: then they haue cauſe to quarrell with Chriſt, which hath in ſuch ſort grieuouſly pinched their honor. For, at leaſt in their opinion what could haue beene ſpoken more diſhonorably than thoſe words: The Kings of the Gentiles and Princes beare rule ouer them, but you ſhall not ſo? And yet he laid no harder Law vpon his ſeruants than he firſt laid and receiued vpon himſelfe. Who (ſaith he) hath made me a Iudge or diuider among you? We ſee that hee plainly putteth away from himſelfe the office of iudging, which he would not doe if it were a thing agreeing with his office: will not the ſeruants ſuffer themſelues to bee brought into that order, whereunto the Lord hath yeelded himſelfe ſubiect? As for the other point, I would to God they could ſo prooue it in experience as it is eaſie to ſpeake it. But foraſmuch as the Apoſtles thought it not good, to leaue the word of God and miniſter at tables: thereby, becauſe they will not be taught, they are conuinced, that it is not all one mans worke to be both a good Biſhop and a good Prince. For if they (which according to the largeneſſe of the gifts wherewith they were endued, were able to ſatisfie moe and greater cares than any men that haue beene borne ſince them) haue yet confeſſed that they cannot at once apply the miniſterie both of the word and of tables, but that they ſhould faint vnder the burden: how could theſe that be men of no valor in compariſon of the Apoſtles a hundred fold excell the induſtrie of the Apoſtles? Truely, to attempt it was a point of moſt ſhameleſſe and too preſumptuous boldneſſe: yet we ſee that it hath beene attempted: but with what ſucceſſe, it is euident. For it could not otherwiſe come to paſſe, but that forſaking their owne office they ſhould remooue into other mens charge.

Math.20.25. Luke 22.25. Luke 12.14.

Act 6.2.

The ſteps and occaſions whereby Romiſh Biſhops haue riſen vnto more than conuenient power.

10 And it is no doubt but that of ſmall beginning they haue by little and little growen to ſo great increaſes. For it was not poſſible that they ſhould at the firſt ſtep climbe vp ſo high. But ſometime with ſubtletie and crooked craftie meanes they priuily aduanced themſelues, ſo as no man could foreſee that it would come to paſſe till it was done: ſometime when occaſion ſerued they did by terror and threatnings wring from Princes ſome augmentation of their power: ſometime when they ſaw Princes not hard laced to giue, they abuſed their fond and vnaduiſed gentleneſſe. In olde

old time if any controuerſie hapned, the godly to eſcape the neceſſitie of going to law, committed the arbitrement to the Biſhop, becauſe they doubted not his vprightneſſe. With ſuch arbitrements the old Biſhops were oftentimes encombred, which indeed greatly diſpleaſed them) as *Auguſtine* in one place teſtifieth) but leaſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encumbrance vpon them. Theſe men haue of voluntarie arbitrements, which were altogether differing from the noiſe of iudiciall courts, made an ordinarie iuriſdiction. In a little while after, when cities and countries were troubled with diuers hard diſtreſſes, they reſorted to the protection of Biſhops, to be ſafegarded by their faithfull ſuccour: the Biſhops by maruellous ſubtlety, of protectors made themſelues Lords. Yea, and it cannot be denied that they haue gotten the poſſeſſion of a great part by violent ſeditious partakings. As for the Princes, that willingly gaue iuriſdiction to Biſhops, they were by diuers affections mooued thereunto. But admitting that their gentleneſſe had ſome ſhew of godlineſſe: yet with this their wrongfull liberalitie, they did not verie well prouide for the profit of the Church, whoſe ancient and true diſcipline they haue ſo corrupted, yea (to ſay truth) haue vtterly aboliſhed. But thoſe Biſhops that haue abuſed ſuch goodneſſe of Princes to their owne commoditie, haue by ſhewing of this one example enough and too much teſtified that they are not Biſhops. For if they had had any ſparkle of an Apoſtolike ſpirit, they would without doubt haue anſwered out of the mouth of *Paul:* the weapons of our warfare are not carnall, but ſpirituall. But they being rauiſhed with blinde greedineſſe, haue deſtroied both themſelues, their ſucceſſors, and the Church.

The ſhifts whith the Biſhops of Rome vſeth to hold the power which by robbery he hath gotten. Liber de Conſid. 25.

11 At length the Biſhop of *Rome* not contented with meane Lordſhips, firſt laid hand vpon kingdomes, and afterward vpon the verie Empire. And that he may with ſome colour whatſoeuer it be, retaine the poſſeſſion gotten by meere robberie, he ſometime boaſteth that he hath it by the law of God, he ſometime pretendeth the gift of *Conſtantine*, ſometime ſome other title. Firſt I anſwer with *Bernard*. Admit that he do by any other reaſon whatſoeuer, claime this vnto him, yet he hath it not by apoſtolike right. For *Peter* could not giue that which he had not: but he gaue to his ſucceſſors that which he had, the care of Churches. But when the Lord and maſter ſaith, that he is not appointed iudge betweene two, a ſeruant and ſcholler ought not to thinke ſcorne if he be not iudge of all men. But *Bernard* ſpeaketh of ciuill iudgements. For he addeth: Therfore your power is in crimes, not in poſſeſſions: becauſe for thoſe and not for theſe yee haue receiued the keies of the kingdome of heauen. For which ſeemeth to thee the greater dignitie to forgiue ſinnes, or to diuide landes? There is no compariſon. Theſe baſe and earthly things haue Kings and Princes of the earth their iudges. Why doe yee inuade the bounds of other? &c. Againe, Thou art made a ſuperiour: (he ſpeaketh of Pope *Eugenius*) but whereunto? Not to beare Lordſhip, I thinke. Therefore how much ſoeuer we thinke of our ſelues, let vs remember that there is a miniſterie laid vpon vs, not a Lordſhip giuen vs. Learne that thou haſt need of a weed-hooke, not of a ſcepter, that thou maiſt doe the worke of a Prophet. Againe, it is plaine: Lordſhip is forbidden to the Apoſtles. Go thou therfore, and preſume to vſurpe to thy ſelfe either being a Lord, an Apoſtleſhip: or being an Apoſtle, a Lordſhip. And by and by after: the forme of an Apoſtleſhip is this, Lordſhip is forbidden them, miniſtery is bidden them. Whereas theſe things are ſo ſpoken by that man, that it is euident to all men that the very truth it ſelfe ſpeaketh to them, yea whereas the very thing it ſelfe is manifeſt without all words: yet the Biſhop of Rome was not aſhamed in the Councell at Orleance to decree that the ſupreme power of both the ſwords belong to him in the law of God.

Concil. Arelatenſe.

The figment of Conſtantines Donation. Epiſt. 5. lib. 2. Epiſt. 20. lib 3. Epiſt. 61. lib. 2. Epiſt 31. lib 4. Epiſt. 34. lib 4.

12 As for the gift of *Conſtantine*, they that be but meanely practiſed in the hiſtories of thoſe times need not to be taught how much this is not onely fabulous, but alſo to be laughed at. But to paſſe ouer hiſtories, *Gregory* himſelfe is both a ſufficient and moſt full witneſſe heereof. For ſo oft as he ſpeaketh of the Emperour, he calleth him moſt noble Lord, & himſelfe his vnworthie ſeruant. Againe, in another place: But let not our Lord by the earthly power be the ſooner angry with the prieſts: but with excellent conſideration, for his ſake whoſe ſeruants they be, let him ſo rule ouer

them, that he also giue them due reuerence. Wee see how in common subiection he would be accounted as one of the people. For he there pleadeth not any other mans cause but his owne. In another place, I trust in the almightie God, that he will giue a long life to our godly Lords, and will dispose vs vnder your hand according to his mercy. Neither haue I therefore alleadged these things, for that it is my purpose throughly to discusse this question concerning the gift of *Constantine*: but onely that the Readers should see by the way how childishly the Romanists doe lie, when they goe about to challenge an earthly Empire to their Bishop. And so much the more foule is the shamelesnesse of *Augustine Steuchus*, which in such a despaired cause hath beene so bold to sell his trauell and tongue to the Bishop of *Rome*. *Valla* (as it was not heard for a man learned and of a sharp wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiasticall matters) he had not said all that might haue made for that purpose. *Steuchus* burst in, and scattered stinking trifles to ouerpresse the cleere light. And truly he doth no lesse coldly handle the cause of his master, than if some merrie conceited fellow faining himselfe to doe the same, would indeed take *Vallas* part. But verilie it is a woorthie cause, for which the Pope should hire such patrons for money: and no lesse worthy are those hired losels to be deceiued of their hope of gaine, as it hapned to *Eugubinus*.

The time when the Pope began first to ouertop the Emperour.

13 But if any man require to know the time, since his fained Empire began to rise vp, there are not yet passed fiue hundred yeeres, since the Bishops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour *Henry* the fourth of that name, a light and rash man, and of no forecast, of great boldnesse and dissolute life, gaue first occasion to *Gregory* the seuenth to alter this order. For when he had in his court the Bishopricks of all *Germany* partly to be sold, and partly laid open for spoile: *Hildebrand*, which had receiued displeasure at his hand, caught hold of a goodly colour to reuenge himselfe. But because he seemed to pursue an honest and godly cause, hee was furthered with the fauour of many. And *Henry* was otherwise, by reason of his insolent maner of gouerning, hated of the most part of Princes. At the length *Hildebrand*, which called himselfe *Gregory* the seuenth, as he was a filthie and naughtie man, bewraied the malice of his heart: which was the cause that he was forsaken of many that had conspired with him. But he thus much preuailed, that his successors might freely without punishment not onely shake off the yoke, but also bring Emperours in subiection to them. Hereunto was added that from thenceforth there were many Emperors liker to *Henry* than to *Iulius Cæsar*: whom it was no hard thing to subdue, while they sate at home careless of all things and slothfull, when they had most need with vertue and lawfull meanes to represse the greedinesse of the Bishops. Thus we see with what colour that same godly gift of *Constantine* is shadowed, wherby the Pope faineth that the Empire of the West was deliuered vnto him.

The violent means whereby the power of the Pope hath growen. Reg. lib. 4. cap. 88.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to inuade other mens dominions: and the verie citie it selfe, which before was free, within a hundred and thirtie yeeres, or there about they brought into their subiection, till they grew to the same power which they haue at this day: and for the obtaining or encreasing whereof, they haue so troubled Christendome by the space of two hundred yeeres, (for they began before that they tooke to them the dominion of the citie) that they haue almost destroied it. In the old time when vnder *Gregorie* the keepers of the goods of the Church, did take possession of the lands which they reckoned to belong to the Church, and after the maner, of the seasing to the vse of the Prince, did set titles vpon them for token of claim. *Gregory* assembling a Councell of Bishops, inueighing sore against that prophane maner, asked whether they did not iudge that Clerke accursed which did of his own will by writing of any title attempt to enter vpon any possession. They all pronounced accursed. If to claime a peece of ground by writing of a title be in a Clearke an offence worthie of accursing: when whole two hundred yeeres together Popes doe practise nothing else but battels, shedding of blood, destructions of armies, sackings of some cities, racing of other, ouerthrowes of nations, wastings of kingdomes, onely that they might

catch

catch holde of other mens poſſeſſions: what curſings can be enough to puniſh ſuch examples? Truely it is verie plaine that they ſeeke nothing leſſe than the glorie of Chriſt. For if they of their owne will doe wholy reſigne all the ſecular power that they haue, therein is no danger to the glory of God, no danger to ſound doctrine, no danger to the ſafetie of the Church: but they are caried blinde and headlong with onely greedineſſe of dominion: becauſe they thinke nothing ſafe, vnleſſe they may beare rule with rigorouſneſſe (as the Prophet ſaith) and with power. Ezech. 34. 4.

15 To iuriſdiction is annexed immunitie, which the Romiſh Cleargie tooke to themſelues. For they thinke it againſt their dignitie, if they anſwer in perſonall cauſes before a temporall iudge: and therein they thinke both the libertie and dignitie of the Church to conſiſt, if they be exempt from common iudgement and lawes. But the old Biſhops, which otherwiſe were moſt rigorous in defending the right of the Church, iudged themſelues and their order to be nothing hurt, if they were ſubiect to them. And the godly Emperours, without gainſaying of any man, did alway call Clearkes to their iudgement ſeats ſo oft as neede required. For thus ſaith *Conſtantine* in his Epiſtle to the Nicomedians: If any of the Biſhops ſhall vndiſcreetely diſorder himſelfe, his boldneſſe ſhall be reſtrained by the execution of the miniſter of God, that is by my execution. And *Valentinian* ſaith: Good Biſhops doe not ſpeake againſt the power of the Emperour, but doe ſincerely both keepe the commandements of God their great King, and alſo obey our lawes. At that time all men were perſwaded of this without controuerſie. But Eccleſiaſticall cauſes were referred to the iudgement of the Biſhop. As if any Clearke had offended nothing againſt the lawes, but onely was accuſed by the Canons: hee was not cited to the common iudgement ſeate, but in that cauſe had the Biſhop for his iudge. Likewiſe if there were a queſtion of Faith in controuerſie, or ſuch a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is that to be vnderſtanded, which *Ambroſe* writeth to *Valentinian*: Your father of honourable memorie, not onely anſwered in word, but alſo decreed by lawes, that in a cauſe of Faith he ought to be iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures, or old examples, who is there that can denie that in a cauſe of Faith, in a cauſe (I ſay) of Faith, Biſhops are wont to iudge of Chriſtian Emperours, and not Emperours of Biſhops? Againe: I would haue come, O Emperour, to your conſiſtorie, if either the Biſhops or the people would haue ſuffred me to go: ſaying, that the cauſe of Faith ought to be debated in the Church before the people. He affirmeth verily that a ſpirituall cauſe, that is to ſay, the cauſe of religion, ought not to be drawen into the temporall court where prophane cauſes are pleaded. Worthily doe all men praiſe his conſtancie in this behalfe. And yet in a good cauſe he proceedeth but thus farre, that if it come to violence and ſtrong hand, he ſaith that hee will giue place. Willingly (ſaith he) I will not forſake the place committed vnto me: but when I am enforced, I know not how to reſiſt: for our armour are prayers and teares. Let vs note the ſingular modeſtie and wiſedome of the holy man, ioyned with ſtoutneſſe of courage and boldneſſe. *Iuſtina* the Emperours mother, becauſe ſhe could not drawe him to the Arrians ſide, practiſed to driue him from the gouernment of the Church. And ſo ſhould it haue come to paſſe, if he had come when he was called to the palace to pleade his cauſe. Therefore he denieth the Emperour to be a competent iudge of ſo great a controuerſie. Which maner of doing both the neceſſitie of that time, and the continuall nature of the matter required. For hee iudged that he ought rather to die, than that ſuch an example ſhould by his conſent be giuen to poſteritie: and yet if violence be offred, he thinketh not of reſiſtance. For he denieth it to be Biſhoplike, to defend the Faith and right of the Church with armes. But in other cauſes he ſheweth himſelfe readie to doe whatſoeuer the Emperour ſhall commaund him. If he demand tribute, (ſaith he) we denie it not: the lands of the Church doe pay tribute. If he aske lands, he hath power to claime them, none of vs reſiſteth. After the ſame maner alſo ſpeaketh *Gregorie*: I am not ignorant (ſaith he) of the minde of our moſt noble ſoueraigne Lord, that he vſeth not to intermeddle in cauſes pertaing to Prieſts, leaſt he ſhould in any thing be burdened with our ſinnes. He doth not generally exclude the Emperour

The Romiſh Cleargy exempting themſelues from the power of the Ciuill Iudge, contrary to the auncient cuſtome of the Church.

Epi. 32.

Hom. de Baſilic. trad.

Lib. 3. Epi. 20.

rour from iudgeing of Priests: but he saith that there be certaine causes, which he ought to leaue to the iudgement of the Church.

The immunitie of Romish clergie men from secular courts in the time of Gregorie not stood vpon.

16 And by this verie exception the holy men sought nothing else, but that Princes lesse zealous of religion should not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallow, if Princes sometime did vse their authoritie in Ecclesiasticall matters, so that it were done to preserue the order of the Church, not to trouble it, to stablish discipline, not to dissolue it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of ciuill constraining:) it is the office of godly Kings and Princes to maintain religion with laws proclamations, and iudiciall proceedings. After this maner, when the Emperour *Maurice* had commanded certaine Bishops that they should receiue their fellow Bishops that were neighbours and driuen out of the barbarous nations: *Gregorie* confirmeth that commandement, and exhorteth them to obey it. And when he himselfe is admonished by the same Emperour to come to attonement with *Iohn* the Bishop of *Constantinople*, he doth indeed render a reason why he ought not to be blamed: yet he doth not boast of immunitie from the secular Court, but rather promiseth that hee will be obedient, so farre as his conscience will giue him leaue: and therewithall he saith this, that *Maurice* did as became a godlie Prince, when hee gaue such commandements to the Priests.

Lib. 1. Epi. 43. Lib. 4. Epi. 32. and 34.

Lib. 7. Epi. 39.

THE TVVELFTH CHAPTER.

Of the discipline of the Church, whereof the chiefe vse is in the censures and excommunication.

The necessity of discipline in the Church.

THE discipline of the Church, the entreating whereof we haue deferred vnto this place, is briefly to be declared, that we may at length passe ouer to the rest. But that same for the most part hangeth vpon the power of the keies and spirituall iurisdiction. That this may be the more easily vnderstood, let vs diuide the Church into two principall degrees, that is to say the Cleargie, and the people. Clearkes I call by the vsuall name those that execute publike ministerie in the Church. First we will speake of common discipline, to which all ought to be subiect: then we will come to the Cleargie, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline doe abhorre the very name thereof, let them heare this: If no fellowship, yea no house though it haue but a small household, can be kept in right state without discipline, the same is much more necessarie in the Church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together euery one in his fit place. Wherefore whosoeuer doe either desire to haue discipline taken away, or hinder the restoring thereof, whether they doe it of set purpose or by vnaduisednesse, verily they seeke the extreme dissipation of the Church. For what shall betide, if what is lustfull be lawfull to euery man? But so would it be, if there were not with the preaching of doctrine adioyned priuate admonishments, corrections, and such other helpes which sustaine doctrine and suffer it not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which coltishly resist againe Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred vp: and sometime, as a fatherly rodde, wherewith they which haue more grieuously fallen, may be chastised mercifully and according to the mildenesse of the spirit of Christ. Sith therefore we doe now see at hand certaine beginnings of a horrible wastnesse in the Church, because there is no care nor order to keepe the people in awe, very necessitie crieth out that there is neede of remedie. But this is the onely remedie, which both Christ hath commanded, and hath alway beene vsed among the godlie.

The vse of admonition towards them that be offenders.

2 The first foundation of discipline is, that priuate monitions should haue place: that is to say, that if any man of his owne accord doe not his dutie, if he behaue himselfe licentiously, or liue not honestly, or haue committed any thing woorthie of blame,

blame, he ſhould ſuffer himſelfe to be admoniſhed: and that euery man ſhould ſtudie to admoniſh his brother when occaſion ſhall require. But ſpecially let the Paſtors and Prieſts be watchfull to doe this, whoſe office is not onely to preach to the people, but in euery houſe to admoniſh and exhort if at any time they doe not ſufficiently preuaile by generall doctrine: as *Paul* teacheth, when he rehearſeth that hee taught priuately and in houſes, and proteſteth that he is cleane from the blood of all men, becauſe he hath not ceaſed with teares day and night to admoniſh euery one. For doctrine doth then obtaine force and authoritie, when the miniſter not onely doth declare to all together what their dutie is to Chriſt, but alſo hath power and order to require the keeping thereof of them whom he marketh to be either not obedient to doctrine, or ſlothfull. If any man doe either ſtubbornly refuſe, or in going forward in his faults, doe deſpiſe ſuch admoniſhments: when he hath beene the ſecond time admoniſhed with witneſſes called to it, Chriſt commandeth them to be called to the iudgement of the Church, which is the aſſemblie of Elders: and that there they ſhould be more greeuouſly admoniſhed as it were by publike authority, that if he reuerence the Church he may ſubmit himſelfe and obey. But if he be not heereby ſubdued, but doe continue in his wickedneſſe, then he commandeth him, as a deſpiſer of the Church, to be put away from the fellowſhip of the faithfull.

Act. 20. 20. & 26.

Math. 18. 15. & 17.

3 But becauſe he ſpeaketh heere onely of ſecret faults, we muſt make this diuiſion: that ſome ſinnes be priuate, and ſome publike or openly manifeſt. Of the firſt ſort Chriſt ſaith to euerie priuate man, Reproue him betweene thee and him alone. Of manifeſt ſinnes, *Paul* ſaith to *Timothee*. Reproue him before all men, that the reſt may haue feare. For Chriſt had ſaid before, If thy brother haue offended againſt thee. Which words (againſt thee) vnleſſe thou wilt be contentious, thou canſt not otherwiſe vnderſtand than vnder thine owne ſecret knowledge, ſo that there be no moe priuie to it. But the ſame thing which the Apoſtle teacheth *Timothee* concerning the rebuking of them openly that ſinne openly, he himſelfe followed in *Peter*. For when *Peter* ſinned euen to publike offence, he did not admoniſh him apart by himſelfe, but brought him foorth into the ſight of the Church. Therefore this ſhall be the right order of doing, if in ſecret faults we go forward according to thoſe degrees that Chriſt hath ſet: but in manifeſt faults, we immediately proceed to the Churches ſolemne rebuking, if the offence be publike.

The difference of dealing in faults ſecretly and in faults openly committed.

Mat. 18. 15. 1. Tim. 5. 22.

Gal. 2. 14.

4 Let this alſo be another diſtinction: that of ſinnes ſome be defaults, other ſome be wicked doings, or hainous offences. To the correcting of this latter ſort, not onely admoniſhment or rebuking is to be vſed, but alſo a ſeuere remedie: as *Paul* ſheweth which not onely chaſtiſed with word the Corinthian that had committed inceſt, but alſo puniſhed him with excommunication, ſo ſoone as he was certified of his wicked deed. Now therefore we begin better to ſee how the ſpirituall iuriſdiction of the Church: which puniſheth ſinnes according to the word of the Lord, is the beſt maintenance of health, and foundation of order, and bond of vnitie. Therefore when the Church doth baniſh out of her company manifeſt adulterers, whoremongers, theeues, robbers, ſeditious perſons, periured men, falſe witneſſes, and ſuch other, againe, obſtinate men, which being orderly admoniſhed euen of ſmall faults doe ſcorne God and his iudgement, ſhe taketh nothing vpon herſelfe without reaſon, but executeth the iuriſdiction giuen her of the Lord. Moreouer, that none ſhould deſpiſe ſuch iudgement of the Church, or lightly regard that he is condemned by the conſenting voices of the faithfull: the Lord hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, and that whatſoeuer they doe in earth is confirmed in heauen. For they haue the word of the Lord, whereby they may condemne the froward: they haue the word, whereby they may receiue the repentant into fauour, They I ſay that truſt that without this bond of diſcipline Churches may long ſtand, are deceiued in opinion: vnleſſe perhaps we may want that helpe which the Lord foreſaw that it ſhould be neceſſarie for vs. And truly how great is the neceſſitie thereof, ſhall be better perceiued by the manifold vſe of it.

Not one and the ſame proceeding againſt meane, and hainous offenders.

1. Cor. 5. 4.

Matt. 16. 10. and 18. 18. Ioh. 20. 23.

5 There be three ends which the Church hath reſpect vnto in ſuch corrections and excommunication. The firſt is, that they ſhould not, to the diſhonour of God,

To what ends corrections and

excommunications were ordained in the Church.
Ephe.5.25. Col.1.24.

bee named among Christians, that lead a filthy and sinfull life,as though his holy Church were a conspiracy of naughty and wicked men. For sith the Church is the body of Christ,it cannot be defiled with such filthy and rotten members,but that some shame must come to the head. Therefore that there should not be any such thing in the Church, whereby his holy name may be spotted with any reproach,they are to be driuen out of her houshold, by whose dishonesty any slander might redound to the name of Christians. And herein also is consideration to be had of the Supper of the Lord,that it be not prophaned with giuing it to all without choise. For it is most true, that he to whom the distribution of it is committed, if hee wittingly and willingly admit an vnworthy man whom he might lawfully put backe, is as guilty of sacrilege,as if he did giue abroad the Lords body to dogs. Wherefore *Chrysostome* grieuously inueigheth against the Priests, which while they feare the power of great men, dare debar no man. The blood (saith he) shall be required at your hands. If ye feare man,he shall laugh you to scorne: but if ye feare God,ye shall be reuerenced also among men. Let vs not feare maces,nor purple,nor crownes: we haue here a greater power. I verily will rather deliuer mine owne body to death, and suffer my blood to be shed, than I will be made partaker of this defiling. Therefore lest this most holy mystery bee spotted with slander, in the distributing thereof choise is greatly requisite: which yet cannot be had but by the iurisdiction of the Church. The second end is, lest (as it is wont to come to passe)with the continuall company of the euill, the good should bee corrupted. For(such is our ready inclination to go out of the way) there is nothing easier than for vs to be led by euill examples from the right course of life. This vse the Apostle touched, when he commanded the Corinthians to put the incestuous man out of their company. A little leuen (saith he) corrupteth the whole lumpe of dough. And he foresaw herein so great danger, that he forbad him euen from all fellowship. If any brother (saith he) among you be named either a whoremonger, or a couetous man,or a worshipper of Idols,or a drunkard,or an euill speaker,with such a one I graunt you not leaue so much as to eat. The third end is, that they themselues confounded with shame may begin to repent of their filthinesse. So it is profitable for them also to haue their owne wickednesse chastised, that with feeling of the rod they may bee awaked, which otherwise by tender bearing with them would haue become more obstinate. The same thing doth the Apostle meane when he saith thus: If any doe not obey our doctrine,marke him, and keepe no company with him,that he may be ashamed. Againe in another place,when he writeth that he hath deliuered the Corinthian to satan, that his spirit may be saued in the day of the Lord: that is (as I expound it) that he went into a damnation for a time,that he might be saued for euer. But he therefore saith that he deliuereth him to satan, because the diuell is out of the Church as Christ is in the Church. For whereas some do refer it to a certaine vexing of the flesh, I thinke that to be very vncertaine.

Hom.in Mat.3. Ezech.4.18. and 33.10.

1.Cor.5.6. & 11.

2.The.3.14.

1.Cor.5.5.

Aug.de ver. apost.ho 58.

The manner of Ecclesiasticall correction.

6 When these ends be set foorth, now it remaineth to see how the Church executeth this part of discipline which consisteth in iurisdiction. First let vs keepe the diuision aboue set,that of sins some be publike, and other some be priuate or more secret. Publike are those that haue not only one or two witnesses, but are committed openly and with the offence of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the iudgement of the Church, but those of the meane kind which are not without witnesses, and yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth,the Church ought to doe her duty in calling the sinner and correcting him according to the proportion of the offence. In the second kind according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge,than is that other diuision to be noted between wicked doings and defaults. For in lighter sinnes there is not to be vsed so great seuerity, but chastisement of words sufficeth,and the same gentle and fatherly,which may not harden nor confound the sinner,but bring him home to himselfe, that he may more reioice than bee sory that he was corrected. But it is meet that hainous offenses be chastised with sharper remedy. For it is not enough,if he that

that by doing a wicked deed of euill example hath grieuously offended the Church, should be chastised only with words, but hee ought for a time to bee depriued of the communion of the supper, till he haue giuen assurance of his repentance. For against the Corinthian *Paul* vseth not only rebuking of words, but driueth him out of the Church, and blameth the Corinthians that they had so long borne him. The old and better Church kept this order, when rightfull gouernment flourished. For if any man had done any wicked deed whereupon was growen offence, first he was commanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the Church. There were also certaine solemne vsages, which were enioined to them that had fallen, to be tokens of their repentance. When they had so done, that the Church was satisfied, then by laying on of hands he was receiued into fauour. Which receiuing is oftentimes called of *Cyprian* peace, who also briefly describeth this vsage. They doe penance (saith he) in a certaine full time: then they come to confession, and by the laying on of hands of the Bishop and the Clergie they receiue power to come to the communion. Howbeit the Bishop and his Clergie had so the ruling of reconciliation, that they did therewithall require the consent of the people: as he sheweth in another place.

1.Cor.5.5.

Epi.2.lib.1. Liber.3.Epi. 14.& 16.

7 From this discipline there was no man exempted, that euen the Princes together with the common people did submit themselues to beare it. And rightfully, sith it was euident that it was the discipline of Christ, to whom it is meet that all scepters and crownes of Kings be submitted. So when *Theodosius* was depriued by *Ambrose* of power to come to the communion because of the slaughter committed at *Thessalonica*, hee threw downe all the roiall ornament wherewith he was clothed: hee openly in the Church bewailed his sinne, which had crept vpon him by fraud of other men: he craued pardon with groning and teares. For great Kings ought not to thinke this to bee any dishonor to them, if they humbly throw downe themselues before Christ the King of Kings, neither ought it to displease them that they be iudged by the Church. For sith in their court they heare nothing else but meere flatteries, it is more then necessary for them to bee rebuked of the Lord by the mouth of the Priests. But rather they ought to wish, that the Priests should not spare them, that the Lord may spare them. In this place I omit to speake by whom this iurisdiction is to be exercised, because it is spoken of in another place. This only I adde that that is the lawfull manner of proceeding in excommunicating a man which *Paul* sheweth: if the Elders do it not only by themselues, but with the Church knowing and allowing it: that is, in such sort that the multitude of the people may not gouerne the doing, but may marke it as a witnesse and a keeper that nothing should bee done of a few by wilfull affection. But the whole manner of doing, beside the calling vpon the name of God, ought to haue such grauity, as may resemble the presence of Christ, that it may be vndoubted that he there sitteth for ruler of his owne iudgement.

All men subiect vnto Church discipline, which to execute belongeth vnto some, but vnto all to see executed not as doers but as beholders of that which is done.

Ambros. in lib.1.Epi.3. in orat. habita in fun. Theodosii.

8 But this ought not to be passed ouer, that such seuerity becommeth the Church as is ioined with the spirit of mildnesse. For we must alway diligently beware (as *Paul* teacheth) that he which is punished be not swallowed vp of sorrow: for so should of a remedy be made a destruction. But out of the end may better bee gathered a rule of moderation. For whereas this is required in excommunication that the sinner should bee brought to repentance, and euill examples taken away, lest either the name of Christ should be euill spoken of, or other men bee prouoked to follow them: if we shall haue an eie to these things, we shall be able easily to iudge how far seuerity ought to proceed, and where it ought to end. Therefore when the sinner giueth a testimony of his repentance, and doth by his testimony as much as in him lieth, blot out the offence: he is not to be enforced any further: but if he be enforced, rigorousnesse doth then exceed measure. In which behalfe the immeasurable seuerity of the old fathers cannot be excused, which both disagreed from the prescribed order of the Lord, and also was maruellously dangerous. For when they charged a sinner with solemne penance, and depriuation from the holy communion sometime for seauen yeeres, sometime foure yeeres, sometime three yeeres, sometime for their whole life: what other thing could follow thereof but either great hypocrisie or most great desperation? Likewise

The lenity and gentlenesse that should be vsed in execution of Church discipline.

2.Cor.2.7.

wise whereas no man that had fallen the second time was admitted to second penance but was cast out of the Church euen to the end of his life: that was neither profitable nor agreeing to reason. Therefore whosoeuer shall weigh the matter with sound iudgement, shall herein perceiue want of their discretion. Howbeit I doe here rather disallow the publike manner, than accuse all them that vsed it, whereas it is certaine that many of them misliked it: but they did therefore suffer it, because they could not amend it. Truly, *Cyprian* declareth, how much beside his owne will he was so rigorous. Our patience (saith he) and easines and gentlenesse is ready to them that come. I wish all to returne into the Church: I wish all our fellow soldiers to be inclosed within the tents of Christ and in the houses of God the father. I forgiue all things, I dissemble many things, for zeale and desire to gather brotherhood together, I examine not with full iudgement those things that are committed against God, in pardoning defaults more than I ought, I am my selfe almost in default, I doe with ready and full loue imbrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. *Chrysostome* is somewhat harder, and yet he saith thus: If God bee so kind, why will his Priest seeme so rigorous? Moreouer wee know what gentlenesse *Augustine* vsed toward the Donatists, insomuch that he sticked not to receiue into Bishopricke those that had returned from schisme, euen immediatly after their repentance. But because a contrary order had growen in force, they were compelled to leaue their owne iudgement to follow it.

Ad Cor. Epi. 31. Liber. 1.

9 But as this mildnesse is required in the whole body of the Church, that it should punish them that are fallen, mercifully and not to the extremity of rigour, but rather according to the precept of *Paul*, should confirme charity toward them: so euery priuate man for himselfe ought to temper himselfe to this mercifulnesse and gentlenesse. Therefore it is not our part to wipe out of the number of the elect such as are driuen out of the Church, or to despaire of them as though they were already lost. We may indeed iudge them strangers from the Church, and therefore strangers from Christ: but that is only during the time that they abide in diuorce. But if then also they shew a greater resemblance of stubbornesse than of gentlenesse, yet let vs commit them to the iudgement of the Lord, hoping better of them in time to come than we see in time present, and let vs not therefore cease to pray to God for them, and (to comprehend all in one word) let vs not condemne to death the person it selfe, which is in the hand and iudgement of God alone, but let vs rather weigh by the law of the Lord of what sort euery mans works be. Which rule while we follow, we rather stand to the iudgement of God than pronounce our owne. Let vs not take to our selues more liberty in iudging, vnlesse we will bind the power of God within bounds, and appoint a law to his mercy, at whose pleasure when he thinketh it good, very euill men are turned into very good, strangers are graffed and forraines are chosen into the Church. And this the Lord doth, thereby to mocke out the opinion of men, and rebate their rashnesse: which if it be not restrained, presumeth to take to it selfe power of iudging more than it ought.

Men seuered from the Church by excommunication not rashly to be condemned in the iudgement of men.

10 For whereas Christ promiseth that that shall be bound in heauen, which they that be his shall bind in earth, he limiteth the power of binding, to the censure of the Church: by which they that are excommunicate, are not throwen into euerlasting ruine and damnation: but hearing their liues and manners to be condemned, they are also certified of their owne euerlasting condemnation, vnlesse they repent. For excommunication herein differeth from accursing, that accursing taking away all pardon doth condemne a man and adiudge him to eternall destruction: excommunication rather reuengeth and punisheth manners. And though the same doe also punish the man, yet it doth so punish him, that in forewarning him of his damnation to com, it doth call him backe to saluation. If that be obtained, reconciliation and restoring to the communion is ready. But accursing is either very sildome or neuer in vse. Therefore, although Ecclesiasticall discipline, permitteth not to liue familiarly, or to haue friendly conuersation with them that be excommunicate: yet we ought to endeuour by such meanes as we may, that returning to amendment, they may returne to the fellowship and vnity of the Church: as the Apostle also teacheth. Doe not (saith he)

The difference betweene excommunicating and accursing. Matt. 18. 18.

he) thinke them as enemies, but correct them as brethren. Vnleſſe this gentleſſe bee kept as well priuatly as in common, there is danger leſt from diſcipline we foorthwith fall to butchery. 2. Theſ 3. 15.

11 This alſo is principally required to the moderation of diſcipline, which *Auguſtine* intreateth of in diſputing againſt the Donatiſts: that neither priuate men, if they ſee faults not diligently enough corrected by the Councell of Elders, ſhould therefore by and by depart from the Church: nor the Paſtors themſelues, if they cannot according to their hearts deſire purge all things that neede amendment, ſhould therefore throw away the miniſtery, or with vnwonted rigorouſneſſe trouble the whole Church. For it is moſt true which he writeth: that he is free and diſcharged from curſe, whoſoeuer he be that either by rebuking amendeth what he can: or what hee cannot amend, excludeth, ſauing the bond of peace: or what hee cannot exclude, ſauing the bond of peace, he doth diſallow with equity, and beare with ſtedfaſtneſſe. He rendereth a reaſon thereof in another place: becauſe all godly order and manner of Eccleſiaſticall diſcipline ought alway to haue reſpect vnto the vnity of the ſpirit in the bond of peace: which the Apoſtle commandeth to be kept by our bearing one with another, and when it is not kept, the medicine of puniſhment beginneth to bee not only ſuperfluous, but alſo hurtfull, and therefore ceaſeth to be a medicine. He that (ſaith he) doth diligently thinke vpon theſe things doth neither in preſeruing of vnity neglect the ſeuerity of diſcipline, nor doth with immeaſurableneſſe of correction breake the bond of fellowſhip. He granteth indeed that not only the Paſtors ought to trauaile to this point, that there may remaine no fault in the Church, but alſo that euery man ought to his power to endeauor thereunto: and he plainly declareth that hee which neglecteth to moniſh, rebuke, and correct the euill, although he doe not fauor them, nor ſinne with them, yet is guilty before the Lord. But if he be in ſuch degree, that he may alſo ſeuer them from the partaking of Sacraments, and doth it not, now hee ſinneth not by anothers euill, but by his owne. Only he willeth it to be done, with vſing of diſcretion, which the Lord alſo requireth, leſt while the tares be in rooting out, the corne be hurt. Hereupon he gathereth out of *Cyprian*, Let a man therefore mercifully correct what he can: and what he cannot, let him patiently ſuffer, and with loue grone and lament it.

Mens duties in keeping vnity where tranſgreſſions cannot conueniently be corrected.

Lib. 2. contra Parm. cap. 1.

Lib. 3 cap. 1.

Cap. 2.

Cap. 1.

Mat. 13. 29.

12 This he ſaith becauſe of the preciſeneſſe of the Donatiſts, who when they ſaw faults in the Churches which the Biſhops did indeed rebuke with words, but not puniſh with excommunication, (becauſe they thought that they could this way nothing preuaile) did ſharply inueigh againſt the Biſhops as betrayers of diſcipline, and did with an vngodly ſchiſme deuide themſelues from the flocke of Chriſt. As the Anabaptiſts do at this day, which when they acknowledge no congregation to be of Chriſt, vnleſſe it doe in euery point ſhine with Angelike perfection, doe vnder pretence of their zeale ouerthrow all edification. Such (ſaith *Auguſtine*) not for hatred of other mens wickednеſſes, but for deſire to maintaine their owne contentions, doe couet either wholly to draw away, or at leſt to deuide the weake people ſnared with the boaſting of their name: they ſwelling with pride, mad with ſtubborneſſe, traiterous with ſlanders, troubleſome with ſeditions, leſt it ſhould openly appeare that they want the light of truth, doe pretend a ſhadow of rigorous ſeuerity: and thoſe things which in Scripture are commanded to bee done with moderate healing for correcting of the faults of brethren, preſeruing the ſincereneſſe of loue, and keeping the vnity of peace, they abuſe to ſacriledge of ſchiſme and occaſion of cutting off. So doth ſatan transforme himſelfe into an Angell of light, when by occaſion as it were of iuſt ſeuerity hee perſwadeth vnmercifull cruelty, coueting nothing elſe but to corrupt and breake the bond of peace and vnity: which bond remaining faſt among Chriſtians, all his forces are made weake to hurt, his traps of treaſons are broken, and his councels of ouerthrowing doe vaniſh away.

The preciſeneſſe of Donatiſts making ſacrilegious ſchiſme in the Church, vnder pretence of a religious deſire to haue vice ſeuerely puniſhed, wherein the B. ſhops being leſſe ſalt and fiery then ſome did wiſh were accounted betrayers of diſcipline.

2. Cor. 11. 13.

13 This one thing he chiefly commendeth, that if the infection of ſinne haue entred into the whole multitude, then the ſeuere mercy of liuely diſcipline is neceſſary. For (ſaith he) the deuiſes of ſeparation are vaine, and hurtfull and full of ſacrilege, becauſe they are vngodly and proud, and doe more trouble the weake good ones, than they

How to deale in faults ſo common that they cannot with the

peace of the Church be corrected.

they amend the ſtout euill ones. And that which he there teacheth other, he himſelfe alſo faithfully followed. For writing to *Aurelius* Biſhop of *Carthage*, he complaineth that drunkenneſſe which is ſo ſore condemned in Scriptures, doth range vnpuniſhed in *Affrica*: and he aduiſeth him, that aſſembling a Councell of Biſhops he ſhould prouide remedy for it. He addeth by and by after, Theſe things (as I thinke) are taken away not roughly, not hardly, not after an imperious manner, but more by teaching than by commanding, more by admoniſhing than by threatning. For ſo muſt we deale with a multitude of ſinners, but ſeuerity is to be exerciſed vpon the ſinnes of few. Yet he doth not meane that Biſhops ſhould therefore winke or hold their peace at publike faults, becauſe they cannot ſeuerely puniſh them: as he himſelfe afterward expounderh it: But he willeth that the meaſure of correction bee ſo tempered, that ſo far as may be, it may rather bring health than deſtruction to the body. And therefore at length he concludeth thus: Wherefore both this commandement of the Apoſtle is in no wiſe to be neglected, to ſeuer the euill, when it may bee done without perill of breaking of peace: and this is alſo to be kept, that bearing one with another, we ſhould endeauour to preſerue vnity of the ſpirit, in the bond of peace.

Lib. 3. contr. Parm. cap. 2.

1. Cor. 5. 7.

Ephe. 4. 2.

The vſe of exhortation to publike exerciſes of humility in the Church.

14 The part that remaineth of diſcipline, which properly is not contained in the power of keies, ſtandeth in this, that according to the neceſſity of times the Paſtors ſhould exhort the people either to faſting, or to common ſupplications, or to other exerciſes of humility, repentance, and faith, of which things there is neither time, nor meaſure, nor forme preſcribed by the word of God, but is left in the iudgement of the Church. The obſeruing of this part alſo, as it is profitable, ſo hath alway been vſed of the old Church euen from the very Apoſtles. Howbeit the Apoſtles themſelues were not the firſt authors of them, but they tooke example out of the Law and the Prophets. For wee ſee that there ſo oft as any waighty buſineſſe hapned, the people were called together, common praiers enioined, and faſting commanded. Therefore the Apoſtles followed that which both was not new to the people of God, and they foreſaw that it ſhould be profitable. Likewiſe is to be thought of other exerciſes, wherewith the people may either be ſtirred vp to their duty, or bee kept in awe and obedience. There are examples each where in holy hiſtories, which we need not to gather together. In ſumme this is to be holden, that ſo oft as there hapneth any controuerſie of religion, which muſt be determined either by a Synod or by eccleſiaſticall iudgement, ſo oft as they be about chooſing of a miniſter, finally, ſo oft as any hard matter or of great importance is in doing: againe, when there appeare tokens of the wrath of God, as peſtilence, and war, and famine: this is a holy ordinance and profitable for all ages that the Paſtors ſhould exhort the people to common faſting, and to extraordinary praier. If any man do not allow the teſtimonies which may be alleadged out of the old Teſtament, as though they were not meet for the Chriſtian Church, it is certaine that the Apoſtles alſo did the ſame. Howbeit of praiers I thinke there will ſcarcely any bee found that will moue any queſtion. Therefore let vs ſay ſomewhat of faſting: becauſe many when they vnderſtand not what profit it hath, do iudge it not ſo neceſſary: ſome alſo do vtterly refuſe it as ſuperfluous: and when the vſe of it is not well knowen, it is eaſie to ſlide into ſuperſtition.

A triple vſe of faſting.

15 Holy and true faſting hath three ends. For we vſe it, either to make leane and ſubdue the fleſh, that it ſhould not wax wanton, or that we may bee better diſpoſed to praiers and holy meditations, or that it ſhould be a teſtimony of our humbling before God, when we be willing to confeſſe our guiltineſſe before him. The firſt end hath not ſo often place in common faſting, becauſe all men haue not like eſtate of bodie, nor like health: therefore it rather agreeth with priuate faſting. The ſecond end is common to both, for as well the whole Church as euery one of the faithful hath need of ſuch preparation to praier. The third alſo is likewiſe common. For it ſhall ſometime befall that God ſhall ſtrike ſome nation with war, or peſtilence, or with ſome calamity. In ſuch a common ſcourge the whole people muſt accuſe themſelues, and openly confeſſe their owne guiltineſſe. But if the hand of the Lord doe ſtrike any priuate man, he ought to doe the ſame, either alone, or with his owne family. That ſtandeth chiefly in the affection of the mind. But when the mind is affected as it ought to

be,

be, it is scarcely possible, but that it will breake out into outward testifying: and then chiefly if it turne to common edifying, that altogether in openly confessing their sinne should yeeld praise of righteousnesse to God, and euery one mutually exhort other with their example.

16 Wherefore fasting, as it is a signe of humbling, hath more often vse publikely, than among priuate men, howsoeuer it be common, as is already said. Therefore as touching the discipline whereof we now intreat: so oft as we must make supplication to God for any great matter, it were expedient to command fasting together with praier. So when the Antiochians laid hands vpon *Paul* and *Barnabas*, that they might the better commend to God their ministerie which was of so great importance, they ioined fasting with praier: So both they afterward, when they made ministers ouer Churches, were wont to pray with fasting. In this kind of fasting they had regard to none other thing, but that they might be made freer and more vncombred to pray. Verily this we find by experience, that when the belly is full, the mind is not so lifted vp to God, that it can both with hearty and feruent affection bee carried to praier, and continue in it. So is that to be vnderstood which *Luke* rehearseth of *Anna*, that shee serued the Lord in fastings and praiers. For hee doth not set the worshipping of God in fasting: but signifieth that the holy woman did after that manner exercise her selfe to continuance of praier. Such was the fasting of *Nehemias* when he did with earnestly bent zeale pray to God for the deliuerance of his people. For this cause *Paul* saith that the faithfull doe well, if they abstaine for a time from their wedding bed, that they may the more freely apply praier and fasting. Where ioining fasting to praier in stead of a helpe, he putteth vs in mind that it is of no value but so far as it is referred to this end. Againe, when in the same place he giueth a rule to married folkes, that they should mutually render good will one to another, it is plaine that he doth not speake of daily praiers, but of such praiers as require a more earnest intentiuenesse.

Fasting ioined with praier by the Antiochians, Anna, Nehemias, Paul.
Act. 14. 3.
Act. 14. 23.
Luke 2. 37.
Nehem. 1. 4.
1. Cor. 7. 5.

17 Againe, if either pestilence, or famine, or war begin to range abroad, or if any calamity otherwise seeme to hang ouer any country and people: then also it is the duty of Pastors to exhort the Church to fasting, that they may humbly beseech the Lord to turne away his wrath. For hee giueth warning that hee is prepared and in a manner armed to reuenge, when he maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with vncombed haire, with black array, were wont humbly to abase themselues, to procure the mercy of the iudge: so when we are accused before the iudgement seat of God, it behoooueth both for his glory, and for common edification, and also is profitable and healthfull for vs, that wee should in piteous array craue to escape his seuerity. And that this was vsed among the people of Israell, it is easie to gather by the words of *Ioel*. For when he commandeth a trumpet to be sounded, the congregation to be gathered together, fasting to be appointed, and the rest that follow: he speaketh of things receiued in common custome. He had a little before said, that examination is appointed of the wicked deeds of the people, and had declared that the day of iudgement was now at hand: and had summoned them being accused to plead their cause: then hee crieth out that they should haste to sackcloth and ashes, to weeping and fasting: that is, that they should also with outward testifyings throw themselues downe before the Lord. Sackcloth and ashes peraduenture did more agree with those times: but there is no doubt that the calling together, and weeping, and fasting and such like doe likewise pertaine also to our age, so oft as the state of our things doth so require. For sith it is a holy exercise, both to humble men, and to confesse humility, why should we lesse vse it than the old people did in like necessity? We read that not only the people of Israell, which were informed and instructed by the word of God, but also the Niniuites which had no doctrine, but the preaching of *Ionas*, fasted in token of sorrow. What cause is there therefore why wee should not doe the same? But it is an outward ceremony, which was with the rest ended in Christ. Yea rather euen at this day it is, as it alway hath been, a very good helpe to the faithfull, and a profitable admonition, to stir vp themselues, that they should not with too great carelesnesse and sluggishnesse more and more prouoke God when they

Publike fasting in the publike calamities of the Church.
Ioel. 2. 15.
1. Sam. 7. 6. and 21. 13.
2. King 1. 12.
Ionas 3. 5.

they are chastised with his scourges. Therefore Christ when he excuseth his Apostles for that they fast not, doth not say that fasting is abrogate: but hee appointeth it to times of calamity, and ioineth it with mourning. The time shall come (saith he) when the bridegroom shall be taken away from them.

Matth 9.15. Luke 5.34.

In fasting, time, quality, and quantity of meats to be respected.

18 But that there should be no error in the name, let vs define what fasting is. For we do not here vnderstand by it only abstinence and sparing in meat and drinke, but a certaine other thing. The life of the godly ought indeed to be tempered with honest sparing and sobriety, that so neere as is possible it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is another fasting for a time, when we withdraw any thing of our wonted diet, either for one day or for a certaine time, and doe charge our selues with a straighter and seuerer abstinence in diet than ordinary. This consisteth in three things, in time, in quality of meats, and in smalnesse of quantity. I meane by time, that we should vse those doings fasting, for which fasting is ordained. As for example, if a man fast for common praier: that he come empty vnto it. Quality standeth in this, that all daintinesse should be absent, and being content with common and baser meats, we should not stir vp appetite with delicates. The rule of quantity is in this, that we eat more sparingly and lesse than we bee wont, only for necessity, and not also for pleasure.

Superstition and the opinion of merit in fasting to be taken heed of.

19 But we must alway principally beware, that no superstition creepe vpon vs, as it hath heretofore hapned to the great hurt of the Church. For it were much better that there were no vse at all of fasting than that it should bee diligently kept, and in the meane time be corrupted with false and hurtfull opinions, whereunto the world sometime falleth, vnlesse the Pastors do with great faithfulnesse and wisedome preuent it. The first point therefore is, that they should alway inforce that which *Ioel* teacheth, that they should cut their harts and not their garments: that is, that they should admonish the people, that God doth not greatly esteeme fasting of it selfe, vnlesse there be inward affection of the heart, a true misliking of sinne and of himselfe, true humbling, and true sorrow through the feare of God: yea that fasting is profitable for no other cause, but for that it is ioined to these as an inferior helpe. For God abhorreth nothing more than when men in setting signes and an outward shew in stead of innocencie of heart, doe labour with false colour to deceiue themselues. Therefore *Esay* most sharply mueigheth against this hypocrisie, that the Iewes thought they had satisfied God, when they had only fasted, howsoeuer they did nourish vngodlinesse and vncleane thoughts in their heart. Is it (saith he) such a fasting which the Lord requireth? and so forth as followeth. Therefore the hypocriticall fasting is not only an vnprofitable and superfluous wearying, but also a great abomination. Another euill neere vnto this is chiefly to be taken heed of, that it bee not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those ends which it ought to haue respect vnto, it is a most hurtfull superstition, to confound it with the works commanded of God and necessary of themselues without other respect. Such was in old time the dotage of the *Manichees*: whom when *Augustine* confuteth, he doth plainly enough teach, that fasting is to be iudged by no other ends than those which I haue spoken of, and is no otherwise allowed of God, vnlesse it be referred to the same. The third error is indeed not so vngodly, yet it is perillous: to require the keeping of it more precisely and rigorously as it were one of the chiefe duties, and so to aduance it with immeasurable praises, that men should thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the old fathers, but that they haue sowed some seeds of superstition, and giuen occasion to the tyranny which hath risen since. There are found indeed sometimes in them sound and wise sentences, of fasting, but afterward we now and then meet with immeasurable praises of fasting which aduance it among the chiefe vertues.

Ioel 2.13.

Esa. 58.5.

Lib. 2. de mor. Manic. cap. 13 & li. 20. cont. Fau.

The fast of Lent superstitious if it be vsed vnder colour

20 And at that time the superstitious obseruing of Lent was ech where growen in vse: because both the common people thought that they therin did some notable seruice to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Christ did not fast to prescribe an example to other, but that in so begin-

beginning the preaching of the Gospell, he might in very deede prooue that it was not a doctrine of men, but descended from heauen. And it is maruellous, that so grosse an errour, which is confuted with so many and so euident reasons, could creepe into men of so sharp iudgement. For Christ did not fast oft (which he must needs haue done if he would haue set foorth a law of yeerely fasting) but onely once when he prepared himselfe to the publishing of the Gospell. And he fasted not after the manner of men, as it was meete that he should haue done if he would haue prouoked men to follow him: but rather he sheweth an example, whereby he may rather draw men to wonder at him than stirre them vp to follow him. Finally there is none other cause of this fasting, than of that which *Moses* fasted when he receiued the law at the hand of the Lord. For sith that miracle was shewed in *Moses* to stablish the authoritie of the Lawe, it ought not to haue beene omitted in Christ, least the Gospell should seeme to giue place to the law. But since that time it neuer came in any mans minde vnder colour of following of *Moses* to require such a forme of fasting in the people of *Israel*. Neither did any of the holy Prophets and Fathers follow it, when yet they had mind and zeale enough to godly exercises. For, that which is said of *Helias*, that he passed fortie daies without meate and drinke, tended to no other end but that the people should know that he was stirred vp to be a restorer of the law from which almost all *Israel* had departed. Therefore it was a meere wrongfull zeale and full of superstition, that they did set foorth fasting with the title and colour of following of Christ. Howbeit in the manner of fasting there was then great diuersitie, as *Cassiodorus* rehearseth out of *Socrates* in the ninth booke of his historie. For the *Romanes* (saith he) had but three weekes, but in these three there was a continuall fasting, except on the Sunday, and Saturday. The *Slauonians* and *Grecians* had six weekes: other had seuen: but their fasting was by diuided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbeare fish and fowles: some had no difference in meates. Of this diuersitie *Augustine* also maketh mention in the latter Epistle to *Ianuarie*.

following Christ in his fortie daies fast. Mat. 4. 2.

Exod. 24. 18. and 34. 28.

1. King. 19. 6.

21 Then followed worse times, and to the preposterous zeale of the people was added both ignorance and rudenesse of the Bishops, and a lust to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine consciences with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacriledge one vpon an other, till they came to the bottome of all errors. And that no peruersenesse should be omitted, they began with a most fond pretence of abstinence to mocke with God. For in the most exquisite daintinesse of fare is sought the praise of fasting: no delicates doe then suffice, there is neuer greater plentie, or diuersitie or sweetnesse of meates. In such and so gorgious preparation they thinke that they serue God rightly. I speake not how they neuer more fowlly glut themselues, than when they would be counted most holie men. Briefely, they count it the greatest worshipping of God to abstaine from flesh, and (these excepted) to flow full of all kinde of dainties. On the other side they thinke this the extremest vngodlinesse, and such as scarcely may be recompensed with death, if a man taste neuer so little a peece of bacon or vnsauorie flesh with browne bread. *Hieremie* telleth, that euen in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most daintie meates from euery place to be brought them: yea to oppresse nature by violence, they abstained from drinking of water, but caused sweete and costly suppings to be made for them, which they did not drinke out of a cup, but out of a shell. Which fault was then in a few, at this day it is a common fault among all rich men that they fast to no other end but that they may banket more sumptuously and daintily. But I will not waste many words in a matter not doubtfull. Onely this I say, that both in fasting and in all other parts of discipline, the Papists so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasion to be proud, as though there were any thing remaining among them worthie of praise.

The grosse abuse of fasting.

Ad Nepotian.

22 There followeth another part of discipline, which peculiarly belongeth to the Cleargie. That is contained in the Canons which the old Bishops haue made

The ancient Canons & orders of the Church for

the gouernment of the Cleargie.

ouer themselues and their order. As these bee: that no Clearke should giue himselfe to hunting, to dicing, nor to banketting: that none should occupie vsurie, or marchandise: that none should bee present at wanton dancings: and such other ordinances. There were also added penalties whereby the authoritie of the Canons was stablished, that none should breake them vnpunished. For this end to euery Bishop was committed the gouernment of his owne Cleargie, that they should rule their Clearks according to the Canons, and hold them in their duetie. For this end were ordained yearely ouerseeings and Synods, that if any were negligent in his duetie, hee should be admonished: if any had offended, hee should be punished according to the measure of his offence. The Bishops also themselues had yearely their prouinciall Synodes, and in the olde time yearely two Synodes, by which they were iudged if they had done any thing beside their duety. For if any Bishop were too hard or violent against his Cleargie, they might appeale to those Synodes, although there were but one that complained. The seuerest punishment was that he which had offended should bee remooued from his office, and for a time be depriued of the communion. And because that same was a continuall order, they neuer vsed to dismisse any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell, pertained to the Emperor onely, as all the olde summonings of Councels do testifie. So long as this seueritie flourished, the Clearkes did require in word no more of the people, than themselues did performe in example and deed. Yea they were much more rigorous to themselues than to the people, And verily so it is meete, that the people should be ruled with a gentler and looser discipline, as I may so terme it: but the Clearkes should vse sharper iudgements among themselues, and should lesse beare with themselues, than with other men. How all this is growen out of vse, it is no neede to rehearse, when at this day nothing can bee imagined more vnbridled and dissolute than the Cleargie, and they are broken foorth to so great licentiousnesse, that the whole world crieth out of it. That all antiquitie should not seeme to be vtterly buried among them, I grant indeed that they doe with certaine shadowes deceiue the eies of the simple: but those are such as come no neerer to the ancient manners, than the counterfaiting of ane Ape approacheth to that which men doe by reason and aduise. There is a notable place in *Xenophon*, where he teacheth how sowly the Persians had swarued from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to softnesse and daintinesse, that yet they couered this shame, saying that they diligently kept the ancient vsages. For when in the time of *Cyrus* sobrietie and temperance so farre flourished that men needed not to weepe, yea and it was accounted a shame: with posteritie this continued a religious obseruation, that no man should draw snot out of his nostrils, but it was lawfull to sucke it vp, and feede within euen till they had rotten the stinking humours which they had gathered by gluttonous eating. So by the old order it is vnlawfull to bring wine-pots to the boord: but to swill in wine that they neede to be carried away drunken is tolerable. It was ordained to eate but once in a day: this these good successors haue not abrogate, but they gaue leaue to continue their surfettings from mid-day to mid-night. The custome was that men should make an end of their daies iourney fasting. But it was at libertie and vsedly the custome for auoyding of wearinesse, to shorten their iourney to two houres. Whensoeuer the Papists shall pretend their bastard rules, to shew themselues to be like to the holy Fathers: this example shall sufficiently reprooue their fond counterfaiting, that no Painter can more liuely expresse it.

The Cleargie forbidden mariage in the church of Rome.

23 In one thing they be too rigorous and vnentreatable, that they giue not leaue to Priests to marrie. But how great libertie there is among them to vse whoredome vnpunished, is not needfull to be spoken: and bearing them bolde vpon their stinking vnmaried life, they haue hardened themselues to all wicked doings: But this forbidding doth plainely shew, how pestilent all their traditions are, for as much as it hath not onely spoiled the Church of good and fit Pastors, but also hath brought in a horrible sinke of mischieses, and throwen many soules into the gulfe of desperation. Truely whereas mariage hath beene forbidden to Priestes, that same hath beene done by wicked tyrannie, not onely against the word of God, but also against all equitie

equitie. First to forbid that which the Lord had left at libertie, was by no meanes lawfull for men. Againe, that God hath expresly prouided by his word that this libertie should not be broken, is so euident that it needeth no long demonstration. I speake not how *Paul* in many places willeth a Bishop to bee the husband of one wife. But what could be more vehemently spoken, than where he pronounceth by the holy Ghost, that there shall be in the last times wicked men that shall forbid mariage: and he calleth them not onely deceiuers, but Diuels? This therefore is a Prophecie, this is a holy Oracle of the holy Ghost, wherwith he willed to arme the Church aforehand against dangers, that the forbidding of mariage is the doctrine of Diuels. But they thinke that they haue gaily escaped when they wrest this sentence to *Montanus*, the *Tatians*, *Encratites*, and other old Heretikes. They onely (say they) condemned mariage: but we doe not condemne it, but debarre the Cleargie from it, for whom we thinke it not to bee conuenient. As though albeit this Prophecie was first fulfilled in those aforesaid men, it might not also bee applied to these: or as though this childish fond subtletie were worth the hearing, that they say that they forbid it not, because they forbid it not to all. For it is all one as if a Tyrant would affirme that it is not an vniust law, with vniustice whereof one part alone of the Citie is oppressed.

1. Tim. 3. 2. Tit. 1. 6. 1. Tim. 4. 3.

24 They obiect, that the Priest doth by some marke differ from the people. As though the Lord did not also foresee this, with what ornaments Priests ought to excell. So they accuse the Apostle of troubling the order and confounding the comelinesse of the Church, which when hee portrayed out the absolute forme of a good Bishop durst set mariage among the other gifts which hee required in him. I know how they expound this, namely that none is to bee chosen that hath had a second wife. And I grant that this is not a new exposition: but that it is a false exposition, appeareth by the text it selfe, because he by and by after setteth out, of what qualities the wiues of Bishops and Deacons ought to be. *Paul* reckoneth mariage among the vertues of a Bishop, these men teach that it is an intollerable fault in the order of the Clergie. And, on Gods name, not contented with this generall dispraise they call it in their Canons, vncleannesse and defiling of the flesh. Let euery man thinke with himselfe out of what worke-shop these things be come: Christ vouchsafeth so to honor mariage that he willeth it to be an image of his holy conioyning with the Church. What could be spoken more honorably to set out the dignitie of Mariage? With what face therefore shall that be called vncleane or defiled wherein shineth a likenesse of the spirituall grace of Christ.

Mariage in the Cleargie allowed by the Apostle, by the Church of Rome not onely disallowed, but disgraced by vnseemely speech.

Sirici, ad Episco. Hispa.

25 But now when their forbidding so euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defend it. The Leuiticall Priestes were bound to lie asunder from their wiues, so oft as it came to their turnes to minister that they might handle the holy things pure and vndefiled. Therefore it were very vncomly, that our holy things, sith they bee both much more noble and daily, should be handeled of maried men. As though there were all one person of the Minister of the Gospell, as was of the Leuiticall Priesthood. For they, as figures, represented Christ, which being the Mediator of God and men should with most absolute pureneſse reconcile the Father vnto vs. But when sinners could not in euery behalfe expresse the figure of his holinesse, yet that they might with certaine grosse draughts yeeld a shadow of him, they were commanded to purifie themselues beyond the manner of men, when they came to the Sanctuarie: namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the Tabernacle the image of the heauenly iudgement seate. Forasmuch as the Pastors of the Church doe not beare this person at this day, therefore they are vainely compared with them. Wherefore the Apostle doth without exception boldly pronounce, that mariage is honorable among all men, but that for whoremongers, and adulterers abideth the iudgement of God. And the Apostles themselues did with their owne example approoue that mariage is not vnmeete for the holinesse of any office be it neuer so excellent. For *Paul* witnesseth that they did not onely keepe wiues, but also carried them about with them.

The separation of Leuites from their wiues when they ministred in the Temple, prooueth but slenderly the forbidding of mariage in the Cleargie vnder the Gospell.

Heb. 13. 4.

1. Cor. 9. 5.

26 Againe it was a maruellous shamelesnesse that they durst set out this comeli-

Mariage allowed in Bishops by the ancient Fathers of the Church.

neſſe of chaſtitie for a neceſſarie thing, to the great reproch of the old Church: which when it abounded with ſingular learning of God, yet excelled more in holineſſe. For if they paſſe not vpon the Apoſtles, (as they are wont ſometime ſtoutly to deſpiſe them) what I beſeech you will they doe to all the old Fathers, whom it is certaine to haue not onely ſuffered but alſo allowed mariage in the order of Biſhops? They forſooth did nouriſh a filthy prophaning of holy things, for as much as ſo the myſteries of the Lord were not rightly reuerenced among them. It was mooued indeed in the Nycene Synode to haue vnmaried life commanded: as there alway want not ſome ſuperſtitious men, which doe euer inuent ſome new thing, to bring themſelues in admiration. But what was decreed? The ſentence of *Paphnutius* was aſſented to, which pronounced that a mans lying with his owne wife is chaſtitie. Therefore mariage remained holy among them: neither did it turne them to any ſhame nor was thought to ſpot the miniſterie.

Hiſt tripart. Lib. 2. cap. 14.

How ſingle life grew to be ſo much aduanced in the Cleargie.

27 Then followed times, in which too ſuperſtitious obſeruation of ſingle life grew in force. Heereupon came thoſe often and vnmeaſurable aduanced praiſes of Virginitie, ſo that ſcarcely any other vertue was thought among the people to bee compared with it. And although mariage was not condemned for vncleane, yet the dignitie thereof was ſo deminiſhed, and the holineſſe of it obſcured, that hee ſeemed not to aſpire with a courage ſtrong enough to perfection, that did not refraine himſelfe from it. Hereupon came thoſe Canons whereby it was firſt forbidden that they which were come to the degree of Prieſthood ſhould not contract mariage: then, that none ſhould bee taken into that order but vnmaried men, or ſuch as did forſake mariage together with their wiues. Theſe things, becauſe they ſeemed to procure reuerence to Prieſthood, were (I grant) euen from antiquitie receiued with great well liking. But if the aduerſaries obiect antiquitie againſt me, firſt I anſwere that this libertie remained both vnder the Apoſtles and in certaine ages after them, that Biſhops might bee maried: that the Apoſtles themſelues, and other Paſtors of great authoritie which ſucceeded in their places, vſed the ſame without ſticking at it. The example of that ancienter Church ought worthily to bee of great weight with vs, than that wee ſhould thinke that to bee either vnlawfull or vncomelie for vs which was then with praiſe receiued and vſed. Secondly I ſay that that age which for immeaſurable affection to Virginitie began to bee partiall againſt mariage, did not ſo lay vpon Prieſts the law of vnmaried life, as though it were a thing neceſſarie of it ſelfe, but becauſe they preferred vnmaried men aboue the maried. Finally I anſwere that they did not ſo require it that they did with force and neceſſitie conſtraine them to continence which were not fit to keepe it. For when they puniſhed whoredomes with moſt ſeuere lawes, of them that contracted mariage they decreed no more but that they ſhould giue ouer the execution of their office.

Two Items to the Church of Rome concerning the ſingle life which they require in the order of Prieſts.

28 Therefore whenſoeuer the defenders of this new tyrannie ſhall ſeeke the pretence of antiquitie to defend their vnmaried life: ſo oft wee ſhall anſwere them with requiring them, that they reſtore the old chaſtneſſe in their Prieſts: that they remoue adulterers and whoremongers: that they ſuffer not thoſe in whom they ſuffer not honeſt and chaſte vſe of mariage bed, to run vnpuniſhed into all kinde of luſt: that they call againe the diſcontinued diſcipline, whereby all wantonneſſes may be reſtrained: that they deliuer the Church from this ſo wicked filthineſſe, wherewith it hath beene long deformed. When they haue granted this, then they muſt againe be put in minde that they boaſt not that thing for neceſſarie, which being of it ſelfe at libertie hangeth vpon the profit of the Church. Yet I ſay not this for that I thinke that in any condition place is to be giuen to thoſe Canons which lay the bond of vnmaried life vpon the order of Prieſts: but that the wiſer ſort may vnderſtand with what face our enemies doe ſlander holy mariage in Prieſts by obiecting the name of antiquitie. As touching the Fathers, whoſe writings remaine, euen they when they ſpeake of their owne iudgement, except *Hierome*, did not with ſo great ſpitefulneſſe deface the honeſtie of mariage. We ſhall be content with one commendation of *Chryſoſtome*: becauſe he, ſith he was a principall eſteemer of Virginitie, cannot be thought to haue beene more lauiſh than other in commendation of mariage. Thus hee ſaith. The firſt degree of chaſtitie

Hom. de inuent. crucis.

is

is pure virginitie: the second is faithfull marriage. Therefore the second kinde of virginitie is the chaste loue of matrimonie.

THE THIRTEENTH CHAPTER.

Of Vowes, by rash promising whereof, each man hath miserably entangled himselfe.

The hurt that hath come to the Church by vowes.

IT is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath beene so oppressed with cruell tyrannie, and almost ouerwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madnesse sheweth, that not without most iust cause there hath beene so much permitted of God to Satan and his ministers. For they thought it not enough, neglecting the commandement of Christ, to beare any burdens whatsoeurr were laid vpon them by false teachers, vnlesse they did also each man procure to himselfe seuerall burdens of his owne, and so with digging pits for themselues should drowne themselues deeper. This was done while they striued in deuising of vowes, by which there might bee added to the common bondes a greater and straighter binding. Sith therefore we haue taught, that by their boldnesse which haue borne rule vnder the title of Pastors in the Church, the worshipping of God hath beene corrupted, when they snared silly consciences with their vniust lawes: heere it shall not bee out of season to adioyne another euill which is neere vnto it, that it may appeare that the world according to the peruersenesse of his owne disposition, hath alway, with such stops as it could, put away the helps whereby it should haue beene brought to God. Now, that it may the better appeare that very grieuous hurt hath beene brought in by vowes, let the Readers keepe in minde the principles aboue set. For first wee haue taught, that whatsoeuer may be required to the framing of life godlily and holily, is comprehended in the law. Againe, we haue taught that the Lord, that he might thereby the better call vs away from deuising of new workes, hath enclosed the whole praise of righteousnesse in the simple obedience of his will. If these things bee true, it is easie to iudge that all faigned worshippings, which wee inuent to our selues to deserue the fauour of God, are not acceptable to him how much soeuer they please vs. And truely the Lord himselfe in many places doth not onely openly refuse them, but also grieuously abhorre them. Heereupon ariseth a doubt of those vowes which are made beside the expresse word of God, what account is to bee made of them, whether they may rightly bee vowed of Christian men, and how farre they binde them. For the same which among men is called a promise, in respect of God is called a Vow. But to men wee promise those things either which wee thinke will bee pleasant vnto them, or which wee owe of dutie. Therefore there ought to bee a much greater heedfull obseruation in Vowes which are directed to God himselfe, with whom wee ought to deale more earnestly. In this point superstition hath in all ages maruellously ranged, so that men without iudgement, without choise, did by and by vow vnto God whatsoeuer came in their minde, or into their mouth. Heereupon came those follies, yea monstrous absurdities of Vowes among the Heathen, wherewith they did too insolently mocke with their Gods. And I would to God that Christians also had not followed this their boldnesse. It ought not indeed to haue been so: but we see that in certaine ages past nothing hath been more vsuall than this wickednesse, that the people each where despising the Law of God did wholy burne with madde greedinesse to vow whatsoeuer had pleased them in their dreame. I will not hatefully enforce, nor particularly rehearse how hainously and how many waies herein men haue offended: But I thought good to say this by the way, that it may the better appeare that we doe not moue question of a needlesse matter, when wee intreat of Vowes.

The first thing to be respected in vowes, is the

2 Now if we will not erre in iudging which Vowes bee lawfull, and which bee wrongfull, it behoueth to weigh three things: that is to say, who it is to whom the Vow is made: who we be that make the Vow: last of all, with what minde we vow. The first point hath respect to this, that we should thinke that wee haue to doe with

perſon of God to whom they are made.

Coloſ.22.3.

God, whom our obedience ſo much delighteth, that he pronounceth all wil-worſhips to be accurſed, how gay and glorious ſoeuer they be in the eies of men. If all voluntarie worſhips, which we our ſelues deuiſe without commandement, be abhominable to God, it followeth that no worſhip can be acceptable to him but that which is allowed by his word. Therefore let vs not take ſo great libertie to our ſelues that wee dare vow to God that which hath no teſtimonie how it is eſteemed of him. For whereas

Rom.14.23.

that which *Paul* teacheth, that it is ſinne whatſoeuer is done without Faith, extendeth to all doings, then verily it chiefly hath place, when thou directeſt thy thought the ſtraight way to God. But if we fall and erre euen in the ſmalleſt things, (as *Paul* there diſputeth of the difference of meates) where certaintie of faith ſhineth not before vs: how much more modeſtie is to be vſed, when wee attempt a thing of greateſt weight? For nothing ought to bee more earneſt vnto vs than the duties of Religion. Let this therefore bee the firſt conſideration in vowes, that wee neuer come to the vowing of any thing, but that conſcience haue firſt certainely determined that it attempteth nothing rathly. But it ſhall then be free from danger of raſhneſſe, when it ſhall haue God going before it, and as it were enforming it by his word what is good and profitable to be done.

The ſecond thing to be regarded in the making of a vow, is the meaſure of their ſtrength that make it.

3 In the other thing which we haue ſaid to be here to be conſidered, this is contained, that wee meaſure our owne ſtrengthes, that we haue an eye to our vocation, that wee neglect not the benefit of libertie which God hath giuen vs. For hee that voweth that which either is not in his power, or diſagreeth with his vocation, is raſh: and he that deſpiſeth the bountifulneſſe of God, whereby he is appointed Lord of all things, is vnthankfull. When I ſay thus, I doe not meane that any thing is ſo ſet in our owne hand, that ſtanding vpon confidence of our owne ſtrength we may promiſe the ſame to God. For it was moſt truely decreed in the Councell at *Arauſium*, that

Concil. Arauſi.cap.12.

nothing is rightly vowed to God but that which we haue receiued of his hand, foraſmuch as all things that are offered him are his meere gifts. But ſith ſome things are by Gods goodneſſe giuen vs, and other ſome things by his equitie denied vs: let euery

Rom.12.3. 1.Cor.12.11.

man (as *Paul* commandeth) haue reſpect to the meaſure of grace giuen vnto him. Therefore I doe heere meane nothing elſe, but that vowes muſt be tempered to that meaſure which the Lord preſcribeth there in his giuing: leaſt if thou attempt further than hee permitteth, thou throw thy ſelfe downe headlong with taking too much vpon thee. As for example. When thoſe murtherers, of whom mention is made in

Act.23.12.

Luke, vowed that they would taſte of no meate till *Paul* were ſlaine: although the deuiſe had not beene wicked, yet the raſhneſſe it ſelfe was not to be ſuffered, that they

Iud.11.30.

made the life and death of a man ſubiect to their power. So *Iephthe* ſuffered puniſhment for his folly, when with headlong heate hee conceiued an vnaduiſed vow. In which kinde vnmaried life hath the chiefe place of madde boldneſſe. For ſacrificing Prieſts, Monks, and Nunnes, forgetting their owne weakneſſe, thinke themſelues able to keepe vnmaried life. But by what Oracle are they taught that they ſhall haue chaſtitie throughout all their life, to the very end whereof they vow it? They heare the word of God concerning the vniuerſall ſtate of men,

Gen.2.18.

It is not good for man to be alone. They vnderſtand, and would to God that they did not feele, that ſinne remaining in vs is not without moſt ſharpe prickes. With what confidence dare they ſhake off that generall calling for all their life long: whereas the gift of continencie is oftener granted for a certaine time as opportunitie requireth? In ſuch ſtubbornneſſe let them not looke for God to bee their helper: but let them rather remember that which is ſaid. Thou ſhalt not tempt the Lord thy God. And this is to tempt God, to endeuour againſt the nature put in vs by him, and to deſpiſe his preſent gifts as though they nothing belonged vnto vs. Which they not onely doe: but alſo mariage it ſelfe, which God thought it not againſt his Maieſtie to inſtitute, which hee hath pronounced honorable in all men, which Chriſt

Heb.13.4.

our Lord hath ſanctified with his preſence, which hee vouchſafed to honor with

Iohn 2.2.

his firſt Miracle, they dare call defiling, onely to aduance with maruellous commendations a certaine vnmaried life of what ſort ſoeuer it be. As though they themſelues did not ſhew a cleare example in their life, that vnmaried ſtate is one thing, and

virginitie

virginity an another: which their life yet they moſt ſhameleſly call Angelike, doing herein verily too great iniury to the Angels of God, to whom they compare whoremongers, adulterers, and ſomewhat elſe much worſe and filthier. And truly here need no arguments when they are openly confuted by the thing it ſelfe. For we plainely ſee, with how horrible paines the Lord doeth commonly take vengeance of ſuch arrogancie, and contempt of his gifts by too much truſt in themſelues. I ſpare for ſhame to ſpeake of the more ſecret faults, of which euen this that is already perceiued is too much. It is out of controuerſie that we ought to vow nothing, that may hinder vs from ſeruing of our vocation. As if a houſholder ſhould vow, that he will leaue his wife and his children and take other charges in hand: or if he that is fit to beare office, when he is choſe, do vow that he wil be a priuate man. But what is meant by this, that we ſaid that our liberty ſhould not be deſpiſed, hath ſome difficulty if it be not declared. Therefore thus in few words I expound it. Sith God hath made vs Lords of all things, and hath ſo made them ſubiect vnto vs that we ſhould vſe them all for our commodity: there is no cauſe why we ſhould hope that it ſhall be an acceptable worke to God if we yeeld our ſelues into bondage to the outward things which ought to be a helpe vnto vs. I ſay this for this purpoſe, becauſe many doe heereby ſeeke praiſe of humility, if they ſnare themſelues with many obſeruations, from which God not without cauſe willed vs to be free and diſcharged. Therefore if we will eſcape this danger, let vs alway remember that we ought not to depart from that order which the Lord hath ordained in the Chriſtian Church.

4 Now I come to that which I did ſet in the third place: that it is much materiall with what minde thou makeſt a vow, if thou wilt haue it allowed of God. For ſith the Lord regardeth the heart, not the outward ſhew, it commeth to paſſe that the ſelfe ſame thing, by changing the purpoſe of the minde, doth ſometime pleaſe him and is acceptable vnto him, and ſometime highly diſpleaſeth him. If thou ſo vow the abſtaining from wine, as though there were any holineſſe in it, thou art ſuperſtitious: if thou haue reſpect to any other end which is not euill, no man can diſallow it. But in my iudgement there be foure ends, to which our vowes ſhall be rightly directed: of which for teachings ſake I refer two to the time paſt, and the other two to the time to come. To the time paſt belong thoſe vowes, whereby we doe either teſtifie our thankefulneſſe to God for beneſites receiued: or to craue the turning away of his wrath, we our ſelues doe puniſh our ſelues for the offences that we haue committed. Let vs call the firſt ſort, if you will, the excerciſes of thankfulneſſe, the other of repentance. Of the firſt kind we haue an example in the tithes which *Iacob* vowed, if the Lord did bring him home ſafe out of baniſhment into his Country, Againe in the old Sacrifices of the peace offerings, which godly Kings and Captaines, when they tooke in hand righteous war, did vow that they would pay if they had obtained the victory, or at leaſt when they were oppreſſed with any great diſtreſſe, if the Lord had deliuered them. So are all thoſe places in the Pſalmes to be vnderſtood which ſpeake of vowes. Such vowes at this day may alſo be in vſe among vs, ſo oft as the Lord hath deliuered vs either out of any calamity, or from a hard ſickeneſſe, or from any other danger. For it is then not againſt the duty of a godly man, to conſecrate to God his vowed oblation, as a ſolemne token of his reknowledging, leaſt he ſhould ſeeme vnthankefull toward his goodneſſe. Of what ſort the ſecond kinde is, it ſhall ſuffice to ſhew with one onely familiar example. If any by the vice of gluttony be fallen into any offence, nothing withſtandeth but that to chaſtice his intemperanee he may for a time forſake all daintie meates, and may doe the ſame with a vow adioyned, that he may bind himſelfe with the ſtraiter bond. Yet I doe not ſo make a perpetuall law to them that haue likewiſe offended: but I ſhew what is lawfull for them to doe, which ſhall thinke ſuch a vow profitable for themſelues. I doe therefore ſo make ſuch a vow lawfull, that in the meane time I leaue it at liberty.

The third thing to be reſpected in a vow, is the minde of the vower which in vowes that haue relation to the time paſt hath two ends to be directed by.

Gen. 28. 20. Pſa. 22. 27. & 56. 12. & 116. 14. 18.

5 The vowes that are applied to the time to come, partly (as we haue already ſaid) doe tend to this end that we may be made the warier: and partly that as it were be certaine ſpurres we may be pricked forward to our duty. Some man ſeeth himſelfe to be ſo inclined to ſome certaine vice, that in a thing which otherwiſe is not euell he cannot temper

Two other ends of vowes which haue relation to the time to come

temper himselfe from falling foorthwith into an euill: he shall doe nothing inconueniently if he doe for a time by vow cut off from himselfe the vse of that thing. As if a man know that this or that apparell of body is perillous vnto him, and yet entised with desire he earnestly couet it, what can he doe better, than if in putting a bridle vpon himselfe, that is in charging himselfe with necessity of abstaining from it, he deliuer himselfe from all doubting? Likewise if a man be forgetfull or slow to necessary duties of godlinesse, why may he not by taking a vow vpon him both awake his memory and shake off his slothfulnesse? In both I grant that there is a forme of childish schooling: but euen in this that they are helpes of weakenesse, they are not without profite vsed of the raw and vnperfect. Therefore we shall say that those vowes are lawfull which haue respect to one of these ends, specially in outward things, if they both be vpholden with the allowance of God, and doe agree with our vocation, and be measured by the power of grace giuen vs of God.

How to iudge of vowes as well those which generally all men or particularly some doe make vnto God.

6 Now also it is not hard to gather what is generally to be thought of all vowes. There is one common vow of all the faithfull, which being made in baptisme we doe confirme and as it were stablish by Catechisme and receiuing of the Supper. For the Sacraments are as Charters, by which the Lord deliuereth to vs his mercie and thereby euerlasting life, and we againe on our behalfes doe promise him obedience. But this is the forme or, verily the summe of the vow, that forsaking Sathan we yeeld our selues into seruice to God, to obey his holy commandements, and not to follow the peruerse desires of our flesh. It ought not to be doubted but that this vow, sith it hath testimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to saluation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of vs. For sith this forme of couenanting is compriſed within the couenant of grace, vnder which is contained both forgiuenesse of sinnes and the Spirit of sanctification: the promise which we there make is ioyned both with beseeching of pardon and with craning of helpe. In iudging of particular vowes, it is necessary to keepe in minde the three former rules, whereby we may safely weigh of what sort euery vow is. Neither yet thinke, that I so commend the very same vowe. which I affirme to be holy, that I would haue them to be daily. For though I dare teach no certaine rule of the number or time: yet if any man obey my councell, he shall take vpon him none but sober and for a time. For if thou oftentimes breake foorth into making of many vowes, all religiousnesse will with very continuance grow out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstition. If thou bind thy selfe with a perpetual vow, either for great paine and tediousnesse thou shalt vndo it, or being wearied with long continuance thou shalt at one time or other be bold to breake it.

Superstitious vowes of fastings, pilgrimages and such like.

7 Now also it is plaine with how great superstition in this behalfe the world hath in certaine ages past beene possessed. One man vowed that he would abstaine from wine: as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, another to abstaining from flesh for certaine daies, in which he had with vaine opinion fained to be a singular holinesse aboue the rest. And some things also were vowed much more childish, although not of children. For this was holden for a great wisedome, to take vpon them vowed pilgrimages to holier places, and sometime either to goe all their iourney on foot, or with their body halfe naked, that by their wearinesse the more merit might be gotten. These and such other, with incredible zeale whereof the world hath a while swelled, if they be examined by those rules, which we haue aboue set, shall be found not onely vaine and trifling, but full of manifest vngodlinesse. For howsoeuer the flesh iudge, God abhorreth nothing more than fained worshippings. There are beside this those pernitious and damned opinions, that hypocrites when they haue such trifles thinke that they haue gotten no small righteousnesse: they repose the summe of godlinesse in outward obseruations, they despise all other that are lesse carefull of such things.

Monkish vowes and the end why Monkeries were first instituted.

8 To reckon vp all the particular formes is nothing to purpose. But for as much as the Monkish vowes are had in greater reuerence, because they seeme allowed by the common iudgement of the Church: of those it is good to speake briefely. First least any

any ſhould by preſcription of long time defend Monkery, ſuch as it is at this day, it is to be noted that in old time there was in Monaſteries a far other order of liuing. Such as were diſpoſed to exerciſe themſelues to greateſt ſeuerity and patience, went thither. For what manner of diſcipline they ſay that the Lacedemonians had vnder the lawes of *Lycurgus*, ſuch was at that time among the Monkes, yea and much more rigorous. They ſlept vpon the ground: their drinke was water: their meat was bread, hearbes, and rootes: their chiefe dainties were in oyle and cicches. They abſtained from all delicat diet and trimming of body. Theſe things might ſeeme aboue truth, if they were not written by witneſſes that ſaw and prooued them, as *Gregory Nazianzene*, *Baſile*, and *Chryſoſtome*. But with ſuch introductions they prepared themſelues to great offices. For, that the Colledges of Monkes were then as it were the ſeed-plots of the order of Miniſters of the Church, both theſe whom we haue now named are a proofe plaine enough (for they were all brought vp in Monaſteries and from thence called to the office of Biſhops) and alſo many other ſingular and excellent men in their time. And *Auguſtine* ſheweth that this was alſo vſed in his time, that Monaſteries yeelded Clearkes to the Church. For he ſpeaketh thus to the Monkes of the Iſle of *Caprarea*: But you breathren we exhort in the Lord, that ye keepe your purpoſe and continue to the end: and if at any time our mother the Church ſhall require your trauile doe ye neither with greedy pride take it vpon you, nor with flattering ſlothfulneſſe refuſe it: but with a meeke hart obey to God. Neither prefer ye your owne quiet leaſure aboue the neceſſities of the Church: to whom if no good men would haue miniſtred in her trauaile, you ſhould not haue found how you ſhould haue beene borne. He ſpeaketh there of the Miniſtery, by which the faithfull are ſpiritually borne againe. Alſo to *Aurelius*. There is both occaſion of falling giuen to themſelues, and moſt haynous wrong done to the order of the Clergy, if forſakers of Monaſteries be choſen to the ſoldierſhip of the Clergy: when euen of thoſe that remaine in the Monaſtery, we vſe to take into the Clergy none but the moſt approoued and beſt. Vnleſſe perhaps as the common people ſay, he is an euill piper but a good fidler: ſo it ſhall alſo be ieſtingly ſaid of vs, he is an euill Monke, but a good Clearke. It is too much to be lamented, if we liſt vp Monkes into ſuch a ruinous pride, and thinke Clearkes worthy of ſo great reproach, whereas ſometime euen a good Monke maketh not a good Clearke, if he haue ſufficient continence and yet want neceſſary learning. By theſe places it appeareth, that godly men were wont with the diſcipline of Monkes to prepare themſelues to the gouernment of the Church, that they might the fitter and better inſtructed, take ſo great an office vpon them. Not that they all attained to this end, or yet tended toward it, when for the moſt part they were vnlearned men: but ſuch were choſen out as were meet for it.

Epi. 81.

Epi. 76.

The orders and exerciſes of ancient Monkes.

9 But chiefely in two places he painteth out vnto vs the forme of the old Monkerie. In the booke of the manners of the Catholike Church, where he ſetteth the holineſſe of that profeſſion againſt the ſclanders of the Manichees: and in another booke which he entituled of the worke of Monks, where he inueigheth againſt certain degendred Monkes, which began to corrupt that order. I will here ſo gather a ſumme of thoſe things which he ſaith, that ſo neere as I may I will vſe his owne words. Deſpiſing (ſaith he) the intiſements of this world, gathered into one moſt chaſt and holy life, they ſpend their time together, liuing in praiers, readings, and diſputations not ſwelling with pride, not troubleſome with ſtubbornneſſe, not wanne with enuiouſneſſe. None poſſeſſeth any thing of his owne, none is burdenous to any man. They get by working with their hands thoſe things wherewith both their body may be fed, and their minde may not be hindred from God. Their worke they deliuer to them whom they call Deanes. Thoſe Deanes diſpoſing all things with great carefulneſſe make account thereof to one whom they call Father. Theſe Fathers not onely moſt holy in manners, but alſo moſt excellent in godly doctrine, high in all things, doe with no pride prouide for them whom they call children, with great authority of them in commanding, and great willingneſſe of the other in obeying: They come together at the very laſt time of the day, euery one from his dwelling, while they be yet faſting, to heare that Father, and there meete together to euery one of theſe fathers at the laſt three thouſand men, (he ſpeaketh chiefely of *Egypt*, and of the Eaſt) then they refreſh their

De mor. Eccleſi. Cathol. cap. 31.

their body, ſo much as ſufficeth for life and healthfulneſſe, euery man reſtraining his deſire, not to take largely euen of thoſe things that they haue preſent very ſpare and vile. So they doe not onely abſtaine from fleſh and wine, ſo much that they may be able to tame their luſtes, but from ſuch things which doe ſo much more greedily prouoke appetite of the belly and throat, how much they ſeeme to other, to be as it were cleaner, by colour whereof the filthy deſire of exquiſite meates, which is not in fleſh, is wont to be fondly and fowly defended. Whatſoeuer remaineth aboue neceſſary ſoode (as there remaineth oftentimes much of the workes of their hands and pinching of their fare) is with greater care diſtributed to the poore, than it was gotten by them that diſtribute it. For they doe in no wiſe trauaile that they may haue abundance of theſe things, but they by all meanes endeauour that that which they haue abounding may not remaine with them. Afterward when he hath rehearſed the hardneſſe, whereof he himſelfe had
Ibid. cap. 33. Tit. 1.15. ſeene examples both at *Millaine*, and elſe where: among theſe things (ſaith he) no man is inforced to hard things which he cannot beare: no man is charged with that which he refuſeth: neither is he therefore condemned of the reſt, becauſe he confeſſeth himſelfe to want ſtrength in following of them: for they remember how much charity is commended: they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refuſing of kindes of meat as vncleane, but to tame luſt, and to retaine the loue of breathren. They remember, meat for the belly, and the belly for meates, &c. Yet many ſtrong doe abſtaine for the weakes ſake. Many
2. Cor. 6. 13. of them haue no neede to doe thus: but becauſe it pleaſeth them to ſuſtaine themſelues with baſer diet and nothing ſumptuous. Therefore they themſelues, which being in health doe forbeare, if conſideration of their health compell, when they are ſicke doe take without any feare. Many drinke no wine, and yet they thinke not themſelues defiled with it: for they moſt gently cauſe it to be giuen to the fainter, and to them that cannot get the health of their bodie without it: and ſome which fooliſhly refuſe it, they doe brotherly admoniſh that they be not with vaine ſuperſtition ſooner made weaker than holier. So they diligently exerciſe godlineſſe: but they know that the exerciſing of the body pertaineth but to a ſhort time. Charitie is chiefly kept: to charity the diet, to charity the ſpeech, to charity the apparell, to charity the countenance is fitted. They meet and conſpire into one charitie. To offend it, is accounted as hainous as to offend God. If any reſiſt charity, he is caſt out and ſhunned. If any offend charity, he is not ſuffered to abide one day. For as much as in theſe words, as in a painted table, that holy man ſeemeth to haue ſet out what maner of life Monkery was in olde time, although they were ſomewhat long, yet I was content to interlace them heere: becauſe I ſaw that I ſhould haue beene ſomewhat longer if I had gathered the ſame things out of diuers, how much ſoeuer I ſtudied for briefeneſſe.

The difference betweene Popiſh Monkes, and the Monks of the old Church. 10 But my purpoſe heere is not to goe through this whole matter, but only by the way to point out, not onely what manner of Monkes the old Church had, but what manner of thing the profeſſion of Monkes was at that time: ſo as the ſound witted readers may iudge by the compariſon, what face they haue which alleadge antiquity to maintaine the preſent Monkerie. *Auguſtine* when hee depainteth vnto vs a holy and true Monkerie, would haue to be abſent all rigorous exacting of thoſe things which by the word of the Lord are left vs at liberty. But there is nothing that is at this day more ſeuerely required. For they count it a miſchiefe that can neuer be purged, if any doe neuer ſo little ſwarue from the preſcribed rule in colour or faſhion of garment, in kinde of meate, or in other trifling and cold ceremonies. *Auguſtine* ſtoutly maintaineth, that it is not lawfull for Monkes to liue idle vpon other mens. He denieth that
De opere. monach. there was euer in his time any ſuch example of a well ordered Monaſtery. Our men ſet the chiefe part of their holineſſe in idleneſſe. For if you take idleneſſe from them, where ſhall be that contemplatiue life whereby they boaſt that they excell all other men, and approch neere vnto Angels? Finally *Auguſtine* requireth ſuch a Monkery, as ſhould be nothing but an exerciſe and helpe to the duties of godlineſſe which are commended to all Chriſtians. What? when he maketh charity the chiefe, yea and almoſt onely rule thereof doe we thinke that he praiſeth a conſpiring, whereby a few men being bound together,

together, are seuered from the whole body of the Church? But rather he willeth them with their example to giue light to other to keepe the vnity of the Church. In both these points there is so much difference of the Monkery at this present, that a man can scarcely finde any thing more vnlike, I will not say contrary. For our Monkes not contented with that godlinesse, to the study of which alone, Christ commandeth them that are his, continually to apply, doe imagine I wot not what new godlinesse, by meditation whereof they may be perfecter than other.

Onely Monkish life stearmed perfection in the Papists.

18 If they deny this, I would know of them why they vouchsafe to giue to their order alone the title of perfection, and take away the same from all the callings of God. Neither am I ignorant of that sophisticall solution, that it is not therefore so called because it doth contain perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselues before the people, when to snare vnskilfull and vnware yoong men, when to maintaine their priuiledges, when to aduance their owne dignity to the reproach of other, then they boast that they are in the state of perfection. When they are so nigh driuen that they cannot defend this vaine arrogancie, then they flee to this starting hole, that they haue not yet attained perfection, but that they are in the same state wherein they aspire vnto it aboue other. In the meane time that admiration among the people remaineth, as though the onely Monkish life were Angelike, perfect, and clensed from all fault. By this pretence they make most gainfull markets, but that same moderation lieth buried in a few bookes. Who doth not see that this is an intollerable mockery? But let vs so reason with them, as though they gaue no more to their profession than to call it a state of attaining perfection. Verily in giuing it this name, they doe as by a speciall marke make it differing from other kinds of life. And who can abide this, that so great honour should be giuen away to an ordinance that is no where by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not onely commanded, but also commended with notable titles of praise, are by the same accounted vnworthy? And how great wrong (I beseech you) is done to God, when I wot not what new found thing is preferred aboue all the kinde of life ordained by himselfe, and praised by his owne testimonie?

Popish Monkes proud and vainglorious as if their obedience did extend vnto farther perfection than the law of Christ doth require to be in all men.

12 But goe to, let them say that it is a slander which I haue before said, that they are not contented with the rule prescribed of God. Yet though I hold my peace, they themselues doe more than enough accuse themselues? For they openly teach, that they take vpon them more burden than Christ laid vpon his: because forsooth they promise to keepe the Councels of the Gospell concerning louing their enemies, not coueting of reuenge, nor swearing, &c. To which things Christians are not generally bound. Heerein what antiquity will they shew foorth against vs? This neuer came in any of the old fathers minds. They all crie out with one voice that there was no one little word at all vttered of Christ, which ought not necessarily to be obeied. And without any doubting they doe each where teach, that these verie same things by name were commandements, which these good expositors triflingly say, that Christ did but counsell. But forasmuch as we haue before taught that this is a most pestilent errour, let it suffice heere to haue briefly noted that the Monkery which is at this day, is grounded vpon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatsoeuer is builded vpon this foundation, cannot be but abhominable.

Mat. 5. 14.

Nothing lesse then Monkish perfection meant by Christ in saying, if thou wilt be perfect, sell all and giue.

13 But they bring another proofe of their perfection, which they thinke to be most strong for them. For the Lord said to the yoong man that asked him of the perfection of righteousnesse, If thou wilt be perfect, sell all that thou hast and giue it to the poore. Whether they do so or no, I do not yet dispute: but grant them that for this present. Therfore they boast that they be made perfect by forsaking all theirs. If the sum of perfection stand in this, what meaneth *Paul* when he teacheth that he which hath distributed all his goods to the poore, vnlesse he haue charity, is nothing? What manet of perfection is this, which if charity bee absent, is brought with man to nothing? Heere they must needs answer, that this is the chiefest in deed, but not the onely worke

Matt. 19. 21.

Col.3.14. worke of perfection. But heere also *Paul* crieth against them, which stick not to make charitie the bond of perfection, without any such forsaking. If it be certaine that betweene the master and the disciple is no disagreement, and the one of them cleerely denieth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see how that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Now, it shall be no darke sense, if we weigh (which we ought alway to marke in all the preachings of Christ) to whom these words be directed. A young man asketh, by what works he shall enter Luk.10.25. into euerlasting life. Christ, because he was asked of works, sendeth him to the law, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise vnable to bring saluation vnto vs but by our owne peruersnesse. By this answere Christ declareth, that he teached no other rule to frame life by, than the same that he had in old time beene taught in the law of the Lord. So did he both giue witnesse to the law of God, that it was the doctrine of perfect righteousnesse: and therewithall did meete with slanders, that he should not seeme by a new rule of life to stirre the people to forsaking of the law. The young man being in deede not of an euill mind, but swelling with vaine confidence, answered that he had from his childhood kept all the commandements of the law. It is most certaine that he was an infinite space distant from that to which he boasteth that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the law containeth in it selfe perfect righteousnesse: and the same appeereth hereby that the keeping of it is called the way of eternall saluation. That he might be taught to know how little he had profited in that righteousnesse, which he had too boldly answered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he aboundeth in riches, he had his heart fastened vpon them. Therefore because he felt not this secret wound, Christ launced him. Go (saith he) sell all that thou hast. If he had beene so good a keeper of the law as he thought he was, he would not haue gone away sorrowfull when he heard this word. For who so loueth God with all his heart, whatsoeuer disagreeth with the loue of him, he not onely taketh it for dung, but abhorreth as bringing destruction. Therefore whereas Christ commandeth the couetous rich man to leaue all that he hath, it is all one, as if he should command the ambitious man to forsake all honours, the voluptuous man all delites, and the vnchaste man all the instruments of lust. So consciences that are touched with no feeling of generall admonition, must be called backe to the particular feeling of their owne euill. Therefore they doe in vaine draw this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goods, whereas he meant nothing else by this saying, than to driue the young man that stood too much in his owne conceit, to feele his owne sore, that he might vnderstand that he was yet a great way distant from perfect obedience of the law, which otherwise he did falsely take vpon him. I grant that this place hath beene euill vnderstanded of some of the Fathers, and that thereupon grew this coueting of wilfull pouertie, whereby they onely were thought to be blessed, which forsaking all earthly things, did dedicate themselues naked to Christ. But I trust that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

Popish Monks how vnlike to the Monks of old euen in respect of their very order and profession.

14 Howbeit the Fathers thought nothing lesse, than to stablish such perfection, as hath since been framed by the cowled sophisters, thereby to raise vp a double Christianitie. For that doctrine full of sacriledge was not yet borne, which compareth the profession of monkerie to baptisme, yea and openly affirmeth, that it is a forme of second baptisme. Who can doubt that the Fathers with all their hart abhorred this blasphemie? Now as touching that last thing, which *Augustine* saith to haue been among the old Monks, that is, that they applied themselues wholy to Charitie: what neede I to shew in words that it is most far from this new profession? The thing it selfe speaketh, that all they that goe into Monasteries, depart frō the Church. For why? Do not they seuer themselues from the lawfull fellowship of the faithfull in taking to thēselues a peculiar ministerie & priuate ministration of Sacraments? What is it to dissolue the communion of

of the Church, if this be not it? And that I may follow the compariſon which I began to make, and may once conclude it (what haue they in this behalfe like to the old monks? They although they dwelt ſeuerally from other men, yet had not a ſeuerall Church: they did partake of the Sacraments together with other: they appeered at ſolemne aſſemblies: there they were a part of the people. Theſe men in erecting to themſelues a priuate altar, what haue they elſe done but broken the bond of vnitie? For they haue both excommunicate themſelues from the whol body of the church, and haue deſpiſed the ordinarie miniſterie, whereby the Lord willed to haue peace and charitie kept among his. Therefore how many miniſteries there be at this day, I ſay that there be ſo many aſſemblies of ſchiſmatikes, which troubling the order of the Church, are cut off from the lawfull fellowſhip of the faithfull. And that this departing ſhould not be ſecret, they haue giuen to themſelues diuers names of ſects. Nether were they aſhamed to boaſt of that, which *Paul* doth ſo deteſt that he cannot ſufficiently amplifie the hainouſneſſe of it. Vnleſſe perhaps we thinke that Chriſt was diuided of the *Corinthians*, when one gloried of one teacher, and another of another: and that now it is done without any iniurie to Chriſt, that in ſteed of Chriſtians wee heare ſome called *Benedictines*, ſome *Franciſcanes*, ſome *Dominicanes*: and that they are ſo called, that they themſelues when they couet to be ſeuerally knowen from the common ſort of Chriſtians, doe with great pride take theſe titles to them for the poſſeſſion of their religion.

15 Theſe differences which I haue hitherto rehearſed betweene the old monkes and the monks of our age, are not differences in maners, but in the profeſſion it ſelfe. Therefore let the Readers remember that I haue rather ſpoken of monkerie than of monks, and haue touched thoſe faults, not which ſticke in the life of a few of them, but which cannot be ſeuered from their very order of liuing it ſelfe. But what difference is in their maners, what need I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthineſſe of vices: no where more are factions, hatreds, affections of parties, ambitions hotter than among them. In deed in a few monaſteries they liue chaſtely, if it be to be called chaſtitie where luſt is ſo farre kept downe that it be not openly ſpoken of: yet a man ſhall ſcarcely finde euerie tenth monaſterie which is not rather a ſtewes than a holy houſe of chaſtitie. But what honeſt ſparing is in their diet? Swine be none otherwiſe fatted in ſties. But leaſt they ſhould complaine that I handle them too vngently, I goe no further. Howbeit in thoſe few things which I haue touched, whoſoeuer knoweth the thing it ſelfe will confeſſe that there is nothing ſpoken accuſer-like. *Auguſtine*, when according to his teſtimonie monkes excelled in ſo great chaſtitie, yet complaineth that there were many vagabonds, which with euill crafts and deceits wiped ſimple men from their money, which with carying about the reliques of martyrs did vſe filthie marchandizings, yea and inſteed of the reliques of martyrs did ſhew foorth the bones of any other dead men, and which with many ſuch wicked doings ſlandered the order. As he reporteth that he ſaw no better men than them which haue profited in monaſteries, ſo he lamenteth that he had ſeene no worſe men than thoſe that diſprofited in monaſteries. What would he ſay if at this day he ſaw all monaſteries to ſwell, and in a maner to burſt with ſo manie and ſo diſpaired vices? I ſpeake nothing but that which is well knowen to all men. Yet doth not this diſpraiſe pertaine to all without any exception at all. For as there was neuer rule and diſcipline of liuing ſo holily ſtabliſhed in monaſteries, but that there remained ſome drones much vnlike the reſt: ſo I doe not ſay that monks are at this day ſo runne out of kinde from that holy antiquitie, but that they haue yet ſome good men in their flocke. But they lie hidden a few and ſcattered in that huge multitude of naughtie and wicked men: and they are not onely deſpiſed, but alſo lewdly railed at, and ſometime cruelly handled of other, which (as the *Mileſians* prouerbe is) thinke that there ought to be no place for any honeſt men among them.

A greater difference in the maners of theſe new and thoſe ancient monks.

16 *By this compariſon of the old and preſent monkerie, I truſt I haue brought to paſſe that which I purpoſed, that it may appeere that our cowled men do falſly pretend the example of the firſt Church for defence of their profeſſion: for as much as

*Somewhat amiſſe euen in the very profeſſion of monkery which was of old.

they no leſſe differ from them than apes from men. In the meane time I ſticke not to declare, that euen in that old forme which *Auguſtine* commendeth, there is ſomewhat which little pleaſeth me. I grant that they were not ſuperſtitious in exacting the outward exerciſes of rougher diſcipline, but I ſay that there wanted not too much affectation and wrongfull zeale. It was a goodly thing, forſaking their goods, to be without al earthly carefulneſſe: but God more eſteemeth care to rule a houſhold godlily, when a holy houſholder being looſe and free from all couetouſneſſe, ambition, and other deſires of the fleſh, trauelleth to this purpoſe to ſerue God in a certaine vocation. It is a godly thing to play the Philoſopher in wilderneſſe farre from the company of men: but it agreeth not with Chriſtian gentleneſſe as it were for hatred of mankinde to flie into deſert and ſolitarineſſe, and therewithall to forſake thoſe duties which the Lord hath chiefly commanded. Although we grant that there was no other euill in that profeſſion, yet this verily was no ſmall euill, that it brought an vnprofitable and perillous example into the Church.

The vowes wherewith monks at this day enter into that order: as firſt perpetuall virginitie.

17 Now therefore let vs ſee what maner of vowes they be, wherewith monkes at this day are profeſſed into this goodly order. Firſt, becauſe their minde is to inſtiſtute a new and fained worſhipping to deſerue Gods fauour: I concluded by the things aforeſpoken, that whatſoeuer they vow is abhominable before God. Secondlie, without any regard of Gods calling, without any his allowance, they inuent for them ſuch a kinde of liuing as pleaſeth themſelues. I ſay that it is a raſh, and therefore an vnlawfull enterpriſe: becauſe their conſcience hath nothing whereupon it may vphold it ſelfe before God, and whatſoeuer is not of Faith, is ſinne. Moreouer when they binde themſelues to manie peruerſe and wicked worſhippings, which the monkerie at this day containeth in it, I affirme that they be not conſecrate to God, but to the diuell. For why was it not lawfull for the Prophet to ſay, that the Iſraelites offered their children to diuels and not to God onely for this that they had corrupted the true worſhipping of God with prophane Ceremonies: and ſhall it not be lawfull for vs to ſay the ſame of monks, which with their cowle do put vpon themſelues a ſnare of a thouſand wicked ſuperſtitions? Now what ſorts of vowes are there? They promiſe to God perpetuall virginitie, as though they had bargained with God before, that he ſhould deliuer them from need of marriage. There is no cauſe why they ſhould alleadge, that they doe not make this vow but truſting vpon the grace of God. For ſith he pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a ſpeciall gift. Let them that haue it, vſe it. If at any time they feele themſelues to be troubled of their fleſh, let them flee to this helpe, by whoſe onely power they may reſiſt. If they preuaile not, let them not deſpiſe the remedie that is offred them. For they by the certaine word of God are called to marriage, to whom power of continence is denied. Continence I call, not whereby the bodie is onely kept cleane from whoredome, but whereby the minde keepeth chaſtitie vndefiled. For *Paul* commandeth not onely outward wantonneſſe, but alſo the burning of the minde, to be auoided. This (ſay they) hath from furtheſt time of memory been obſerued, that they which would dedicate themſelues wholy to the Lord, ſhould bind themſelues to the vow of continence. I grant indeed that this maner hath alſo beene of ancient time receiued: but I doe not grant that that age was ſo free from all fault, that whatſoeuer was then done muſt be taken for a rule. And by little and little this vnappeaſable ſeuerity crept in, that after a vow made there was no roome for repentance. Which is euident by *Cyprian*. If virgins haue of faith dedicated themſelues to God, let them continue ſhamefaſtly, and chaſtly without any faining. So being ſtrong and ſtedfaſt, let them looke for the reward of virginitie. But if they will not or cannot continue, it is better that they ſhould marrie than with their delights fall into the fire. What reproches would they now ſpare to teare him withall, that would with ſuch equitie temper the vow of continencie? Therefore they are departed farre from that ancient maner, which will not onely admit no moderation or pardon if any be found vnable to performe his vow: but they doe without all ſhame pronounce that he ſinneth more greeuouſly if he remedie the intemperance of the fleſh with taking a wife, than if he defile both his body and ſoule with whoredome.

Rom. 14. 23.
Deut. 31. 17.
Pſal. 106. 37.

Matt. 19. 21.

1. Cor. 7. 9.

Epi. 11.

18 But

18 But they ſtill enforce the matter, and goe about to ſhew that ſuch a vowe was vſed in the Apoſtles time: becauſe *Paul* ſaith that the widowes which hauing beene once receiued into the publike miniſterie did marrie, denied their firſt faith. But I doe not denie to them, that the widowes, which bound themſelues and their ſeruices to the Church, did therewithall take vpon them the bond of continuall vnmarried life: not becauſe they repoſed any religion therein, as it afterward began to be vſed: but becauſe they could not beare that office but being at their owne libertie and looſe from yoke of marriage. But if, when they had once giuen their faith, they looked backe to new marriages, what was this elſe but to ſhake off the calling of God? Therefore it is no maruell that with ſuch deſires he ſaith that they waxe wanton againſt Chriſt. Afterward to amplifie the matter he ſaith, that they do ſo not performe that which they haue promiſed to the Church, that they doe alſo breake and make voide their firſt faith giuen in Baptiſme: in which this is comprehended, that euery man ſhould anſwer his calling. Vnleſſe perhaps you had rather vnderſtand it thus, that hauing as it were loſt all ſhame, they did from thencefoorth caſt away all care of honeſtie, did giue foorth themſelues to all wantonneſſe and vnchaſtity, and did in licentious and diſſolute life reſemble nothing leſſe than Chriſtian women: which ſenſe I like verie well. Therefore we anſwer, that thoſe widowes which were then receiued to publike miniſterie, did lay vpon themſelues a bond to continue vnmarried: if they afterward married, we eaſily perceiue that that happened to them which *Paul* ſpeaketh of, that caſting away ſhame they became more wanton then beſeemed Chriſtian women. That ſo they not onely ſinned, in breaking their faith giuen to the Church, but ſwarued from the common law of godly women. But firſt I denie that they did profeſſe vnmarried life for any other reaſon, but becauſe marriage agreed not with that miniſterie which they tooke in hand: and I denie that they did binde themſelues at all to ſingle life, but ſo farre as the neceſſitie of their vocation did beare. Againe I do not grant that they were ſo bound, but that it was then alſo better for them to marrie, than either to be troubled with the prickings of the fleſh, or to fall into any vncleanneſſe. Thirdly I ſay that that age is appointed of *Paul*, which is commonly out of danger: ſpecially ſith he commandeth them onely to be choſen, which contented with one marriage haue alreadie ſhewed a token of their continencie. And we do for no other reaſon diſallow the vow of vnmarried life, but becauſe it is wrongfully taken for a ſeruice of God, and it is raſhly vowed of them to whom power of continence is not giuen.

The bond of continuall ſingle life otherwiſe than now vndertaken of old.
1. Tim. 5. 12.

19 For how was it lawfull to draw this place of *Paul* to Nunnes? For there were created deaconiſſes, not to delight God with ſinging and with mumbling not vnderſtanded, and liue the reſt of their time idle: but that they ſhould execute publike miniſtration toward the poore, that they ſhould with all ſtudie, earneſtneſſe and diligence, endeuour themſelues with the duties of charitie. They did not vow vnmarried life, to yeeld thereby any worſhip to God becauſe they abſtained from marriage: but onely becauſe they were thereby the more vncombred to execute their office. Finally they did vow it, neither in the beginning of their youth, nor yet in the middeſt of their flowing age, that they might afterward learne too late by experience into how great a headlong downfall they had throwen themſelues: but when they ſeemed to haue paſſed all danger, then they vowed a no leſſe ſafe than holy vow. But (not to enforce their firſt two points) I ſay it was not lawfull to haue women receiued to vow continencie before the age of threeſcore yeeres: foraſmuch as the Apoſtle admitteth onely women of ſixtie yeeres old, and commandeth the yonger to marrie and bring foorth children. Therefore, neither that releaſe made of twelue yeeres, and then twentie, and afterward of thirtie yeeres can be any way excuſed: and much leſſe is it tolerable, that ſillie maides, before that they can by age know themſelues, or haue any experience of themſelues, are not onely trained by fraude, but conſtrained by force and threatnings to put on thoſe curſed ſnares. I will not tarie vpon confuting the other two vowes. Onely this I ſay: beſides this that they be intangled with not a few ſuperſtitions, (as the matter is now a daies) they ſeeme to be made to this purpoſe, that they which vow them ſhould mocke both God and men. But leaſt we

Saint Pauls words concerning widowes wreſted vnto the maintenance of Nunnes.

should seeme too maliciously to shake vp euery small parcell, we will be content with that generall confutation which is aboue set.

The way for consciences intangled with rash vowes to winde themselues.

20 What maner of vowes be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime vnskilfull and fearfull consciences, euen when they mislike or disallow any vow, doe neuertheless doubt of the binding, and are greeuously tormented, when they both dread to breake their Faith giuen to God, and on the other side they feare least they should more sinne in keeping it: heere they are to be succoured, that they may winde themselues out of this distresse. But, to take away all doubt at once: I say that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be voide to vs. For if in contractes of men those promises onely do binde, in which he with whom we contract, would haue vs bound: it is an absurditie, that we should be driuen to the keeping of those things which God doth not require of vs: specially sith our works are no otherwise right, but when they please God, and when consciences haue this testimony that they please him. For this remaineth certaine, whatsoeuer is not of Faith, is sinne. Whereby *Paul* meaneth, that the worke which is taken in hand with doubting, is therefore faultie, because Faith is the roote of all good works, by which we are assured that they be acceptable to God. Therefore if it be lawfull for a Christian man to goe about nothing without this assurednesse: if by fault of ignorance they haue taken any thing in hand, why should they not afterward giue it ouer when they be deliuered from errours? Sith vowes vnaduisedly made are such, they doe not onely nothing binde, but are necessarily to be vndone. Yea, if they are not onely nothing esteemed, but also are abhominable in the sight of God, as is aboue shewed? It is needlesse to discourse any longer of a matter not needfull. This one argument seemeth to me to be enough to pacifie godly consciences and deliuer them from all doubt: that whatsoeuer works doe not flow out of the pure fountaine and be not directed to the lawfull end, are refused of God: and so refused that he no lesse forbiddeth vs to goe forward in them, than to begin them. For heereupon followeth, that those vowes which proceed of error and superstition, are both of no value before God, and to be forsaken of vs.

Rom. 14. 23.

Departure frō Monkerie to some other honest kinde of life iustifiable.

21 Moreouer hee that shall know this solution, shall haue wherewith he may defend against the slanders of the wicked, them that depart from Monkerie to some honest kinde of life. They are grieuously accused of breach of Faith and periurie, because they haue broken (as it is commonly thought) the insoluble bond wherewith they were bound to God and to the Church. But I saie that there was no bond where God doth abrogate that which man confirmeth. Moreouer, admitting that they were bound, when they were holden entangled with not knowing of God, and with error: now since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Christ. For if the crosse of Christ haue so great effectualnesse, that it looseth vs from the curse of the law of God, wherewith we were holden bound, how much more shall it deliuer vs from forren bonds, which are nothing but the snaring nets of Satan? To whomsoeuer therefore Christ shineth with the light of his Gospell, it is no doubt that he looseth them from all snares which they had put vpon themselues by superstition. Howbeit they want not yet another defence, if they were not fit to liue vnmarried. For if an impossible vow be a sure destruction of the Soule, whom the Lord would haue saued and not destroied: it followeth that we ought not to continue therein. But how impossible is the vow of continence to them that are not indued with a singular gift, we haue alreadie taught, and experience speaketh it though I hold my peace. For neither is it vnknowen with how great filthinesse almost all monasteries doe swarme. And if any of them seeme honester, and more shamefast than the rest, yet they are not therefore chaste because they suppresse and keepe in the fault of vnchastitie. So verily God doth with horrible examples take vengeance on the boldnesse of men, which forgetting their owne weaknesse, doe against nature couet that which is denied them, and despising the remedies which the Lord had giuen them at hand, doe trust that they can with stubbornesse and obstinacie ouercome the disease of incontinencie. For what else shall we call it but stubbornesse, when one being warned that he needeth marriage, and that the same is

Gal. 3. 3.

giuen

giuen him of the Lord for a remedy, doth not only despise it, but also bindeth himselfe with an oath to the despising of it?

THE FOVRTEENTH CHAPTER.

Of Sacraments.

BEside the preaching of the Gospell, another helpe of like sort is in the Sacraments: of which to haue some certaine doctrine taught, is much behoouefull for vs, wherby we may learn both to what end they were ordained, and what is now the vse of them. First it is meet to consider what is a Sacrament. It seemeth to mee that this shall be a plaine and proper definition, if we say that it is an outward signe, wherewith the Lord sealeth to our consciences the promises of his good will toward vs, to sustaine the weaknesse of our faith: and we againe on our behalfes do testifie our godlinesse toward him as well before him and the Angels as before men. We may also with more briefenesse define it otherwise: as to call it a testimony of Gods fauour toward vs confirmed by an outward signe, with a mutuall testifying of our godlinesse toward him. Whethersoeuer you choose of these definitions, it differeth nothing in sense from that definition of *Augustine*, which teacheth that a Sacrament is a visible signe of a holy thing, or a visible forme of inuisible grace: but it doth better and more certainly expresse the thing it selfe. For whereas in that briefenesse there is some darknesse, wherein many of the vnskilfuller sort are deceiued: I thought good in moe words to giue a fuller sentence, that there should remaine no doubt.

The definition of a Sacrament.

2 For what reason the old writers vsed this word in that sense, it is not hard to see. For so oft as the old translator would render in Latine this Greeke word *Mysterion* mystery, specially when diuine matters were intreated of, he translated it Sacrament. So to the Ephesians, that he might make knowen vnto vs the Sacrament of his will. Againe, if yet ye haue heard the distribution of the grace of God, which is giuen to me in you, because according to reuelation the Sacrament was made knowen to me. To the Colossians, The mystery which hath been hidden from ages and generations, but now is manifested to his Saints, to whom the Lord would make knowen the riches of this Sacrament, &c. Againe, to Timothy, A great Sacrament of godlinesse: God is openly shewed in the flesh. He would not say a secret, lest he should seeme to say somewhat vnder the greatnesse of the things. Therefore he hath put Sacrament in stead of Secret, but of a holy thing. In that signification it is sometime found among the ecclesiasticall writers. And it is well enough knowen, that those which in Latine are called Sacraments, in Greeke are Mysteries: which expressing of one thing in two seuerall words endeth all the contention. And hereby it came to passe that it was drawen to those signes which had a reuerend representation of high and spirituall things. Which *Augustine* also noteth in one place. It were long (saith hee) to dispute of the diuersity of signes, which when they pertaine to diuine things, are called Sacraments.

The ancient vse of the word Sacrament.
Eph. 1. 9. & 3. 2.

Col. 1. 26.

1. Tim. 3. 16.

Epi. 5 3d Marcel.

3 Now of this definition which we haue set, we vnderstand that a Sacrament is neuer without a promise going before it, but rather is adioined as a certaine addition hanging to it, to this end that it should confirme and seale the promise it selfe, and make it more approoued vnto vs, yea after a certaine manner ratified. Which meane the Lord foreseeth to be needfull first for our ignorance and dulnesse, and then for our weaknesse: and yet (to speake properly) not so much to confirme his holy word, as to stablish vs in the faith thereof. For the truth of God is by it selfe sound and certaine enough, and cannot from any other where receiue better confirmation than from it selfe: But our faith, as it is small and vveake, vnlesse it bee staid on euery side, and be by all meanes vpholden, is by and by shaken, vvauereth, staggereth, yea, and fainteth. And herein verily the mercifull Lord according to his great tender kindnesse tempereth himselfe to our capacity: that, vvhereas vve be naturall men, vvhich alway creeping vpon the ground, and sticking fast in the flesh, doe not thinke nor so much as conceiue any spirituall thing, he vouchsafeth euen by these earthly elements

Sacraments ordained of God as seales of his promises, not that they: but we stood in need of confirmation by such meanes.

Hom. 60. ad popul.

to guide vs vnto himſelfe, and in the fleſh it ſelfe to ſet foorth a mirror of ſpirituall good things. For if we were vnbodily (as *Chryſoſtome* ſaith) he would haue giuen vs the very ſame things naked and vnbodily. Now becauſe we haue ſoules put within bodies, he giueth ſpirituall things vnder viſible things. Nor becauſe there are ſuch gifts planted in the natures of the things which are ſet foorth to vs in the Sacraments: but becauſe they were ſigned by God to this ſignification.

With the Sacraments the word of promiſe to be ioyned, not as they ioyne it in the Church of Rome, but as Chriſt did and taught his diſciples after him to doe.

4 And this is it which they commonly ſay, that a Sacrament conſiſteth of the word and the outward ſigne. For we muſt vnderſtand the word to be, not that which being whiſpered without meaning and Faith, with onely noiſe as it were with a magicall enchantment hath power to conſecrate the element: but which being preached maketh vs to vnderſtand what the viſible ſigne meaneth. Therefore that which was vſually done vnder the tyranny of the Pope, was not without a great prophaning of the myſteries. For they thought it enough, if the Prieſt, while the people ſtood amazedly gazing at it without vnderſtanding, did mumble vp the forme of conſecration. Yea, they of ſet purpoſe prouided this, that no whit of doctrine ſhould thereof come to the people: for they ſpake all things in Latin before vnlearned men. Afterward ſuperſtition brake out ſo farre, that they beleeued that the conſecration was not formally made, vnleſſe it were with a hoarſe whiſpering ſound which few might heare. But *Auguſtine* teacheth far otherwiſe of the Sacramentall word. Let the word (ſaith he) be added to the element, and there ſhall be made a Sacrament. For whence commeth this ſo great ſtrength to the water, to touch the body and waſh the ſoule, but by the word making it? not becauſe it is ſpoken, but becauſe it is beleeued. For in the verie word it ſelfe the ſound which paſſeth is one thing, and the power which abideth is an other. This is the word of Faith which we preach, ſaith the Apoſtle. Whereupon in the Acts of the Apoſtles it is ſaid, by faith clenſing their hearts. And *Peter* the Apoſtle ſaid, by faith, So baptiſme alſo ſaueth vs: not the putting away of the filthineſſe of the fleſh, but the examination of a good conſcience, this is the word of faith which we preach: by which without doubt, that it may be able to cleanſe, Baptiſme is alſo hallowed. You ſee how it requireth preaching, whereupon faith may grow. And we need not to trauell much in proofe hereof, foraſmuch as it is cleere what Chriſt did, what he commanded vs to doe, what the Apoſtles followed, what the purer Church obſerued. Yea euen from the beginning of the world it is knowen, that ſo oft as God offered any ſigne to the holy fathers, there was added an vnſeparable knot of doctrin, without which our ſenſes ſhould be made amazed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs vnderſtand the promiſe, which being with a loud voice preached of the miniſter, may lead the people thither as it were by the hand, whether the ſigne tendeth and directeth vs.

Hom. in Iohn 13.

Rom. 10.8. Act 15.9. 1. Pet. 3.21.

A ſophiſticall dilemma to exclude the vſe of Sacraments.

5 Neither are ſome to be heard which trauell to fight againſt this, with a double horned argument rather ſubtle than ſound. Either (ſay they) we know, or we know not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, than we learne no new thing of the Sacrament which followeth after. If we know it not, then neither will the Sacrament teach it: whoſe whole force ſtandeth in the word. Whereunto let this briefly be for an anſwer: that the ſeales which are hanged at patents and other publike inſtruments, taken by themſelues are nothing, for as much as they ſhould be hanged in vaine if the parchment had nothing written in it: yet they doe not therefore not confirme and ſeale that which is written, when they be added to writings. Neither can they ſay that this ſimilitude is lately fained by vs, which *Paul* himſelfe vſed, calling circumciſion a ſeale, where he purpoſely trauelleth to proue, that circumciſion was not righteouſnes to *Abraham*, but a ſealing of that couenant, by faith whereof he had already beene iuſtified before. And what, I beſeech you is there that may much offend any man, if we teach that the promiſe is ſealed with Sacraments, when of the promiſes themſelues it is euident that one is confirmed with another? For as euery one is manifeſter, ſo is it more fit to vphold faith. But the Sacraments do both bring moſt cleare promiſes, and haue this peculiar more than the word, that they liuely repreſent them to vs as it were painted out in a table. Neither ought that diſtinction any thing to mooue vs, which is wont to be obiected,

Rom. 4. 11.

betweene

betweene Sacraments and ſeales of patents: that whereas both conſiſt of carnall elements of this world, thoſe cannot ſuffice or be meete to ſeale the promiſes of God, which are ſpirituall and euerlaſting, as theſe are wont to be hanged to, for ſealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are preſent before his eies, ſticketh not in that fleſhly ſight, but by thoſe degrees of proportion, which I haue ſpoken of, he riſeth vp with godly conſideration to the high myſteries which lie hidden in the Sacraments.

6 And ſith the Lord calleth his promiſes, couenants: and his Sacraments ſeales of couenants: a ſimilitude may well be brought from the couenants of men. What can a ſow killed worke, if wordes were not vſed, yea vnleſſe they went before: For ſowes are many times killed without any more inward or higher myſterie. What can the giuing of a mans right hand do, ſith oftentimes hands are matched with enmitie? But when words haue gone before, by ſuch ſignes the lawes of leagues are eſtabliſhed, although they were firſt conceiued, made, and decreed in words. Therefore Sacraments are exerciſes which make the credit of the word of God certainer vnto vs: and becauſe we are carnall, they are deliuered vnder carnall things, that ſo they ſhould inſtruct vs according to the capacitie of our dulnes, and guide vs by the hand as ſchoolmaſters guide children. For this reaſon *Auguſtine* calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God, as it were painted in a table, and ſetteth them before our ſight cunningly expreſſed and as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillars of our faith. For a building ſtandeth and reſteth vpon the foundation: yet by ſetting vnder of pillars, it is more ſurely ſtabliſhed: ſo, Faith reſteth vpon the word of God, as vpon a foundation: but when Sacraments are added, it ſtaieth yet more ſoundly vpon them as vpon pillars. Or if we call them looking glaſſes, in which we may behold the riches of the grace of God, which he giueth vs. For (as we haue alreadie ſaid) he doth in them manifeſtly ſhew himſelfe to vs, ſo much as is giuen to our dulneſſe to know, and doth more expreſly teſtifie his good wil and loue toward vs than by his word.

Sacraments as ſeales, pictures, pillars, glaſſes. Gen. 6. 18 & 9. 9. & 17. 22.

In Ioh. hom. lib. 19. cont. Fauſt.

7 Neither do they reaſon fitly enough to the purpoſe, when they labour to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo giuen to the wicked, which yet doe thereby feele God nothing more fauourable to them, but rather procure to themſelues more grieuous damnation. For by the ſame argument neither ſhould the Goſpell, which is heard and deſpiſed of many, be the teſtimonie of the grace of God: nor yet Chriſt himſelfe, which was ſeene and knowen of manie, of whom verie few receiued him. The like we may alſo ſee in patents. For a great part of the multitude laugheth at and ſcorneth that authentike ſeale, howſoeuer they know that it proceeded from the Prince to ſeale his will withall: ſome regarde it not, as a thing not pertaining to them: ſome alſo abhor it: ſo that conſidering this ſo equall relation to both, the ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certaine that the Lord doth offer vnto vs mercy and a pledge of his grace both in his holy word and in the Sacraments: but the ſame is not receiued but of them which receiue the word and Sacraments with ſure faith: like as Chriſt is offered of the father vnto ſaluation to all, yet he is not acknowledged and receiued of all. *Auguſtine* in one place minding to declare the ſame, ſaid that the effectualneſſe of the word is ſhewed foorth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleeued. Therefore *Paul*, when he ſpeaketh to the faithfull, ſo intreateth of Sacraments that he includeth the communion of Chriſt in them, as when he ſaith: all yee that are Baptiſed, haue put on Chriſt. Againe, we are all one body and one ſpirit, which are Baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of the Sacraments, hee giueth no more to it than to colde and voide figures. Whereby he ſignifieth, that howſoeuer the wicked and hypocrites with their peruerſneſſe do either oppreſſe or darken or hinder the effect of the grace of God in the Sacraments, yet that withſtandeth not but that where and ſo oft as it pleaſeth God, both they may bring a true teſtimonie of the communicating of Chriſt, and the Spirite of God himſelfe may deliuer and performe that which

Sacraments though miniſtred to the wicked, teſtimonies neuertheleſſe of the good will of God, and effectuall to augment faith.

Gal. 3. 27. 1. Cor. 12. 1.

which they promiſe. We determine therefore that Sacraments are truly called teſtimonies of the grace of God, and as it were certaine ſeales of the good will which hee beareth towards vs: which by ſealing it vnto vs, doe by this meane ſuſtaine, nouriſh, confirme, and increaſe our faith. As for the reaſons which ſome are wont to obiect againſt this ſentence, they are too trifling and weake. They ſay that if our faith bee good, it cannot be made better: for they ſay that it is no faith, but which without ſhaking, ſtedfaſtly, and without withdrawing, reſteth vpon the mercy of God. It had been better for ſuch to pray with the Apoſtles that the Lord would increaſe their faith, than careleſly to pretend ſuch a perfection of faith, which neuer any of the ſonnes of men hath obtained, nor any ſhall obtaine in this life. Let them anſwer, what manner of faith they thinke that he had which ſaid: I beleeue Lord, helpe my vnbeleeuingneſſe. For euen that faith, howſoeuer it was but a begun faith, was a good faith, and might bee made better when vnbeleeuingnes were taken away. But they are confuted by no more certaine argument than by their owne conſcience. For if they confeſſe themſelues ſinners, (which whether they will or no they cannot deny) they muſt needs impute the ſame to the imperfection of their faith.

Luk.17.5.

Mark.9.24.

8 But (ſay they) *Philip* anſwered the Eunuch, that he might be baptized, if he beleeued with all his hart. What place here hath the confirmation of Baptiſme, where faith filleth the whole hart? Againe, I aske them whether they doe not feele a good part of their hart voide of faith: whether they doe not daily acknowledge new increaſes. The heathen man gloried that he waxed old with learning. Therefore we Chriſtians bee thriſe miſerable, if we wax old with profiting nothing, whoſe faith ought to goe forward by all degrees of ages, till it grow into a perfect man. Therefore in this place to beleeue with all the hart, is not perfectly to beleeue Chriſt, but only from the hart and with a ſincere mind to imbrace him: not to be full with him, but with feruent affection to hunger, and thirſt, and ſigh toward him. This is the manner of the Scripture, to ſay that that is done with the whole hart, which it meaneth to be done ſincerely and hartily. Of this ſort are theſe ſayings: I haue in all my hart ſought thee: I will confeſſe to thee in all my hart, and ſuch other. As on the other ſide, where he rebuketh guilefull and deceitfull men, he vſeth to reproch them with hart and hart. Then they ſay further, that if faith bee increaſed by Sacraments, the holy Ghoſt is giuen in vaine, whoſe ſtrength and worke it is to begin, maintaine, and make perfect faith. To whom indeed I grant, that faith is the proper and whole worke of the holy Ghoſt, by whom being inlightned we know God and the treaſure of his goodneſſe, and without whoſe light our mind is ſo blind, that it can ſee nothing, ſo ſenſeleſſe, that it can ſmell nothing of ſpirituall things. But for one benefite of God which they ſet foorth, wee conſider three. For firſt the Lord teacheth and inſtructeth vs with his word: then he ſtrengtheneth vs with Sacraments: laſt of all he ſhineth into our minds with the light of his holy ſpirit, and openeth an entry for the word and Sacraments into our harts, which otherwiſe ſhould but ſtrike our eares, and bee preſent before our eies, and nothing mooue the inward parts.

Although we beleeue with all our harts, and although it be the worke of the holy Ghoſt, to begin, maintain and make perfect faith, yet are not the Sacraments hereby proued vneffectuall to the increaſe of faith.

Act.8.37.
Eph.4.13.
Pſal.119.10. & 111.1. & 138.1.
Pſal.12.3.

9 Wherefore as touching the confirmation and increaſe of faith, I would haue the reader warned (which I thinke I haue already in plaine words expreſſed) that I doe ſo aſſigne that miniſtery to the Sacraments, not as though I thought that there is perpetually in them I wot not what ſecret force, by which they may of themſelues be able to further or confirme faith: but becauſe they are ordained of the Lord to this end, that they ſhould ſerue to the ſtabliſhing and increaſing of faith. But then only they do truly performe their office, when that inward ſchoolmaſter the ſpirit is come to them, with whoſe only power both the harts are pearced, and affections are mooued, and the entry is ſet open for the Sacraments into our ſoules. If he be abſent, Sacraments can doe no more to our minds, than if either the brightneſſe of the ſunne ſhould ſhine vpon blind eies, or a voice ſound to deafe eares. Therefore I ſo make diuiſion betweene the ſpirit and Sacraments, that the power of working remaine with the ſpirit, and to the Sacraments be left only the miniſtration, yea and the ſame voide and trifling without the working of the ſpirit: but of much effectualneſſe, when he inwardly worketh and putteth foorth his force. Now it is plaine in what ſort according to this ſentence, a godly

How Sacraments are ſaid to confirme faith.

ly mind is confirmed in the faith by Sacraments: that is to ſay, euen as the eies ſee by the brightneſſe of the Sunne, and the eares heare by the ſound of a voice: of which neither the eies ſhould any whit perceiue any light, vnleſſe they had a ſight in themſelues that might naturally be inlightned, and the eares ſhould in vaine be knocked at with any crying whatſoeuer it were, vnleſſe they were naturally made fit to heare. But if it be true, which ought at once to be determined among vs, that what the light worketh in our eies to ſeeing of the light, what the hearing worketh in our eares to the perceiuing of a voice, the ſame is the worke of the holy Ghoſt in our hearts, both to the conceiuing, and ſuſtaining, and cheriſhing and ſtabliſhing of faith: then both theſe things do likewiſe follow: that the Sacraments doe nothing at all profit without the power of the holy Ghoſt: and that nothing withſtandeth but that in hearts already taught of that ſchoolemaſter, they may make faith both ſtronger and more increaſed. Only this difference there is, that the power of hearing and ſeeing is naturally ſet in our eares and eies: but Chriſt beſide the meaſure of nature doth by ſpeciall grace worke the ſame in our minds.

By this doctrine concerning the force of Sacraments nothing taken from the power of the holy Ghoſt.

10 Whereby thoſe obiections alſo, which comber ſome men, are diſſolued: That if we aſcribe to creatures either the increaſe or confirmation of faith, there is wrong done to the Spirit of God, whom we ought to acknowledge the only author thereof. For neither do we in the meane time take from him either the praiſe of confirming or increaſing it: but rather we affirme, that euen this that he encreaſeth and confirmeth faith, is nothing elſe but with his inward enlightning to prepare our minds to receiue that confirming which is ſet foorth by the Sacraments. But if it be yet too darkly ſpoken, it ſhall bee made very cleere by a ſimilitude which I will bring. If thou purpoſe with words to perſwade a man to do any thing, thou wilt ſearch out all the reaſons, whereby he may be drawen to thy opinion, and may be in a manner ſubdued to obey thy councell. But thou haſt hitherto nothing preuailed, vnleſſe hee likewiſe haue a pearling and ſharpe iudgement, whereby he may weigh what pith is in thy reaſons, vnleſſe alſo he haue a tractable wit and ready to harken to teaching: finally vnleſſe hee haue conceiued ſuch an opinion of thy faithfulneſſe and wiſedome, as may be to him like a certaine fore-iudgement to cauſe him to ſubſcribe. For both there are many ſtubborne heads, which a man can neuer bow with any reaſons: and alſo where credit is ſuſpected, where authority is deſpiſed, little good is done euen with the willing to learne. On the other ſide let all thoſe things be preſent, they will truly bring to paſſe that the hearer, to whom thou giueſt counſell, will obey the ſelfeſame counſels which otherwiſe he would haue laughed to ſcorne. The ſame worke alſo the ſpirit worketh in vs. For leſt the word ſhould beate our eares in vaine, leſt the Sacraments ſhould ſtrike our eies in vaine, he ſheweth vs that it is God which ſpeaketh therein, hee ſoftneth the ſtubbornneſſe of our hart, and frameth it to the obedience which is due to the word of the Lord. Finally he conueieth thoſe outward words and Sacraments from the eares into the ſoule. Therefore both the word and the Sacraments do confirme our faith, when they ſet before our eies the good will of the heauenly father toward vs, by knowledge of whom both the whole ſtedfaſtneſſe of our faith ſtandeth faſt, and the ſtrength of it encreaſeth: the ſpirit confirmeth it, when in engrauing the ſame confirmation in our minds he maketh it effectuall. In the meane time the father of lights cannot be forbidden, but as he enlightneth the bodily eies with the beames of the ſunne, ſo he may enlighten our minds with Sacraments, as with a brightneſſe ſet meane betweene.

As by the Sacraments, ſo alſo by the word, faith ſowen increaſed and brought to ripeneſſe through the forcible operation of the ſpirit. Matt. 13.4. Luk. 8.15.

11 Which property the Lord taught that there was in his outward word, when in the parable he calleth it ſeed. For as ſeed, if it fall vpon a deſert and vntilled piece of ground, will do nothing but die: but if it be throwen vpon arable land well manured and tilled, it will bring foorth her fruit with very good increaſe: ſo the word of God, if it light vpon a ſtiffe necke, it will grow barren as that which is ſowen vpon ſand: but if it light vpon a ſoule manured with the hand of the heauenly ſpirit, it will bee moſt fruitfull. But if there be like reaſon of ſeed and of the word: as we ſay that out of ſeed come both ſpringeth and increaſeth, and groweth vp to ripeneſſe: why may we not ſay that faith taketh out of the word of God both beginning, increaſe, and perfection? *Paul* very

very vvell expreſſeth both theſe things in ſundry places. For when he goeth about to
2.Cor.2.4. put the Corinthians in remembrance how effectually God vſed his trauaile, he glori-
eth that he hath the miniſtery of the Spirit, as though the power of the holy Ghoſt
1.Cor.3.6. were vvith an vnſeparable knot ioined with his preaching, to inlighten and throughly
moue the mind. But in another place when hee mindeth to admoniſh them, of vvhat
force the word of God is of it ſelfe being preached by man, hee compareth the mini-
ſters themſelues to husbandmen, which vvhen they haue beſtowed their labour and
trauaile in tilling the earth haue no more to do. But what ſhould tilling, and ſowing,
and watering profit vnleſſe that which is ſowen ſhould receiue liuelineſſe by heauenly
benefit? Therefore he concludeth, that both he that planteth and he that watereth are
nothing: but that all things are to bee aſcribed to God, which alone giueth the in-
creaſe. Therefore the Apoſtles do in their preaching vtter the power of the ſpirit, ſo far
as God vſeth the inſtruments ordained by himſelfe to the ſetting foorth of his ſpiritu-
all grace. Yet we muſt keepe ſtill that diſtinction, that we remember, what man is able
to do by himſelfe, and what is proper to God.

When Sacraments are remoued to take away mens confidence in thoſe things which thereby were confirmed, this doth ſhew them to be meanes whereby faith groweth, yet ſo that no power proper vnto God be tranſcribed from him to them.

12 Sacraments are ſo confirmations of our faith, that many times when the Lord
meaneth to take away the confidence of the very things that are by him promiſed in
the Sacraments, he taketh away the Sacraments themſelues. When hee ſpoileth and
thruſteth away *Adam* from the gift of immortality, hee ſaith: Let him not eat of the
fruit of life, leſt he liue for euer. What ſaith he? Could that fruit reſtore to *Adam* his
vncorruption, from which he vvas now fallen? No. But this is all one as if he had ſaid:
Leſt he ſhould enioy a vaine confidence if hee keepe ſtill the ſigne of my promiſe, let
that be ſhaken away from him vvhich might bring him ſome hope of immortality.
After this manner when the Apoſtle exhorteth the Epheſians to remember that
they vvere forraine gueſts of the Teſtaments, ſtrangers from the fellowſhip of *Iſrael*,
without God, without Chriſt, he ſaith, that they vvere not partakers of circumciſion.
Whereby hee doth (by figure of tranſnomination) ſignifie that they were excluded
from the promiſe it ſelfe, vvhich had not receiued the ſigne of the promiſe. To their
other obiection, that the glory of God is conueied to creatures, to whom ſo much
power is aſcribed, and that thereby it is ſo far diminiſhed, vve haue in readineſſe to an-
ſwer that we ſet no power in creatures. Only this we ſay, that God vſeth meanes and in-
ſtruments, which he himſelfe ſeeth to be expedient: that all things may ſerue his glo-
ry, foraſmuch as hee is Lord and iudge of all. Therefore as by bread and other nou-
riſhments he feedeth our body: as by the Sunne he enlightneth the world: as by fire
he warmeth: yet neither Bread, nor the Sunne, nor Fire, are any thing but ſo far as by
thoſe inſtruments hee doth diſtribute his bleſſings vnto vs: ſo ſpiritually he nouri-
ſheth Faith by the Sacraments, vvhoſe only office is to ſet his promiſes before our
eies to be looked vpon, yea to bee pledges vnto vs of them. And as it is our duty to
faſten none of our affiance in other creatures, vvhich by the liberality and bounti-
fulneſſe of God are ordained to our vſes, and by the miniſtery whereof hee giueth
vs his giftes, nor to haue them in admiration, and praiſe them as cauſes of our good:
ſo neither ought our confidence to ſticke faſt in the Sacraments, nor the glory of
God to bee remooued vnto them: but leauing all things, both our faith and con-
feſſion ought ro riſe vp to him the Authour both of the Sacraments and of all
things.

The word ſacrament tranſlated from military vnto Chriſtian profeſſion, the power which Sacraments haue in augmenting Faith not thereby diſproued.

13 Whereas ſome bring an argument out of the very name of a Sacrament, it is
nothing ſtrong. A Sacrament (ſay they) whereas it hath among allowed Authors ma-
ny ſignifications, yet it hath but one which agreeth with the ſignes: that is, whereby it
ſignifieth that ſolemne oath which the ſouldier maketh to his Captaine when hee en-
treth into profeſſion of a ſoldier. For as by that oath of warfare new ſoldiers doe bind
their Faith to the Captaine, and profeſſe to be his ſoldiers: ſo by our ſignes vve pro-
feſſe Chriſt our Captaine, and doe teſtifie that we ſerue vnder his banner. They adde
ſimilitudes to make thereby the matter more plaine. As a gowne made the Romans
ſeuerally knowen from the Greeks vvhich did weare cloakes: as the very degrees of
men at *Rome* vvere diſcerned by their ſeuerall ſignes: the degree of Senators from the
degree of Knights, by purple coat and picked ſhooes: againe a Knight from a Com-
moner,

moner, by a ring: ſo wee beare our ſignes that may make vs ſeuerally knowen from prophane men. But by the things aboue ſaid it is euident enough that the old writers, which gaue to the ſignes the name of Sacraments, had no regard how this word was vſed among Latine writers, but for their owne purpoſe fained this new ſignification, whereby they ſignified only holy ſignes. But if we will ſeareh the matter more deeply, it may ſeeme that they haue with the ſame relation applied this word to ſuch a ſignification, wherewith they haue remooued the name of Faith to that ſenſe wherein it is now vſed. For whereas Faith is a truth in performing promiſes: yet they haue called Faith an aſſurednetſe, or ſure perſwaſion which is had of the truth it ſelfe. Likewiſe whereas a Sacrament is the Soldiers part whereby hee voweth himſelfe to his Captaine: they haue made it the Captaines part, whereby he receiueth ſoldiers into rooms of ſeruice. For by the Sacrament the Lord doth promiſe that hee will be our God, and that we ſhall be his people. But we paſſe ouer ſuch ſubtleties: for aſmuch as I think I haue prooued with arguments plaine enough, that they had reſpect to nothing elſe but to ſignifie that theſe are ſignes of holy and ſpirituall things. We receiue indeed the ſimilitudes which they bring of outward tokens: but wee allow not that that which is the laſt point in the Sacramentes, is by them ſet for the chiefe, yea and only thing. But this is the firſt point, that they ſhould ſerue our faith before God: the later point that they ſhould teſtifie our confeſſion before men. According to this later conſideration thoſe ſimilitudes haue place. But in the meane time let that firſt point remaine: becauſe otherwiſe (as we haue already prooued the myſteries ſhould be but cold, vnleſſe they were helps to our faith, and additions to doctrine ordained to the ſame vſe and end.

As by ſome too little, ſo by others too much force is aſcribed vnto Sacraments.

14 Againe we muſt be warned, that as theſe men do weaken the force, and vtterly ouerthrow the vſe of Sacraments: ſo on the contrary ſide there be ſome, which faine to Sacraments I wot not what ſecret vertues, which are no where read to be put in them by God. By which error the ſimple and vnskilfull are dangerouſly deceiued, while they are both taught to ſeeke the gifts of God where they cannot be found, and are by little and little drawen away from God, to embrace meere vanitie in ſteede of his veritie. For the Sophiſticall ſchooles haue taught with great conſent, that the Sacraments of the new law, that is to ſay, thoſe which are now in vſe in the Chriſtian church doe iuſtifie and giue grace, ſo that we doe not lay a ſtop of deadly ſinne. It cannot be expreſſed how pernicious and peſtilent this opinion is, and ſo much the more, becauſe in many ages heeretofore, to the great loſſe of the Church, it hath preuailed in a great part of the world. Truely it is vtterly diueliſh. For when it promiſeth righteouſneſſe without faith, it driueth ſoules headlong into deſtruction: then becauſe it fetcheth the cauſe of righteouſneſſe from the Sacraments, it bindeth the miſerable mindes of men alreadie of their owne accord to much bending to the earth, with this ſuperſtition that they rather reſt in the ſight of a bodily thing than of God himſelf. Which two things I would to God we had not ſo proued in experience, ſo little need they any long proofe. But what is a Sacrament taken without faith, but the moſt certaine deſtruction of the Church? For whereas nothing is to be looked for thereof without the promiſe, and the promiſe doth no leſſe threaten wrath to the vnfaithfull, than it offereth grace to the faithfull: he is deceiued that thinketh that there is any more giuen to him by the Sacraments, than that which being offered by the word of God, he receiueth by faith. Whereupon another thing alſo is gathered, that the aſſiance of ſaluation hangeth not vpon the partaking of the Sacrament, as though Iuſtification conſiſted therein: which we know to be repoſed in Chriſt onely, and to be communicated vnto vs no leſſe by the preaching of the Goſpel, than by the ſealing of the ſacrament: and that without that it cannot wholy ſtand. So true is that which *Auguſtine* alſo writeth, that inuiſible ſanctification may be without a viſible ſigne, and again that a viſible ſigne may be without true ſanctification. For (as he alſo writeth in another place) men do put on Chriſt ſometime vntill the receiuing of a Sacrament, ſometime euen vntill the ſanctification of life. And that firſt point may be common both to good and to euill: but this other is proper to the good and godly.

Libr. 4. de quæſt. vet. teſtament. Lib. 5. de bap. cont. Donat. cap. 14.

15 Hereupon commeth that diſtinction if it be well vnderſtanded, which the ſame

The hidden grace not alwaies ioined with the visible signe of the Sacraments. De bap. par. In Psal. 77.

same *Augustine* hath often noted, betweene a Sacrament, and the thing of the Sacrament. For it not only signifieth, that the figure and truth are there contained, but that they do not so hang together, but that they may be seuered: and that euen in the very conioining the thing must alway be discerned from the signe, that we giue not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that the Sacraments do worke in the only elect that which they figure. Againe, when he writeth thus of the Iewes: When the Sacraments were common to all, the grace was not common, which is the power of the Sacraments. So now also the washing of regeneration is common to all: but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Againe, in another place of the Supper of the Lord, We also at this day receiue visible meat. But the Sacrament is one thing, and the power of the Sacrament another thing. What is this, that many receiue of the altar and die, and in receiuing do die? For the Lords morsell was poison to Iudas: not because he receiued an euill thing, but because he being euill receiued a good thing euilly. A little after: The Sacrament of this thing, that is of the vnity of the body and blood of Christ, is somewhere prepared on the Lords table daily, somewhere by certaine distances of daies: and thereof is receiued vnto life to some, and vnto destruction to some. But the thing it selfe whereof it is a Sacrament, is receiued vnto life to all men, but vnto destruction to no man, whosoeuer is partaker of it. And a little before hee had said, He shall not die which eateth: but he which pertaineth to the power of the Sacrament, not to the visible Sacrament: which eateth within, not without: which eateth with heart, not he which presseth with tooth. Thus you heare euery where, that a Sacrament is so seuered from his owne truth by the vnworthinesse of the receiuer, that there remaineth nothing but a vaine and vnprofitable figure. But that thou maist haue not a signe voide of truth, but the thing with the signe, thou must conceiue by faith the word which is there enclosed. So how much thou shalt by the Sacraments profit in communicating of Christ, so much profit shalt thou take of them.

In Ioh. hom. 28.

Christ the substance of all Sacraments and the only cause of righteousnesse: the Sacraments effectuall meanes to nourish the knowledge of Christ though the wicked lacking faith be not nourished by them. Lib. 4. senten. dist. 1.

16 If this bee somewhat darke because of the shortnesse, I will set it out in moe words. I say that Christ is the matter, or (if thou wilt) the substance of all Sacraments: for as much as in him they haue all their perfectnesse, and do promise nothing without him. So much lesse tolerable is the error of *Peter Lombard*, which doth expresly make them causes of righteousnesse and saluation, whereof they be parts. Therefore bidding all causes farewell which mans wit doth faine to it selfe, wee ought to stay in this one cause. Therefore how much we be by their ministery holpen to the nourishing, confirming, and increasing of the true knowledge of Christ in vs, and to the possessing of him more fully, and to the enioying of his riches, so much effectualnesse they haue with vs. But that is done when wee doe with true faith receiue that which is there offered. Doe the wicked then (wilt thou say) bring to passe by their vnthankfulnesse, that the ordinances of God be voide and turne to nothing? I answer that that which I haue said, is not so to bee taken, as though the force and truth of the Sacrament did hang vpon the state or will of him that receiueth it. For that which God hath ordained remaineth stedfast and keepeth still his nature, howsoeuer men do vary. But sith it is one thing to offer, another to receiue: nothing withstandeth but that the signe hallowed by the word of God may be indeed that which it is called, and keep his owne force: and yet that there come thereby no profite to an euill doer and wicked man. But *Augustine* doth in few words well assoile this question. If (saith hee) thou receiuest carnally, it ceaseth not to be spirituall: but it is not to thee. But as *Augustine* hath in the aforesaid places shewed that a Sacrament is a thing nothing worth, if it be seuered from the truth therof: so in another place he giueth warning that euen in the very conioining needeth a distinction, lest we sticke too much in the outward signe. As (saith he) to follow the letter, and to take the signes in stead of the things, is a point of seruile weaknesse: so to expounde the signes vnprofitablie is a point of euill wandring error. He nameth two faults which are here to bee auoided: The one when wee so take the signes as though they were giuen in vaine, and when with abasing or diminishing their secret significations by our enuiousnesse, wee bring

Hom. in Ioh. 26. Lib. 3. de doct. Christ. cap. 9.

bring to passe that they bring vs no profit at all. The other, when in not raising our minds beyond the visible signe, we giue away to the Sacraments the praise of all those good things which are not giuen vs but of Christ onely, and that by the holy Ghost, which maketh vs partakers of Christ himselfe: and indeed by the helpe of the outward signes: which if they allure vs to Christ, when they be wrested an other way, the whole profit of them is vnworthily ouerthrowen.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the word of God: which is to offer and set foorth Christ vnto vs, and in him the treasures of heauenly grace: but they auaile or profite nothing, but being receiued by faith: euen as wine, or oyle, or any other liquor, though you powre it on largely, yet it will run beside and perish, vnlesse the vessels mouth be open to receiue it, and the vessell though it be wet round about on the out side, shall neuertheless remaine void and empty within. Beside this we must beware, least those things which haue been writtē by the old writers somwhat too gloriously to amplifie the dignity of sacraments, which lead vs away into an error neere to this: namely that we should thinke that there is some secret power knit and fastened to the sacraments, that they may of themselues giue vs the graces of the holy Ghost, like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to testifie and stablish to vs the good will of God toward vs, and doe profite no further vnlesse the holy Ghost ioyne himselfe to them, which may open our minds and hearts, and make vs partakers of this testimony, wherin also doe cleerely appeere diuers and seuerall graces of God. For the sacraments, as we haue aboue touched, are that thing to vs of God, which to men are messengers of ioyfull things, or earnestes in stablishing of bargaines: which doe not of themselues giue any grace, but doe tell and shew vs, and (as they be earnests and tokens,) doe ratifie vnto vs those things that are giuen vs by the liberality of God. The holy Ghost (whom the Sacraments doe not in common without difference bring to all men, but whom the Lord peculiarly giueth to them that be his) is he that bringeth the graces of God with him, which giueth to the sacraments place in vs, which maketh them to bring foorth fruit. But although we doe not deny that God himselfe with the most present power of his Spirit is present with his owne institution, least the ministration which he hath ordained of the sacraments should be fruitlesse and vaine: yet we affirme that the inward grace of the Spirit, as it is seuered from the outward Ministery, so ought to be seuerally weighed and considered. God therefore truely performeth indeed whatsoeuer he promiseth and figureth in signes: neither doe the signes want their effect, that the author of them may be prooued true and faithfull. The question heere is onely whether God worketh by his owne and by inward power (as they call it) or doe resigne his office to outward signes. But we affirme, that whatsoeuer instruments he vse, his originall working is nothing hindred thereby. When this is taught concerning the sacraments, both their dignities is honorably set out, and their vse is plainely shewed, and their profitablenesse is abundantly reported, and the best meane in all these things is retained, that neither any thing be giuen to them which ought not, nor againe any thing be taken from them which is not conuenient to be taken from them. In the meane time that fained deuise is taken away, whereby the cause of iustification and power of the holy Ghost is inclosed in elements as in vessels or waggons, and that principall force which hath beene ommitted of other is expresly set out. Heere also it is to be noted, that God inwardly worketh that which the Minister figureth and testifieth by outward doing: least that be drawen to a mortall man, which God claimeth to himselfe alone. The same thing also doth *Augustine* wisely touch. How (saith he) doth both *Moses* sanctifie, and God? not *Moses* for God: but *Moses* with visible sacraments by his ministery, but God with inuisible grace by his holy Spirit: where also is the whole fruit of visible sacraments. For without this sanctification of inuisible grace what doe those visible sacraments profit?

18 The name of Sacrament, as we haue hitherto entreated of the nature of it doth generally containe all the signes that euer God gaue to men, to certifie and assure them of the truth of his promises. Those he sometime willed to remaine in naturall things, sometime hee deliuered them in myracles. Of the first kinde these bee examples

Christ set foorth as by the words so by the sacraments, neither available without faith, to whom they are available in them they work not by secret included force, grace commeth with the sacraments not from the sacraments but from God.

Quæstio. vet. testam. lb. 3. c. 84.

Things sometimes naturall and sometimes miraculous vsed for sacraments.

Gen.2.17. & 3.3. as when he gaue to *Adam* and *Eue* the tree of life for an earnest of immortalitie, that they might assure themselues of it, so long as they did eate of the fruite thereof. And when he did set the heauenly bowe for a monument to *Noe* and his posteritie, that he would no more from thence-foorth destroy the earth with ouerflowing of water.

Gen.9.13. These *Adam* and *Noe* had for sacraments. Not that the tree did giue them immortalitie, which it could not giue to it selfe: nor that the Bowe (which is but a striking backe of a sun-beame vpon the clouds against it) was of force to hold in the waters: but because they had a marke grauen in them by the word of God, that they should be examples and seales of his testaments. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the word of God, then a new forme was put into them, that they should begin to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this day also a witnesse of that couenant which God made with *Noe:* which bowe so oft as we behold, we reade this promise of God written in it, that the earth shall neuer be destroyed with ouerflowing of waters. Therefore if any fond Philosopher, to scorne the simplicitie of our faith, doe affirme that such varietie of colours doth naturally arise of reflected beames and a cloud set against them: let vs grant it indeed, but let vs laugh to scorne his senseless follie, which doth not acknowledge God the Lord and gouernour of nature: which at his owne will vseth all the elements to the seruice of his owne glorie. If he had imprinted such tokens in the sunne, the starres, the earth, stones, and such like, they should all haue beene sacraments to vs. Why are not vncoined and coined siluer both of one value, sith they are both one metall? euen because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiueth a new valuation. And shall not God be able to marke his creatures with his word, that they may be made sacraments, which before were naked elements? Of the second kind these were examples, when he shewed to *Abraham* a light in a smoking ouen: when he watered the fleece with dewe, the earth remaining drie: againe he watered the earth, the fleece being vntouched, to promise victorie to *Gideon:* when he drew the shadow of the diall nine lines backward, to promise safetie to *Ezechias.* These things, when they were done to relieue and stablish the weakenesse of their faith, were then also sacraments.

Gen.15.17. Iud.6.37. 2.King.20.9. Esa.38.7.

Sacraments on Gods behalfe testimonies of grace, on ours notes and marks of profession. Lib.9. contra Faust. Manic. 11.

19 But our present purpose is, to discourse peculiarly of those sacraments, which the Lord willed to be ordinarie in his Church, to nourish his worshippers and seruants into one faith and the confession of one faith. For (to vse the words of *Augustine*) men can be congealed together into no name of religion either true or false, vnlesse they be bound together with some fellowship of visible signes and sacraments. Sith therefore the most good Father foresaw this necessitie, he did from the beginning ordaine certaine exercises of godlinesse for his seruants, which afterward Satan by turning them to wicked and superstitious worshippings, hath many waies depraued and corrupted. Hereupon came those solemne professions of the Gentiles into their holie orders, and other bastard vsages: which although they were full of errour and superstition, yet they also were therewith a proofe that men could not in profession of religion be without such outward signes. But because they neither were grounded vpon the word of God, nor were referred to that truth whereunto all signes ought to be directed, they are vnworthie to be rehearsed where mention is made of the holie signes which are ordained of God, and haue not swarued from their foundation, that is, that they should be helps of true godlinesse. They consist not of bare signes, as were the bowe and the tree, but vpon ceremonies: or rather the signes that be heere giuen are ceremonies. But as it is aboue said, that they be on the Lords behalfe testimonies of grace and saluation: so they be againe on our behalfe marks of profession, by which we openly sweare to the name of God, for our parts binding our faith vnto him. Therefore *Chrysostome* in one place fitly calleth them couenantings whereby God bindeth himselfe in league with vs, and we be bound to pureneſſe and holinesse of life, because heere is made a mutuall forme of couenanting betweene God and vs. For as the Lord therein promiseth that he will cancell and blot out whatsoeuer guiltinesse and penaltie wee haue gathered by offending, and

and doth reconcile vs to himselfe in his onely begotten sonne: so we againe on our behalfes doe by this profession binde our selues vnto him to the following of godlinesse and innocency: so that a man may rightly say that such sacraments are ceremonies, by which God will exercise his people first to the nourishing, stirring vp, and strengthening of faith inwardly, then to the testifying of religion before men.

Sacraments before Christ and after, and the scope of both.

20 And euen these sacraments also were diuers, after the diuers order of time, according to the distribution whereby it pleaseth the Lord to shew himselfe after this or that maner to men. For to *Abraham* and his posteritie Circumcision was commanded whereunto afterward purifyings and Sacrifices, and other Ceremonies were added out of the law of *Moses*. These were the Sacraments of the Iewes vntill the comming of Christ: at which comming those being abrogate, two Sacraments were ordained, which now the Christian Church vseth, Baptisme, and the Supper of the Lord. I speake of those that were ordained for the vse of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entred into their office, as I doe not vnwillingly suffer it to be called a Sacrament, so I doe not reckon it among the ordinarie Sacraments. As for the rest which are commonly called sacraments, what they are to be accounted, we shall see by and by. Howbeit the old Sacraments also had respect to the same marke, whereunto ours doe tend, that is, to direct and in a manner lead by the hand to Christ: or rather as Images to represent him, and shew him foorth to be knowen. For whereas we haue already taught, that they are certaine sealet wherewith the promises of God are sealed: and where it is most certaine, that there was neuer offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needes shew Christ. Whereunto pertaineth that heauenly patterne of the Tabernacle and of the worshipping in the law, which was giuen to *Moses* in the Mount. One onely difference there is, that those did shadow out Christ being promised, when he was yet looked for: these doe testifie him already giuen and deliuered.

Gen. 17. 10. Leuit. 10. Mat. 28. 19. & 26 26.

1. Cor. 1. 20.

The intent of circumcision, purifyings and sacrifices of the law.

21 When these things shall all be particularly and ech one seuerally declared, they shall be made much plainer. Circumcision was to the Iewes a signe, whereby they were put in minde, that whatsoeuer commeth of the seed of man, that is to say the whole nature of man is corrupt, and hath neede of proyning. Moreouer it was a teaching, and token of remembrance whereby they should confirme themselues in the promise giuen to *Abraham*, concerning that blessed seed in whom all the Nations of the earth were to be blessed, from whom they had their owne blessing to bee looked for. Now that healthfull seede (as wee are taught of *Paul*) was Christ, in whom alone they hoped that they should recouer that which they had lost in *Adam*. Wherefore Circumcision was to them the same thing which *Paul* saith that it was to *Abraham*, namely the seale of the righteousnesse of faith: that is to say, the seale whereby they should be more certainely assured, that their faith wherewith they looked for that seed, should be accounted to them of God for righteousnesse. But we shall vpon a better occasion in another place goe through with the comparison of Circumcision and Baptisme. Baptisings and purifyings did set before their eies their owne vncleannesse, filthinesse and pollution, wherewith they were defiled in their owne nature: but they promised another washing, whereby all their filthinesses should be wiped and washed away. And this washing was Christ, with whose blood we being washed doe bring his cleannesse into the sight of God, that it may hide all our defilings. Their sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was necessary that there should be some satisfaction which should be paide to the iudgement of God. That therefore there should be some one chiefe Bishop, a Mediator betweene God and men, which should satisfie God by shedding of blood, and by offering of a sacrifice which should suffice for the forgiuenesse of sinnes. This chiefe Priest was Christ: he himselfe shed his owne blood: he himselfe was the Sacrifice: for hee offered himselfe obedient to his Father vnto death: by which obedience he tooke away the disobedience of man, which had prouoked the displeasure of God.

Gen. 22. 18.

Gal. 3. 16.

Rom. 4. 11.

Heb. 9. 1.

1. Iohn 1. 7. Reue. 1. 5.

Heb. 4. 14 & 5. 5. & 9. 11. Phil. 2. 8. Rom. 5. 19.

22 As for our Sacraments, they doe so much more cleerely present Christ vnto

The ſacraments of the new teſtament Baptiſme and the Supper of the Lord, wherein Chriſt ſhineth more cleerely than in the ſacraments of the old.

vs, as he was more neerely ſhewed to men, ſince he hath beene truely deliuered of his father ſuch as he had beene promiſed. For Baptiſme doth teſtifie vnto vs that we are cleanſed and waſhed, the Supper of thankeſgiuing teſtifieth that we be redeemed. In water, is figured waſhing: in blood, ſatisfaction. Theſe two things are found in Chriſt, which (as *Iohn* ſaith) came in water and blood, that is to ſay, that he might cleanſe and redeeme. Of which thing the Spirit of God alſo is a witneſſe. Yea there are three witneſſes in one, Water, Blood, and Spirit. In water and blood we haue a teſtimonie of cleanſing and redeeming: but the Spirit the principall witneſſe bringeth vnto vs aſſured credit of ſuch witneſſing. This high myſterie hath notably well beene ſhewed vs in the croſſe of Chriſt, when water and blood flowed out of his holie ſide: which ſide for that cauſe *Auguſtine* rightfully called the fountaine of our Sacraments: of which yet we muſt intreate ſomewhat more at large. There is no doubt but that more plentifull grace alſo of the Spirit doth heere ſhew foorth it ſelfe if you compare time with time. For that pertaineth to the glory of the kingdome of Chriſt, as we gather out of many places, but ſpecially out of the ſeuenth Chapter of *Iohn*. In which ſenſe we muſt take that ſaying of *Paul*, that vnder the law were ſhadowes, but in Chriſt is the body. Neither is it his meaning to ſpoile of their effect the teſtimonies of grace, in which Gods will was in the old time to proone himſelfe to the Fathers a true ſpeaker, euen as at this day he doth to vs in Baptiſme and in the holy Supper. But onely his purpoſe was by way of compariſon to magnifie that which was giuen vs, leaſt any ſhould thinke it maruellous, that the Ceremonies of the law were aboliſhed by the comming of Chriſt.

1.Iohn 5.6. Iohn 19.34. Hom. in Iohn 20.

Col.2.17.

Too great a difference made by Schoolemen betweene the Sacraments of the law and ours.

23 But that ſame ſchoole doctrine (as I may alſo briefly touch this by the way) is vtterly to be hiſſed out, whereby there is noted ſo great a difference betweene the Sacraments of the old and new law, as though thoſe did nothing but ſhadow out the grace of God, and theſe doe preſently giue it. For the Apoſtle ſpeaketh no leſſe honorably of thoſe than of theſe, when he teacheth that the Fathers did eate the ſame ſpirituall meate which we eate, and expoundeth that ſame meate to be Chriſt. Who dare make that an emptie ſigne, which deliuered to the Iewes a true communion of Chriſt? And the ground of the cauſe which the Apoſtle there handleth, doth plainely fight on our ſide. For, that no man truſting vpon a cold knowledge of Chriſt, and emptie title of Chriſtianitie, and outward tokens, ſhould preſume to deſpiſe the iudgement of God: hee ſheweth foorth examples of Gods ſeueritie to bee ſeene in the Iewes: that we ſhould know that the ſame paines which they haue ſuffered, hang ouer vs, if we follow the ſame faults. Now that the compariſon may be fit, it behooued that he ſhould ſhew that there is no vnequalneſſe betweene vs and them in thoſe good things whereof he did forbid vs to boaſt falſely. Therefore firſt he maketh vs equall in the Sacraments, and leaueth to vs not ſo much as any ſmall peece of prerogatiue, that might encourage vs to hope of eſcaping vnpuniſhed. Neither verily is it lawfull to giue any more to our Baptiſme, than he in another place giueth to Circumciſion, when he calleth it, The ſeale of the righteouſneſſe of faith. Whatſoeuer therefore is at this day giuen vs in our Sacraments, the ſame thing the Iewes in the old time receiued in theirs, that is to ſay, Chriſt with his ſpirituall riches. What power our Sacraments haue, the ſame they alſo felt in theirs: that is to ſay, that they were to them ſeales of Gods good will toward them, into the hope of eternall ſaluation. If they had beene apt expoſitors of the Epiſtle to the Hebrues, they would not haue ſo beene blinded. But when they reade there, that ſinnes were not cleanſed by the Ceremonies of the law, yea that the old ſhadowes had no auailing force to righteouſneſſe: they neglecting the compariſon which is there handled, while they tooke hold of this one thing, that the law of it ſelfe nothing profited the followers of it, thought ſimply that the figures were voide of truth. But the Apoſtles meaning is to bring the ceremoniall law to nothing, vntill it come to Chriſt, vpon whom alone hangeth all the effectualneſſe of it.

Rom.4.11.

Heb.10.1.

What is ſpoken in Scripture to dimi-

24 But they will obiect thoſe things which are read in *Paul* concerning the circumciſion of the letter, that it is in no eſtimation with God, that it giueth nothing, that it is vaine. For ſuch ſayings ſeeme to preſſe it downe farre beneath Baptiſme. Not ſo.

For

For the very ſame might rightfully be ſaid of Baptiſme. Yea and alſo the ſame is ſaid, iuſt of *Paul* himſelfe, where he ſheweth that God regardeth not the outward waſhing whereby we enter into profeſſion of religion, vnleſſe the minde within be both cleanſed and continue in cleanneſſe to the end: againe of *Peter*, when he teſtifieth that the truth of Baptiſme ſtandeth not in the outward waſhing, but in a good witneſſing of conſcience. But he ſeemeth alſo in another place vtterly to diſpiſe the circumciſion made with hand, when he compareth it with the circumciſion of Chriſt. I anſwer that euen in this place nothing is abated of the dignity of it. *Paul* there diſputeth againſt them, which required it as neceſſary when it was now abrogate. Therefore he warneth the faithfull, that leauing the old ſhadows they ſhould ſtand faſt in the truth. Theſe Maſters (ſaith he) inſtantly call vpon you, that your bodies may be circumciſed. But ye are ſpiritually circumciſed according to the ſoule and body. Yee haue therefore the deliuerance of the thing indeed, which is much better than the ſhadow. A man might take exception to the contrary and ſay that the figure is not therefore to be deſpiſed becauſe they had the thing indeed? foraſmuch as the putting off of the old man, of which he there ſpeake, was alſo among the Fathers, to whom yet outward circumciſion had not beene ſuperfluous: He preuenteth this obiection, when he by and by addeth, that the Coloſſians were buried with Chriſt by Baptiſme. Whereby he ſignifieth that at this day baptiſme is the ſame to Chriſtians, which circumciſion was to the old people: and therefore that circumciſion cannot be enioyned to Chriſtians without wrong done to Chriſt.

In ſtead of circumciſion, the ſame in like occaſion and ſenſe might as well be ſaid of Baptiſme.
1. Cor. 10. 5.
1. Pet. 3. 21.
Col. 2. 11.

25 But that which followeth, and which I euen now alleadged, is harder to aſſoile, that all the Iewiſh ceremonies were ſhadowes of things to come, and that in Chriſt is the body: but moſt hard of all is that which is intreated in many Chapters of the Epiſtle to the Hebrewes, that the bloud of beaſts, attained not to conſciences: that the law had a ſhadow of good things to come, not an image of things that the followers of it obtained no perfection of the Ceremonies of *Moſes* and ſuch other. I goe backe to that which I haue already touched, that *Paul* doth not therefore make the ceremonies ſhadowiſh, becauſe they had no ſound thing in them: but becauſe the fulfilling of them was after a certaine maner hanged in ſuſpence vntill the deliuering of Chriſt. Againe I ſay that this is to be vnderſtanded not of the effectualneſſe, but rather of the maner of ſignifying. For till Chriſt was manifeſtly ſhewed in the fleſh, all the ſignes did ſhadow him out as abſent, howſoeuer he did inwardly vtter to the faithfull the preſence of his power and of himſelfe. But this we ought chiefely to marke, that in all thoſe places *Paul* doth not ſpeake ſimpely, but by way of contention. Becauſe he ſtriued with the falſe Apoſtles, which would haue godlineſſe to conſiſt in the ceremonies onely without any reſpect of Chriſt: to confute them it ſufficeth onely to intreate, of what value ceremonies are by themſelues. This marke alſo the author of the Epiſtle to the Hebrewes followed. Let vs therfore remember that heere is diſputed of ceremonies, not as they be taken in their owne and naturall ſignification, but as they be wreſted to a falſe and wrongfull expoſition: not of the lawfull vſe of them, but of the abuſe of ſuperſtion. What maruell is it therefore if ceremonies being ſeuered from Chriſt, are vnclothed of all force? For all ſignes whatſoeuer they be, are brought to nought, when the thing ſignified is taken away. So when Chriſt had to doe with them which thought that Manna was nothing elſe but meate for the belly, he applieth his ſpeech to their groſſe opinion, & ſaith that he miniſtreth better meat, which may feed ſoules to hope of immortalitie. But if you require a plainer ſolution, the ſumme of all tendeth to this: Firſt, that all that furniture of ceremonies, which was in the law of *Moſes*, is a vaniſhing thing and of no value, vnleſſe it be directed to Chriſt. Secondly, that they ſo had reſpect to Chriſt, that when he at length was manifeſtly ſhewed in the fleſh, they had their fulfilling. Finally, that it behooued that they ſhould be taken away by his comming, euen as a ſhadow vaniſheth away in the cleare light of the Sunne. But becauſe I doe yet defer longer diſcourſe of that matter vnto that place where I haue purpoſed to compare baptiſme with circumciſion, therefore I doe now more ſparingly touch it.

The ſacraments of the law ſhadowes not in reſpect of their working: but in regard of their manner of ſignifying that which is wrought, ſpoken of as things of ſmall account not ſimply but when Chriſt is ſeuered from them.

Iohn 6. 27.

26 Perhaps alſo thoſe immeaſurable praiſes of ſacraments, which are read in old writers

In what ſenſe the fathers haue

writers concerning our ſignes, deceiued thoſe miſerable Sophiſters. As this of *Auguſtine*. That the Sacraments of the old law did onely promiſe the Sauiour, but ours doe giue ſaluation. When they marked not that theſe and ſuch other formes of ſpeaking were ſpoken: they alſo publiſhed their exceſſiue doctrines, but in a cleane contrary ſenſe from the writing of the old fathers. For *Auguſtine* meant no other thing in that place, than as the ſame *Auguſtine* writeth in another place. That the Sacraments of the law of *Moſes* did foretell of Chriſt, but oures doe tell of him preſent. And againſt *Fauſtus*. That thoſe were promiſes of things to be fulfilled, theſe were tokens of things fulfilled: as if he ſhould ſay, that thoſe figured him when he was looked for, but oures doe as it were ſhew him preſent which hath beene already deliuered. Moreouer he ſpeaketh of the manner of ſignifying, as alſo he ſheweth in another place. The law (ſaith he) and the Prophets had Sacraments, foretelling of a thing to come: but the Sacraments of our time do teſtifie that that is already come, which thoſe did declare to be to come. But what he thought of the thing and effectualneſſe, he expoundeth in many places: as when he ſaith, that the Sacraments of the Iewes were in ſignes, diuers: but in the thing ſignified, equall with ours: diuers in viſible forme, but equall in ſpirituall power. Againe: in diuers ſignes is all one faith: ſo in diuers ſignes, as in diuers words: becauſe words change their ſounds by times: and truely words are nothing but ſignes. The Fathers did drinke the ſame ſpiritual drink, for they drunke not the ſame bodily drink. See ye therfore, faith remaining one, the ſignes varied. To them the rocke was Chriſt: to vs that is Chriſt, which is ſet vpon the Altar. And they drinke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull know. If thou conſider the viſible forme they drunke another thing: if an vnderſtandable ſignification they drunke the ſame ſpirituall drinke. In an other place, in the myſtery the ſame is their meat and drunke which is ours: but the ſame in ſignification, not in forme: becauſe the ſelfe ſame Chriſt was figured to them in the rocke, and ſhewed to vs in the fleſh. Howbeit in this behalf alſo we grant that there is ſome difference. For both ſacraments doe teſtifie that the fatherly good will of God and the graces of the holy Ghoſt are offered vs in Chriſt: but our ſacraments teſtifie it more cleerely and brightly. In both is a deliuering of Chriſt: but in theſe more plenteous and fuller, namely as that difference of the old & new Teſtament beareth, of which we haue intreated before. And this is it that the ſame *Auguſtine* meant (whom we more often alleage as the beſt and faithfulleſt witnes of all the old writers) where he teacheth that when Chriſt was reuealed, ſacraments were ordained doth in number fewer, in ſignification higher, in force more excellent. Of this thing alſo it is expedient that the readers briefly bewarned, that whatſoeuer the ſophiſters haue triflingly taught concerning the worke wrought, is not onely falſe, but diſagreeth with the nature of the Sacraments, which God hath ordained, that the faithfull being void and needy of all good things ſhould bring nothing thither but beggery. Wherupon followeth that in receiuing them, theſe men doe nothing wherby they may deſerue praiſe: or that in doing (which in this their reſpect is meerely paſſiue) no worke can be aſcribed vnto them.

ſo much extolled the Sacraments of the new teſtament aboue the old.

Inproœm. enar. Pſa. 73. quæſt. ſuper. Num. c. 33. li 9. c. 14.

Lib. 2. con. lit. Petil. c. 37.

Hom. In Io. 26

In Pſa. 77.

Lib. 9. contra. Fauſt. c. 13.

De doctrina Chriſt. lib. 3. Epi. ad Ianu.

THE FIFTEENTH CHAPTER.

Of Baptiſme.

The firſt vſe of Baptiſme to be a token of our cleanſing, and therefore not a marke of recognisance and a ſigne of profeſſion onely as ſome would haue it.

BAptiſme is a ſigne of the entring wherewith we are receiued into fellowſhip of the Church: that being graffed into Chriſt, we may be reckoned among the children of God. Now it was giuen vs of God to this end, (which I haue taught to bee common to all the myſteries) firſt, that it ſhould ſerue to our Faith with him, and to our confeſſion before men. We will orderly declare the manner of both purpoſes. Baptiſme bringeth three things to our Faith, which alſo muſt be ſeuerally entreated of. This is the firſt which the Lord ſetteth out vnto vs, that it ſhould be a token and proofe of our cleanſing: or (to expreſſe my minde better) it is like to a certaine ſealed Charter, whereby he confirmeth vnto vs, that all our ſinnes are ſo defaced, cancelled, and blotted out, that they may neuer come in his ſight, nor be rehearſed, nor be imputed. For he willeth that all they that beleeue, ſhould be baptiſed into forgiueneſſe of ſinnes. Therefore they which thought that Baptiſme is nothing elſe but a marke and token whereby

whereby we profeſſe our religion before men, as ſouldiers beare the conuſance of their Captaine for a marke of their profeſſion, weigh not that which was the chiefe thing in Baptiſme. That is this, that we ſhould receiue it with this promiſe, that whoſoeuer beleeue and are baptiſed, ſhall be ſaued. Mar. 16. 16.

2 In this ſenſe is that to bee vnderſtood which *Paul* writeth, that the Church is ſanctified of Chriſt her ſpouſe, and cleanſed with waſhing of water in the word of life. And in another place, that we are ſaued according to his mercie by the waſhing of regeneration and of the renuing of the holy Ghoſt. And that which *Peter* writeth that Baptiſme ſaueth vs. For *Pauls* will was not to ſignifie, that our waſhing and ſaluation is perfectly made by water, or that water containeth in it ſelfe the power to cleanſe, regenerate and renue. Neither did *Peter* meane the cauſe of ſaluation, but onely the knowledge and certaintie of ſuch gifts to bee receiued in this Sacrament: which is euidently enough expreſſed in the words themſelues. For *Paul* knitteth together the word of life, and Baptiſme of water: as if he had ſaid, that by the Goſpell the meſſage of waſhing and ſanctifiyng is brought vs, that by Baptiſme ſuch meſſage is ſealed. And *Peter* immediately adioyneth, that that Baptiſme is not the putting away of the filthineſſe of the fleſh, but a good conſcience before God, which is of faith. Yea Baptiſme promiſeth vs no other cleanſing, but by the ſprinkling of the blood of Chriſt: which is figured by water, for the likeneſſe of cleanſing and waſhing. Who therefore can ſay that wee be cleanſed by this water, which certainely teſtifieth that the blood of Chriſt is our true and onely waſhing? So that from no where elſe can be fetched a ſurer reaſon to confute their blinde error which referre all things to the power of the water, than from the ſignification of Baptiſme it ſelfe: which doth withdraw vs as wel from that viſible element which is ſet before our eies, as from all other meanes, that it may binde our mindes to Chriſt alone. *Our cleanſing was made by Baptiſme as by a cauſe but manifeſted by it as by a ſigne.* Ephe. 5. 26. Tit. 3. 5. 1. Pet. 3. 21.

3 Neither is it to be thought that Baptiſme is applied onely to the time paſt, that for new fallings, into which we fall backe after Baptiſme, wee muſt ſeeke new remedies of cleanſing, in I wot not what other Sacraments, as though the force of Baptiſme were worne out of vſe. By this errour it came to paſſe in olde time, that ſome would not be baptiſed but in the vttermoſt perill of life, and at their laſt gaſpings, that ſo they might obtaine pardon of their whole life. Againſt which wayward ſubtle prouiſion the old Biſhops ſo oft inueigh in their writings. But thus we ought to thinke, that at what time ſoeuer wee bee baptiſed, we are at once waſhed and cleanſed for all our life. Therefore ſo oft as wee fall we muſt goe backe to the remembrance of Baptiſme, and therewith we muſt arme our minde, that it may be alway certaine and aſſured of the forgiueneſſe of ſinnes. For though when it is once mininſtred, it ſeemeth to be paſt, yet by later ſinnes it is not aboliſhed. For the cleanneſſe of Chriſt is therein offered vs: that alway flouriſheth, is oppreſſed with no ſports, but ouerwhelmeth and wipeth away all our filthineſſe: yet ought we not to take thereof a libertie to ſinne in time to come (as verily we be not hereby armed to ſuch boldneſſe) but this doctrine is giuen onely to them, which when they haue ſinned, doe groane wearied and oppreſſed vnder their ſinnes, that they may haue wherewith they may raiſe vp and comfort themſelues, leaſt they ſhould fall into confuſion and deſperation. So *Paul* ſaith, that Chriſt was made to vs a Propitiator, vnto the forgiuenes of faults going before. Wherein he denieth not that therein is obtained perpetuall and continuall forgiueneſſe of ſins euen vnto death: but he meaneth that it was giuen of the father, onely to poore ſinners, which wounded with the ſearing iron of conſcience, doe ſigh to the Phiſition. To theſe the mercie of God is offered. They which by eſcaping of puniſhment doe hunt for matter and libertie to ſinne, doe nothing but prouoke to themſelues the wrath and iudgement of God. *Baptiſme a confirmation of the waſhing out of all ſin and not onely of ſinnes paſt before we be baptiſed.* Rom. 3. 25.

4 I know indeed that it is commonly thought otherwiſe: that by the benefit of repentance and of the keies we doe after Baptiſme obtaine forgiueneſſe, which at our firſt regeneration is giuen vs onely by Baptiſme. But they which deuiſe this doe erre herein that they doe not remember that the power of the keies, whereof they ſpeake, doth ſo hang vpon Baptiſme that it ought in no wiſe to bee ſeuered. The ſinner receiueth forgiueneſſe by the miniſterie of the Church, namely not without the preaching of *The force of Baptiſme as well as repentance extended throughout our whole life.*

of the Goſpell. But what maner of preaching is that? That we be cleanſed from ſins by the blood of Chriſt. But what ſigne and teſtimonie is there of that waſhing, but Baptiſme? We ſee therefore how that abſolution is referred to Baptiſme. And this error hath bred vs the faigned Sacrament of Penance: of which I haue touched ſomewhat before, and the reſidue I will make an end of in place fit for it. But it is no maruell if men, which according to the groſſeneſſe of their wit were immeaſurably faſt tied to outward things, haue in this behalfe alſo bewrayed that fault, that not contented with the pure inſtitution of God, they did thruſt in new helpes faigned of themſelues. As though Baptiſme it ſelfe were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force alſo of Baptiſme ought to be extended to the ſame boundes. Wherefore it is alſo no doubt but that all the godly throughout all their life long, ſo oft as they be vexed with knowledge in conſcience of their owne ſinnes, dare call backe themſelues to the remembrance of Baptiſme, that thereby they may confirme themſelues in the aſſiance of that onely and continuall waſhing which we haue in the blood of Chriſt.

A ſecond vſe of Baptiſme to ſhew vs our mortification and newneſſe of life. Rom.6.3.

5 It bringeth alſo another fruit, becauſe it ſheweth vs our mortification in Chriſt, and new life in him. For (as the Apoſtle ſaith) we are baptiſed into his death, being buried together with him into death, that we may walke in newneſſe of life. By which words he doth not onely exhort vs to the following of him (as though he did ſay, that we are by Baptiſme put in minde, that after a certaine example of the death of Chriſt, we ſhould die to our luſtes: and after the example of his reſurrection, we ſhould be raiſed vp to righteouſneſſe,) but he fetcheth the matter much deeper: that is to ſay, that by Baptiſme Chriſt hath made vs partakers of his death, that we may be graffed into it. And as the graffe receiueth ſubſtance and nouriſhment of the roote into which it is graffed: ſo they that receiue Baptiſme with ſuch faith as they ought, doe truely feele the effectualneſſe of the death of Chriſt in the mortyfying of their fleſh: and therewithall alſo they feele the effect of his reſurrection in the quickning of the Spirit. Hereupon he gathereth matter of exhortation: that if we be Chriſtians, we ought to be dead to ſinne, and to liue to righteouſneſſe. This ſelfe ſame argument he vſeth in another place that we be circumciſed, and haue put off the olde man, ſince that we be buried in Chriſt by Baptiſme. And in this ſenſe, in the ſame place which we haue before alleadged, he called it the waſhing of regeneration and of renuing. Therefore firſt free forgiueneſſe of ſinnes and imputation of righteouſneſſe is promiſed vs, and then the grace of the holy Ghoſt, which may reforme vs into newneſſe of life.

Col.2.12. Tit.3.5.

A third vſe of Baptiſme to teſtifie our ingraffing into Chriſt, and partaking of his graces. Math.3.13. Gal 3.27. Act.8.16. & 19.5. Matt.28.19.

6 Laſt of all our faith receiueth alſo this profit of Baptiſme, that it certainely teſtifieth vnto vs, that we are not onely graffed into the death and life of Chriſt, but that we are ſo vnited to Chriſt himſelfe that we are partakers of all his good things. For therefore hee hath dedicated and hallowed Baptiſme in his owne bodie, that hee might haue it common with vs, as a moſt ſtrong bonde of the vnitie and fellowſhip which he vouchaſafed to enter into with vs: ſo that *Paul* prooueth thereby that we be the children of God, becauſe we haue put on Chriſt in Baptiſme. So we ſee that the fulfilling of Baptiſme is in Chriſt, whom alſo for this reaſon we call the proper obiect of Baptiſme. Therefore it is no maruell if it be reported that the Apoſtles baptiſed into his name, which yet were commanded to baptiſe into the name of the Father alſo and of the holy Ghoſt. For whatſoeuer gifts of God are ſet foorth in Baptiſme, are found in Chriſt alone. And yet it cannot be, but that he which baptiſeth into Chriſt, doth therewithall call vpon the name of the Father and of the holy Ghoſt. For we are therefore cleanſed with his bloud, becauſe the merciſull father according to his incomparable kindneſſe, willing to receiue vs into fauour, hath ſet him a mediatour in the midſt to procure to vs fauour with him. But regeneration we ſo onely obtaine, by his death and reſurrection, if being ſanctified by the ſpirit we be endued with a new and ſpirituall nature. Wherefore both of our cleanſing and regeneration we obtaine and after a certaine maner diſtinctly perceiue the cauſe in the Father, the matter in the Sonne, and the effect in the holy Ghoſt. So *Iohn* firſt baptiſed, ſo afterward the Apoſtles, with the baptiſme of repentance into the forgiueneſſe of ſinnes: meaning by this word repentance, ſuch regeneration: and by forgiueneſſe of ſinnes, waſhing.

Matt.3.6. Luke 3.1.6. Iohn 3.23. & 4.1.

7 Whereby

7 Whereby alſo it is made moſt certaine, that the miniſterie of *Iohn* was altogether the ſame which was afterward committed to the Apoſtles. For the diuers hands wherewith it is miniſtred, make not the baptiſme diuers: but the ſame doctrine ſheweth it to be the ſame baptiſme. *Iohn* and the Apoſtles agreed into one doctrine: both baptiſed into repentance, both into the forgiueneſſe of ſinnes, both into the name of Chriſt, from whom was both repentance and forgiueneſſe of ſinnes. *Iohn* ſaid that he was the lambe of God, by whom the ſinnes of the world ſhould be taken away: where he made him the ſacrifice acceptable to the Father, the Propitiator of righteouſneſſe, the author of ſaluation. What could the Apoſtles adde to this confeſſion? Wherefore let it trouble no man, that the old writers labour to ſeuer the one from the other, whoſe voice we ought not ſo much to eſteeme that it may ſhake the certaintie of the Scripture. For who will rather harken to *Chryſoſtome* denying that forgiueneſſe of ſinnes was comprehended in the baptiſme of *Iohn*, than to *Luke* contrariwiſe affirming that *Iohn* preached the baptiſme of repentance into the forgiueneſſe of ſinne? Neither is that ſubtlety of *Auguſtine* to be receiued, that in the baptiſme of *Iohn* ſinnes were forgiuen in hope, but in the baptiſme of Chriſt they are forgiuen in deede. For whereas the Euangeliſt plainely teſtifieth, that *Iohn* in his baptiſme promiſed the forgiueneſſe of ſinnes: what neede we to abate this title of commendation, when no neceſſitie compelleth vs vnto it? But if any man ſeeke for a difference out of the word of God, he ſhall finde none other but this, that *Iohn* baptiſed into him that was to come, the Apoſtles into him that had already preſented himſelfe.

The baptiſme of Iohn the ſame with that which the Apoſtles miniſtred how ſoeuer the old writers Chryſoſtome, and Auguſtine ſeuer the one from the other.
Act. 2. 38.
Iohn 1. 29.
Hom. in Matt. 14.
Luke 3. 3.
Lib. 3. de bap. contra Dona. cap. 10.
Luke 3. 16.
Act. 19. 4.

8 As for this that more aboundant graces of the Spirit were poured out ſince the reſurrection of Chriſt, it maketh nothing to ſtabliſh a diuerſitie of baptiſme. For the baptiſme which the Apoſtles miniſtred while he was yet conuerſant in earth, was called his: yet it had no larger plentifulneſſe of the ſpirit, than the baptiſme of *Iohn*. Yea, euen after his aſcenſion, the Spirit was not giuen to the Samaritans aboue the common meaſure of the faithfull before the aſcenſion, although they were baptiſed into the name of Ieſus, till *Peter* and *Iohn* were ſent vnto them to lay their hands vpon them. This onely thing, as I thinke, deceiued the old writers, that they ſaid that the baptiſme of *Iohn* was but a preparation to the baptiſme of Chriſt, becauſe they reade, that they were baptiſed againe of *Paul*, which had once receiued the baptiſme of *Iohn*. But how much they were heerein deceiued, ſhall elſe where be plainely declared in place fit for it. What is it therefore that *Iohn* ſaid, that he baptiſed in deed with water, but that Chriſt ſhould come which ſhould baptiſe with the holy Ghoſt, and with fire? This may in few words be aſſoyled. For he meant not to put difference betweene the one baptiſme and the other, but he compared his owne perſon with the perſon of Chriſt, ſaying, that himſelfe was a miniſter of water, but that Chriſt was the giuer of the holy Ghoſt, and ſhould declare his power by viſible myracle the ſame day that he ſhould ſend the holy Ghoſt to the Apoſtles vnder firie tongues. What could the Apoſtles boaſt of more than this? What more could they alſo that baptiſe at this day? For they be onely miniſters of the outward ſigne, and Chriſt is the author of the inward grace: as the ſame old writers themſelues doe euery where teach, and ſpecially *Auguſtine*, whoſe principall ſtay againſt the Donatiſts is this, that what a one ſoeuer he be that baptiſeth, yet onely Chriſt is ruler of it.

The baptiſing not diuerſe becauſe the graces of the ſpirit were diuers which followed the miniſterie of Iohn, and of Chriſts Apoſtles, yea euen of the Apoſtles before and after Chriſts aſcenſion.
Act. 8. 14.
Matt. 3. 11.
Act. 2. 3.

9 Theſe things which we haue ſpoken both of mortification and of waſhing, are ſhadowed out in the people of *Iſrael*, whom for the ſame cauſe the Apoſtle ſaith to haue beene baptiſed in the cloud and in the ſea. Mortifying was figured, when the Lord deliuering them out of the hand of *Pharao* and from cruell bondage, made for them a way through the red ſea, and drowned *Pharao* himſelfe, and the Ægyptians their enemies, that followed them hard at their backs, and were euen in their necks to ouertake them. For after the ſame maner alſo he promiſeth to vs in baptiſme, and by a ſigne giuen ſheweth vs, that we are by his power brought forth and deliuered out of the thraldome of Ægypt, that is to ſay out of the bondage of ſinne: that our *Pharao* is drowned, that is to ſay the diuel, although euen ſo alſo he ceaſeth not to exerciſe & wearie vs. But as that Ægyptian was not throwen downe into the bottome of the ſea, but being ouerthrowen on the ſhore, did yet with terrible ſight make the Iſraelites afraid, but could not hurt them:

The grace of mortification and purification aſſured vnto vs by baptiſme ſhadowed to the people of Iſrael darkely vnder other figures.
1. Cor. 10. 2.
Exod. 14. 21.

Num. 9.14.

them: so this our enemie yet indeed threatneth, sheweth his weapons, is felt, but cannot ouercome. In the cloud was a signe of cleansing. For as then the Lord couered thē with a cloud cast ouer them, and gaue them refreshing cold, least they should faint and pine away with too cruell burning of the Sunne: so in Baptisme we acknowledge our selues couered and defended with the blood of Christ, least the seueritie of God, which is indeed an intollerable flame, should lie vpon vs. But although this mysterie was then darke and knowen to few: yet because there is none other way to obtaine saluation, but in those two graces, God would not take away the signe of them both from the old Fathers, whom he had adopted to be heires.

Faithfull men by Baptisme not rid of original sinne, but certified first that condemnation whereunto the corruption of their nature hath made them subiect, is done away.

10 Now it is cleare, how false that is which some haue lately taught, and wherein some yet continue, that by Baptisme we be loosed and deliuered from originall sinne, and from the corruption which was from *Adam* spread abroad into his whole posteritie, and that wee bee restored into the same righteousnesse and pureneſſe of nature, which *Adam* should haue obtained, if he had stood fast in the same vprightnesse wherin he was first created. For such kinde of teachers neuer vnderstood what was originall sinne, nor what was originall righteousnesse, nor what was the grace of Baptisme. But we haue alreadie prooued, that originall sinne is the peruersnesse and corruption of our nature, which first maketh vs guiltie of the wrath of God, and then also bringeth foorth works in vs, which the Scripture calleth the works of the flesh. Therefore these two points are seuerally to be marked, namely that we being in all parts of our nature defiled and corrupted are alreadie for such corruption onely, holden worthily condemned and conuicted before God, to whom nothing is acceptable but righteousnesse, innocencie and cleanneſſe. Yea, and very Infants themselues bring their owne damnation with them from their mothers wombe. Who, although they haue not yet brought foorth the fruits of their iniquitie, yet haue the seede thereof inclosed within them. Yea, their whole nature is a certaine seede of sinne, therefore it cannot but bee hatefull and abhominable to God. The Faithfull are certified by Baptisme that this damnation is taken away, and driuen from them: forasmuch (as we haue already said) the Lord doth by this signe promise vs that full and perfect forgiueneſſe is granted both of the fault which should haue beene imputed to vs, and of the paine which wee should haue suffered for the fault: they take hold also of righteousnesse, but such as the people of God may obtaine in this life, that is to say by imputation onely: because the Lord of his owne mercy taketh them for righteous and innocent.

Gal. 5.19.

Secondly that the works of the flesh shall not beare rule and haue dominion ouer them.

11 The other point is, that this peruersnesse neuer ceasseth in vs, but continually bringeth foorth new fruits, namely those workes of the flesh which wee haue before described: none otherwise than a burning furnace continually bloweth out flame and sparkles, or as a spring infinitely casteth out water. For lust neuer vtterly dieth and is quenched in men, vntill being by death deliuered out of the bodie of death, they haue vtterly put off themselues. Baptisme indeed promiseth vs that our *Pharao* is drowned, and the mortification of sinne: yet not so that it is no more, or may no more trouble vs, but onely that it may not ouercome vs. For so long as we liue enclosed within this prison of our bodie, the remnants of sinne shall dwell in vs: but if we hold fast by Faith the promise giuen vs of God in Baptisme, they shall not beare rule nor raigne. But let no man deceiue himselfe: Let no man flatter himselfe in his owne euill, when he heareth that sinne alway dwelleth in vs. These things are not spoken to this end, that they should carelesly sleepe vpon their sinnes, which are otherwise too much inclined to sinne: but only, that they should not faint and be discouraged, which are tickled and pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleeue that they haue much profited, when they feele that there is daily somewhat minished of their lust, till they haue attained thither whether they trauaile, namely to the last death of their flesh, which shall bee ended in the dying of this mortall life. In the meane time let them not ceasse both to striue valiantly, and to encourage them to goe forward and to stirre them vp to full victorie. For this also ought more to whet on their endeuours, that they see that after that they haue long trauailed, they haue yet no small businesse remayning. This wee ought to hold: wee are baptised into the mortifiyng of our flesh, which is begun by Baptisme in vs, which

we

we dayly follow: but it ſhall be made perfect when we ſhall remoove out of this life to the Lord.

12 Heere we ſay no other thing, than the Apoſtle *Paul* in the ſeuenth Chapter to the Romanes moſt clearely ſetteth out. For after that he had diſputed of free righteouſneſſe, becauſe ſome wicked men did thereof gather, that we might liue after our owne luſt, becauſe we ſhould not be acceptable to God by the deſeruings of works: he addeth, that all they that are clothed with the righteouſneſſe of Chriſt, are therewith regenerate in Spirit, and that of this regeneration wee haue an earneſt in baptiſme. Heereupon he exhorteth the faithfull, that they ſuffer not ſinne to haue dominion in their members. Now becauſe he knew that there is alway ſome weakeneſſe in the faithfull: that they ſhould not therefore be diſcouraged, he adioyneth a comfort, that they are not vnder the law. Becauſe againe it might ſeeme, that Chriſtians might grow inſolent, becauſe they are not vnder the yoke of the law, he entreateth what maner of abrogating that is, and therewithall what is the vſe of the law: which queſtion he had now the ſecond time differred. The ſumme is, that we be deliuered from the rigor of the law, that we ſhould cleaue to Chriſt: but that the office of the law is, that we being conuinced of our peruerſeneſſe, ſhould confeſſe our owne weakeneſſe and miſerie. Now foraſmuch as that peruerſeneſſe of nature doth not ſo eaſilie appeare in a prophane man, which followeth his owne luſt without feare of God: he ſetteth an example in a man regenerate, namely in himſelfe. He ſaith therefore that he hath a continuall wraſtling with the remnants of his fleſh, and that he is holden bound with miſerable bondage, that he cannot conſecrate himſelfe wholy to the obedience of the law of God. Therefore he is compelled with groning to crie out. Vnhappy am I. Who ſhall deliuer me out of this body ſubiect to death? If the children of God be holden captiue in priſon ſo long as they liue, they muſt needs be much carefully grieued with thinking vpon their owne perill, vnleſſe this feare be met withall. Therefore he adioyneth to this vſe a comfort, that there is no more damnation to them that are in Chriſt Ieſu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engraffed into the communion of his Chriſt, hath by baptiſme admitted into the fellowſhip of his Church, while they continue in the faith of Chriſt, although they be beſieged of ſinne, yea and carrie ſinne about within them, yet are acquited from guiltineſſe and condemnation. If this be the ſimple and naturall expoſition of *Paul*, there is no cauſe why we ſhould ſeeme to teach any new vnwonted thing.

Baptiſme according to S. Paul the earneſt of our regeneration, the weakeneſſe of our nature hereunto, and the greatneſſe of our comfort notwithſtanding this weakeneſſe.

Rom. 6. 14.

Rom. 7. 24.

Rom. 8.

13 But Baptiſme ſo ſerueth our confeſſion before men. For it is a marke, whereby we openly profeſſe that we ſhould be accounted among the people of God: whereby we teſtifie that we agree with all Chriſtians into the worſhipping of one God and into one religion: finally, whereby we openly affirme our Faith: that not onely our harts ſhould breath out the praiſe of God, but alſo our tongues, and all the members of our body ſhould ſound it out with ſuch vtterances as they be able. For ſo, as we ought, all our things are imployed to the ſeruice of the glorie of God, whereof nothing ought to be void, and other may by our example be ſtirred vp to the ſame endeuours. Heereunto *Paul* had reſpect, when he asked the Corinthians whether they had not beene baptiſed into the name of Chriſt: meaning verily, that euen in this that they were baptiſed into his name, they auowed themſelues vnto him, ſwore to his name, and bound their Faith to him before men, that they could no more confeſſe any other, but Chriſt alone, vnleſſe they would forſake the confeſſion which they had made in Baptiſme.

Baptiſme the badge of our profeſſion.

1. Cor. 1. 2.

14 Now ſith it is declared what our Lord had regard vnto in the inſtitution of Baptiſme: it is plaine to iudge what is the way for vs to vſe and receiue it. For ſo far as it is giuen to the raiſing, nouriſhing and confirming of our Faith, it is to be taken as from the hand of the Author himſelfe: we ought to hold it certaine and fully perſwaded, that it is he which ſpeaketh to vs by the ſigne, that it is he which cleanſeth vs, waſheth vs, and putteth away the remembrance of our ſinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our luſt, yea which groweth into one with vs, that being cloathed with him we may be reckoned the children of God: that theſe things, I ſay, he

The Author of baptiſme is alſo the worker of grace ſpirituall therein figured not incloſed.

he doth inwardly ſo truely and certainely performe to our Soule, as we certainely ſee our bodie outwardly to be waſhed, dipped, and cloathed. For this either relation, or ſimilitude, is the moſt ſure rule of Sacraments: that in bodily things wee ſhould behold ſpirituall things, as if they were preſently ſet before our eies, foraſmuch as it hath pleaſed the Lord to repreſent them by ſuch figures: not for that ſuch graces are bound and encloſed in the Sacrament, that they ſhould bee giuen vs by the force thereof: but onely becauſe the Lord doth by this token teſtifie his will vnto vs that is, that hee will giue vs all theſe things. Neither doth he onely feede our eyes with a naked ſight, but he bringeth vs to the thing preſent, and together fulfilleth that which it figureth.

Cornelius and Paul by Baptiſme not indued with grace but aſſured that they were endued through faith, without which, Baptiſme doth but teſtifie our vnthankfulneſſe.

15 Heereof let *Cornelius* the Captaine be an example, which was baptiſed, hauing before receiued forgiueneſſe of ſinnes and viſible graces of the holy Ghoſt: ſeeking not by Baptiſme a larger forgiueneſſe but a more certaine exerciſing of faith, yea an increaſe of confidence by a pledge. Peraduenture ſome man will obiect: why therefore did *Ananias* ſay to *Paul*, that he ſhould waſh away his ſinnes by Baptiſme, if ſinnes be not waſhed away by the power of Baptiſme it ſelfe? I anſwere: Wee are ſaid to receiue, to obtaine, to get that which ſo farre as concerneth the feeling of our faith, is giuen vs of the Lord, whether he doe then firſt teſtifie it, or being teſtified doth more and certainlier confirme it. This therefore onely was the meaning of *Ananias*: that thou maieſt bee aſſured *Paul*, that thy ſinnes are forgiuen thee, bee baptiſed. For the Lord doth in Baptiſme promiſe forgiueneſſe of ſinnes: receiue this, and bee out of care. Howbeit I meane not to diminiſh the force of Baptiſme, but that the thing and the trueth is preſent with the ſigne, ſo farre as God worketh by outward meanes. But of this Sacrament, as of all other, we obtaine nothing but ſo much as we receiue by faith. If we want faith, it ſhall be for a witneſſe of our vnthankfulneſſe, whereby we may be declared guiltie before God, becauſe we haue not beleeued the promiſe there giuen. But ſo farre as it is a ſigne of our confeſſion, we ought by it to teſtifie that our affiance is in the mercie of God, and our cleanneſſe is in the forgiueneſſe of ſins, which is gotten vs by Ieſus Chriſt: and that by it we enter into the Church of Chriſt, that wee may with one conſent of faith and charitie liue in one minde with all the faithfull. This laſt point did *Paul* meane, when he ſaith that we are all baptiſed into one Spirit, that we may be one bodie.

Act. 10.48.
Act. 9.17.

1. Cor. 12.13.

Nothing added vnto or taken from Baptiſme by their worthineſſe or vnworthineſſe which are miniſters of it: and therefore rebaptization not to be receiued.

16 Now if this bee true which we determine, that a Sacrament is not to be waied according to his hand of whom it is miniſtred, but as of the very hand of God, from whom without doubt it proceeded: heereupon we may gather that nothing is added to it nor taken from it by the woorthineſſe of him by whoſe hand it is deliuered. And euen as among men, if a letter be ſent, ſo that the hand and the ſeale be well knowen, it maketh no matter who or what manner of man bee the carrier: ſo it ought to ſuffice to know the hand and ſeale of the Lord in his Sacraments, by what carrier ſoeuer they be brought. Hereby the error of the Donatiſts is very well confuted, which meaſured the force and value of the Sacrament by the worthineſſe of the Miniſter. Such at this day are our Catabaptiſts, which denie that we be rightly baptiſed, becauſe wee were baptiſed by wicked men and Idolaters in the Popiſh kingdome: therefore they furiouſly call vpon vs to be baptiſed againe. Againſt whoſe follies wee ſhall be armed with a reaſon ſtrong enough, if we thinke that wee were profeſſed by Baptiſme not into the name of any man, but into the name of the Father, the Sonne, and the holy Ghoſt, and that therefore it is not the Baptiſme of man, but of God, of whomſoeuer it bee miniſtred. Although they were neuer ſo much ignorant or deſpiſers of God and all godlineſſe, which baptiſed vs, yet they did not baptiſe vs into the fellowſhip of their owne ignorance or ſacriledge, but into the faith of Ieſus Chriſt: becauſe they called not vpon their owne name, but the name of God, nor baptiſed vs into any other name. Now if it were the baptiſme of God, it hath verily incloſed in it a promiſe of the forgiueneſſe of ſinnes, the mortifiyng of the fleſh, the ſpirituall quickning, and the partaking of Chriſt. So it nothing hindered the Iewes, to haue beene circumciſed of vncleane Prieſts and Apoſtataes: neither was the ſigne therefore voide, that it needed to bee done of new: but it was ſufficient to returne to the naturall beginning. Where they obiect that

Matt. 28.19.

Baptiſme

Baptiſme ought to be celebrate in the aſſemblies of the godly, that prooueth not, that that which is faulty in part, ſhould deſtroy the whole force thereof. For when we teach what ought to be done that Baptiſme may be pure, and voide of all defiling, we doe not aboliſh the ordinance of God, although idolaters corrupt it. For when in old time Circumciſion was corrupted with many ſuperſtitions, yet it ceaſed not to be taken for a ſigne of grace: neither did *Ioſias* and *Ezechias*, when they gathered out of all Iſrael them that had departed from God, call them to a ſecond Circumciſion.

17 Now whereas they aske vs, what faith of ours hath yet followed Baptiſme in certaine yeeres paſt, that they thereby might prooue that the Baptiſme is voide, when it is not ſanctified vnto vs, but by the word of promiſe receiued by faith: to this queſtion we anſwer that we indeed being blinde and vnbeleeuing, did in a long time not hold faſt the promiſe giuen vs in baptiſme: yet the promiſe it ſelfe, for as much as it was of God, continued alway ſtaied, ſteadfaſt, and true. Although all men be liers and faithbreakers, yet God ceaſeth not to be true: although all men be loſt, yet Chriſt remaineth ſaluation. We confeſſe therefore that Baptiſme, for that time profited vs nothing at all: for as much as in it the promiſe offered vs, without which Baptiſme is nothing, lay nothing regarded. Now ſith by the grace of God, we haue begun to wax wiſer, we accuſe our owne blindneſſe and hardneſſe of heart, which haue ſo long beene vnthankfull to his ſo great goodneſſe. But we beleeue that the promiſe it ſelfe is not vaniſhed away: but rather thus we conſider. God by baptiſme promiſeth the forgiueneſſe of ſinnes, and ſith he hath promiſed it, will vndoubtedly performe it to all that beleeue it. That promiſe was offered vs in Baptiſme: by faith therefore let vs imbrace it. It hath indeed long beene buried from vs becauſe of infidelity: now therfore let vs receiue it by faith. Wherefore where the Lord calleth the Iewiſh people to repentance, he giueth them no commandement of a ſecond Circumciſion, which being (as we haue ſaid) circumciſed with a wicked and vngodly hand, liued a certaine time intangled with the ſame wickedneſſe. But he earneſtly calleth vpon the onely turning of the heart. Becauſe, howſoeuer the couenant was broken of them, yet the ſigne of the couenant, by the ordinance of the Lord, remained alwaies ſteadfaſt and inuiolable. Therefore with the onely condition of repentance they were reſtored into the couenant which the Lord had once made with them in circumciſion: which yet being receiued by the hand of a League-breaker prieſt, ſo much as in them lay, they had defiled againe, and the effect whereof they had quenched.

Baptiſme not made void by their remaining a long time in blindneſſe that are Baptiſed.

Rom. 3. 3.

18 But they thinke that they ſhake a fiery dart at vs, when they alleage that *Paul*, rebaptiſed them which were once Baptiſed with the Baptiſme of *Iohn*. For if by our owne confeſſion, the Baptiſme of *Iohn* was altogether the ſame that ours is now: euen as they hauing beene before peruerſely inſtructed, when they were taught the true faith, they were againe Baptiſed into it: ſo that Baptiſme, which was without true doctrine, is to be taken for nothing, and we ought to be newly Baptiſed againe into the true religion, wherewith we are now firſt inſtructed. Some thinke, that there was ſome wrongfully affectioned man to *Iohn*, which had entred them with their firſt Baptiſme rather to a vaine ſuperſtition. Of which thing they ſeeme to gather a coniecture heereupon, becauſe they confeſſed themſelues to be vtterly ignorant of the Holy Ghoſt? whereas *Iohn* verily would neuer haue ſent away from himſelfe ſchollers ſo vntaught. But neither is it likely that the Iewes although they had not beene Baptiſed at all, were deſtitute of all knowledge of the holy Ghoſt, which is famouſly ſpoken of by ſo many teſtimonies of the ſcripture. Whereas therefore they anſwer that they know not whether there be a holy Ghoſt, it is to be vnderſtanded as if they had ſaid that they haue not yet heard, whether the graces of the Spirit, of which *Paul* asked them, were giuen to the Diſciples of Chriſt. But I grant that that was the true Baptiſme of *Iohn*, and all one and the ſelfe ſame with the Baptiſme of Chriſt: but I deny that they were Baptiſed againe. What then meane theſe words, they were baptiſed in the name of Ieſus? Some do expound it, that they were but inſtructed of *Paul* with true doctrine. But I had rather vnderſtand it more ſimply, to be the Baptiſme of the holy Ghoſt, that is to ſay, that the viſible graces of the Spirit were giuen them by the laying on of hands: which to be expreſſed by the name of Baptiſme, is no new thing. As on the day of Pentecoſt

They whom Iohn had Baptiſed not rebaptiſed by Paul. Act. 19. 3.

Act. 1. 5. it is ſaid, that the Apoſtles remembred the words of the Lord, concerning the Baptiſme of fire and of the ſpirit. And *Peter* ſaith that the ſame came to his remembrance, when he ſaw thoſe graces powred out vpon *Cornelius*, and his houſhold and kinred. Neither is that contrary which is after adioyned: When hee had laid his hands on them, the Holy Ghoſt came downe vpon them. For *Luke* doth not tell of two diuerſe things: but followeth the manner of telling commonly vſed among the Hebrewes, which doe firſt propound the ſumme of the matter, and then doe ſet it out more at large. Which euery man may perceiue by the very framing together of the words. For hee ſaith, When they had heard theſe things, they were Baptiſed in the name of Ieſus. And when *Paul* had laid his hands vpon them, the holy Ghoſt came downe vpon them. In this latter ſentence is deſcribed, what manner of Baptiſme that was. If ignorance doe ſo corrupt a former Baptiſme, that it muſt be amended with a ſecond Baptiſme: the Apoſtles ſhould haue beene rebaptiſed firſt of all, which in whole three yeeres after their Baptiſme, had ſcarcely taſted any ſmall parcell of purer doctrine. And now among vs what riuers might ſuffice to renew ſo many waſhings, as there be ignorances by the mercy of the Lord daily amended in vs?

Act. 11. 16. *Acceſſary inuentions of men added vnto Chriſts inſtitution of Baptiſm.*

19 The force, dignity, profit, and end of the myſtery if I be not deceiued, ought by this time to be plaine enough. So much as concerneth the outward ſigne, I would to God the naturall inſtitution of Chriſt had preuailed ſo much as was meet, to reſtraine the boldneſſe of men. For, as though it were a contemptible thing to be Baptiſed with water according to the precept of Chriſt, there is inuented bleſſing, or rather inchanting, to defile the true hallowing of the water. Afterward was added a Taper with Chreſme: but the blowing ſeemeth to open the gat to Baptiſme. But although I am not ignorant, how ancient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuſe whatſoeuer things men haue preſumed to adde to the ordinance of Chriſt. When Satan ſaw that by the fooliſh light credit of the world at the very beginnings of the Goſpell his deceites were eaſily receiued, he brake foorth into groſſer mockeries. Hereupon ſpittle, and like trifles, were openly brought in with vnbrideled liberty to the reproch of Baptiſme. By which experiences let vs learne that nothing is either holier, or better, or ſafer, than to be content with the authority of Chriſt alone. How much better therefore was it, leauing ſtagelike pompes, which dazell the eies of the ſimple, and dull their mindes, ſo oft as any was to be Baptiſed, that he ſhould be preſented to the aſſembly of the faithfull, and be offered to God, the whole Church looking on as a witneſſe: and praying ouer him: that the confeſſion of faith ſhould be rehearſed, wherewith he that is to be catechiſed ſhould be inſtructed: that the promiſes ſhould be declared which are contained in Baptiſme: that the inſtructed ſhould be Baptiſed in the name of the Father, and the Sonne, and the holy Ghoſt: at length that he be ſent away with praiers and thankſgiuing. So is nothing omitted that might make to the matter, and that the onely Ceremony which proceeded from God the author thereof, ſhould moſt clearly ſhine, being not ouerwhelmed with any forraine filthineſſe. But whether he be wholy dipped which is Baptiſed, and that thrice or once, or whether he be but ſprinckled with water onely powred vpon him, it maketh verie little matter: but that ought to be at liberty to Churches according to the diuerſity of Countries. Howbeit the very word of Baptiſing ſignifieth to dip, and it is certaine that the maner of dipping was vſed of the old Church.

Baptiſme not to be adminiſtred by priuate men.

20 This alſo pertaineth to the purpoſe, to know that it is done amiſſe if priuate men take vpon themſelues the adminiſtration of Baptiſme. For as well the diſtribution of this as of the ſupper is a part of the Eccleſiaſticall miniſtery. For Chriſt did not command women, nor yet euery ſort of men, that they ſhould Baptiſe: but whom he had ordained his Apoſtles, to them he gaue this commandement. And when he commanded his Diſciples to doe that in the miniſtration of the Supper which they had ſeene him doe, when he executed the office of a right diſtributer: he would without doubt, that they ſhould therein follow his example. As for this that in many ages paſt, yea and in a manner at the very beginning of the Church, it hath beene receiued in vſe, that

that lay men might baptiſe in perill of death, if the miniſter were not preſent in time. I ſee not with how ſtrong a reaſon it may be defended. The very old fathers themſelues, which either held or ſuffered this maner, were not ſure whether it were well done. For *Auguſtine* ſeemeth to haue this doubt, when he ſaith: Although a lay man compelled by neceſſitie doe giue baptiſme, I can not tell whether a man may godlily ſay that it ought to be iterate. For if it be done when no neceſſitie compelleth, it is the vſurping of an other mans office: but if neceſſitie enforceth, it is either none or a venial ſinne. Moreouer of women it was decreed without any exception in the Councell at *Carthage*, that they ſhould not preſume to baptize at all. But there is danger, leaſt if he which is ſicke ſhould die without baptiſme, he ſhould be depriued of the grace of regeneration. Not ſo, God pronounceth that he adopteth our infants to be his owne, before they be borne, when he promiſeth that he will be a God to vs and to our ſeed after vs. In this word is contained their ſaluation. Neither ſhall any man dare to be ſo reprochfull againſt God, to denie that his promiſe is of it ſelfe ſufficient to worke the effect thereof. How much harme that doctrine being euill expounded, that baptiſme is of neceſſitie to ſaluation, hath brought in, few doe marke: and therefore they take leſſe heed to themſelues. For where this opinion is growen in force, that all are loſt to whom it hath not happened to be waſhed with water, our ſtate is worſe than the ſtate of the old people, as though the grace of God were now more narrowly ſtrengthened than it was vnder the law. For Chriſt ſhall be thought to be come, not to fulfill the promiſes, but to aboliſh them: foraſmuch as the promiſe which then was of it ſelfe effectuall enough to giue health before the eight day, now ſhould not be of force without help of the ſigne.

Lib. contra epi. parm. 2. Cap. 13.

21 But how the cuſtome was before that *Auguſtine* was borne, firſt is gathered of *Tertullian*, that it is not permitted to a woman to ſpeake in the Church, nor to teach, nor to baptiſe, nor to offer, that ſhe ſhould not claime to her ſelfe the execution of any mans office, much leſſe of the Prieſts. Of the ſame thing *Epiphanius* is a ſubſtantiall witneſſe, where he reprocheth *Marcion*, that he gaue women libertie to baptiſe. Neither am I ignorant of their anſwere which thinke otherwiſe, that is, that common vſe much differeth from extraordinarie remedie, when extreme neceſſitie inforceth: but when he pronouncing that it is a mockerie to giue women libertie to baptiſe, excepteth nothing, it ſufficiently appeareth that he condemneth this corruption, ſo that it is by no colour excuſable. Alſo in the third booke, where teaching that it was not permitted euen to the holie mother of Chriſt, he addeth no reſtraint.

Women not authoriſed to baptiſe.

Lib. cont. Here. 1.

22 The example of *Sephora* is vnſeaſonablie alleadged. For whereas the Angell of God was appeaſed, after that ſhe taking a ſtone, circumciſed her ſonne, thereupon it was wrongfully gathered that her doing was allowed of God. Otherwiſe it ought to be ſaid, that the worſhipping which the nations that were brought out of *Aſſyria* raiſed vp, pleaſed God. But by other ſtrong reaſons it is proued, that that which a fooliſh woman did, is wrongfully drawen to an example of imitation. If I ſhould ſay that it is a certaine ſingular caſe, which ought not to be made an example, and ſpecially that ſith it is no where read that in old time there was giuen to the Prieſts a ſpeciall commandement to circumciſe, the order of Circumciſion and Baptiſme is vnlike: this ſhould be ſtrong enough to confute them. For the words of Chriſt are plaine: Go ye, teach all nations, and baptiſe. When he ordained the ſelfe ſame men publiſhers of the Goſpell, and miniſters of Baptiſme: and none (as the Apoſtle witneſſeth) doeth take honour vpon himſelfe in the Church, but he that is called as *Aaron*: whoſoeuer without lawfull calling baptiſeth, he ruſheth into an other mans office. Euen in the ſmalleſt things, as in meate and drinke, whatſoeuer wee enterpriſe with a doubtfull conſcience, *Paul* openly crieth out to be ſinne. Therefore in womens baptiſing is much more grieuouſly ſinne, where it is euident that they brake the rule appointed by Chriſt, foraſmuch as we know that it is vnlawfull to plucke in ſunder thoſe things that God conioyneth. But all this I paſſe ouer. Onely I would haue the readers to note, that *Sepheraes* purpoſe was nothing leſſe, than to doe any ſeruice to God. Seeing her ſonne to be in danger, ſhe grudged, and murmured, and not without ſtomacking threw the foreskin vpon the ground, ſhe ſo taunted her husband, that ſhe was alſo angry

Sephora no preſident for womens taking vpon them to baptiſe. Exod. 4. 25.

Matt. 28. 19.

Heb. 5. 4.

Rom. 14. 23.

with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and hir husband, for that she was compelled to shed the blood of hir sonne. Moreouer if she had in all other things behaued herselfe well, yet herein is an vnexcusable rash presumption that she circumcised hir sonne, hir husband being present, not any priuate man, but *Moses* the principall Prophet of God, than whom there neuer rose any greater in *Israel*: which was no more lawfull for her to doe, than at this day it is for women in the sight of the Bishop. But this controuersie shal by & by be easily taken away by this principle, that infants are not debarred from the kingdome of heauē whom it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is already prooued that no small wrong is done to the couenant of God, if we do not rest in it, as though it were weake of it selfe: wheras the effect thereof hangeth neither vpon Baptisme, nor vpon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectualnesse to the promise of God as to a thing weake of it selfe, but onely confirmeth it to vs. Whereupon followeth, that the children of the faithfull are not therefore Baptised, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore receiued by a solemne signe into the Church, because by the benefite of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither slothfulnesse, nor contempt, nor negligence, we are free from all danger. It is therefore much more holy, to giue this reuerence to the ordinance of God, that wee seeke Sacraments from no where else, than where the Lord hath left them. When we may not haue them of the Church, the grace of God is not so bound to them but that we may obtaine them by faith out of the word of the Lord.

THE SIXTEENTH CHAPTER.

That the Baptisme of Infants doth very well agree with the institution of Christ and the nature of the signe.

The Baptising of infants not deuised and receiued onely by the rashnesse of men without warrant from God himselfe.

BVt forasmuch as in this age, certaine phrantike Spirits haue raised vp sore troubles in the Church for the Baptisme of infants, and doe not yet cease to turmoile: I cannot choose but I must ioyne heere an addition to restraine their furiousnesse. If peraduenture it shall seeme to some man to be very much too long, let him (I beseech him) weigh with himselfe, that we ought so much to esteeme the pureneſse of doctrine in a most great matter, together with the peace of the Church, that nothing ought to be lothsomly receiued, which may auaile to procure them both. Beside that, I so study to frame this discourse, that it shall be of no small importance to the clearer declaration of the mystery of Baptisme. They assaile the Baptisme of infants with an argument indeed fauourable in shew, saying that it is grounded vpon no institution of Christ, but that it was brought in onely by the boldnesse of men, and peruerse curiousnesse, and then afterward with fond easinesse rashly receiued in vse. For a Sacrament, vnlesse it rest vpon a certaine foundation of the word of God, hangeth but by a threed. But what if, when the matter is well considered, it shall appeare that the Lords holy ordinance is falsely and vniustly charged with such a slander? Let vs therefore search out the first beginning of it. And if it shall appeare, that it was deuised by the onely rashnesse of men, then bidding it farewell, let vs measure the true obseruation of baptisme by the onely will of God. But if it shall be proued that it is not destitute of his certaine authority, we must beware, least in pinching the holy ordinances of God, we be also slanderous against the author himselfe.

The right consideration of Baptisme grounded vpon the promise and spirituall misterye thereof, not vpon the outward ceremony alone.

2 First it is a doctrine well enough knowen, and confessed among all the godly, that the right consideration of the signes, consisteth not onely in the outward ceremonies: but principally hangeth vpon the promise, and vpon the spirituall mysteries, for figuring whereof the Lord ordaineth the ceremonies themselues. Therfore he that will perfectly learne of what value baptisme is, to what end it tendeth, finally what it is: let him not stay his thought vpon the element & bodily sight: but rather let him raise it vp to the promises of God, which are therein offered vs, and to the inward secrets which are

are therein repreſented vnto vs. He that knoweth theſe things hath attained the ſound truth of Baptiſme, and the whole ſubſtance thereof as I may ſo call it: and thereby alſo he ſhall be taught, what is the reaſon, and what is the vſe of the outward ſprinkling. Againe, he that contemptuouſly paſſing ouer theſe, ſhall haue his minde wholly faſtened and bound to the viſible ceremonie, ſhall vnderſtand neither the force nor property of Baptiſme: nor yet ſo much as this, what the water meaneth, or what vſe it hath. Which ſentence is prooued with ſó many and ſo cleere teſtimonies of Scripture, that we need not at this preſent to tarry long about it. Therefore it remaineth now, that we ſeeke out of the promiſes giuen in Baptiſme, what is the force and nature of it. The ſcripture ſheweth, that the clenſing of ſinnes, which we obtaine of the blood of Chriſt, is heere firſt ſhewed: then the mortifying of the fleſh, which ſtandeth vpon the partaking of his death, by which the faithfull are regenerate into newneſſe of life, yea, and into the fellowſhip of Chriſt. To this ſumme may be referred whatſoeuer is taught in the Scriptures concerning baptiſme: ſauing that beſide this it is a ſigne to teſtifie religion before men.

The vſe of circumciſion vnder the law.

3 But foraſmuch as before the inſtitution of baptiſme, the people of God had circumciſion in ſtead thereof: let vs ſee what theſe two ſignes differ the one from the other, and with what likeneſſe they agree together. Whereupon may appeere what is the relation of the one to the other. Where the Lord gaue circumciſion to *Abraham* to be kept, he telleth him before, that he would be God to him and to his ſeed: adding, that with him is the flowing ſtore and ſuffiſance of all things, that *Abraham* ſhould account that his hand ſhould be to him a ſpring of all good things. In which words the promiſe of eternal life is contained, as Chriſt expoundeth it, bringing an argument from hence to prooue the immortality of the faithfull, and the reſurrection. For God (ſaith he) is not the God of the dead, but of the liuing. Wherefore *Paul* alſo ſhewing to the Epheſians from what deſtruction the Lord had deliuered them, gathereth by this that they had not beene admitted into the couenant of circumciſion, that they were without Chriſt, without God, without hope, ſtrangers from the teſtaments of the promiſe: all which things the couenant it ſelfe contained. But the firſt acceſſe to God, the firſt entrie to immortall life, is the forgiueneſſe of ſinnes. Whereupon is gathered, that this forgiueneſſe anſwereth to the promiſe of Baptiſme concerning our clenſing. Afterward the Lord taketh couenant of *Abraham* that he ſhould walke before him in pureneſſe and innocency of heart which belongeth to mortifying or regeneration. And that no man ſhould doubt, that circumciſion is a ſigne of mortifying, *Moſes* in another place doth more plainely declare it, when hee exhorteth the people of *Iſrael*, to circumciſe the vncircumciſed skin of the heart, becauſe they were ſeuerally choſen to be the people of God out of all the Nations of the Earth. As God, where hee adopteth the poſteritie of *Abraham* to his people, commandeth them to be circumciſed: ſo *Moſes* pronounceth that the hearts ought to bee circumciſed, declaring verily what is the trueth of this circumciſion. Then that no man ſhould endeuour toward it by his owne ſtrength, hee teacheth that they neede the grace of God. All theſe things are ſo often repeated of the Prophets, that I neede not to heape into this place many teſtimonies which doe each where offer themſelues. We haue proued therefore, that in circumciſion a ſpirituall promiſe was vttered to the fathers, ſuch as in baptiſme is giuen: for as much as it figured to them the forgiueneſſe of ſinnes, and the mortifying of the fleſh. Moreouer as we haue taught that Chriſt is the foundation of Baptiſme, in whom both theſe things remaine: ſo it is euident that he is alſo of circumciſion. For he is promiſed to *Abraham*, and in him the bleſſing of all Nations, To the ſealing of which grace, the ſigne of circumciſion is added.

Gen. 17. 10.

Matt. 22. 32. Luk. 20. 38. Eph. 2. 12.

Deut. 10. 16.

Deut. 30. 6.

The argument and difference betweene circumciſion and baptiſme.

1 Now we may eaſily ſee, what there is like in theſe two ſignes, or what there is differing. The promiſes, whereupon we haue declared that the power of the ſignes conſiſteth, is all one in both, namely of the fatherly fauour of God, of the forgiueneſſe of ſinnes, of life euerlaſting. Then, the thing figured alſo is all one and the ſame, namely regeneration. The foundation whereupon the fulfilling of theſe things ſtandeth, is all one in both. Wherefore there is no difference in the inward myſtery, whereby the whole force and property of the Sacraments is to be weighed. The

vnlikelineſſe that remaineth, lieth in the outward ceremonie, which is the ſmalleſt portion: whereas the chiefeſt part hangeth vpon the promiſe and the thing ſignified. Therefore we may determine, that whatſoeuer agreeth with circumciſion, doth alſo belong to baptiſme, except the difference of the viſible Ceremonie. To this relation and compariſon, the Apoſtles rule leadeth vs by the hand, whereby we are commanded to examine all expoſition of Scripture by the proportion of faith. And truely the trueth doth in this behalfe almoſt offer it ſelfe to be felt. For as circumciſion, becauſe it was a certaine token to the Iewes, whereby they were certified that they were choſen to be the people and houſehold of God, and they againe on their behalfs profeſſed that they yeelded themſelues to God, was their firſt entrie into the Church: ſo now alſo we by baptiſme enter into profeſſion of God, that we may be reckoned among his people, and mutually ſweare to his name. Whereby it appeareth out of controuerſie, that baptiſme is come into the place of circumciſion, that it may haue the ſame office with vs.

Rom. 12. 3.

Infants beeing partakers of the ſpirituall grace may not be denied the outward ſigne of baptiſme more than Iewiſh children circumciſion.

5 Now if we liſt to ſearch out, whether Baptiſme be lawfully communicate to infants: ſhall we not ſay that he doth too much play the foole, yea dote, which will reſt onely vpon the element of water, and the outward obſeruation, but cannot abide to bend his mind to the ſpirituall myſterie? Whereof if there be any conſideration had, it ſhall without doubt certainely appeare that Baptiſme is rightfully giuen to infants, as the thing that is due vnto them. For the Lord in old time did not vouchſafe to admit them to circumciſion, but that he made them partakers of all thoſe things which were then ſignified by circumciſion. Otherwiſe he ſhould with meere deceits haue mocked his people, if he had fed them with deceitfull ſignes, which is horrible euen to be heard of. For he pronounceth expreſſely, that the circumciſion of a little infant ſhould be inſteed of a ſeale to ſeale the promiſe of the couenant. But if the couenant remaine vnbroken and ſtedfaſt, it doth at this day no leſſe belong to the children of Chriſtians, than vnder the old teſtament it pertained to the infants of the Iewes. But if they be partakers of the thing ſignified, why ſhal they be debarred from the ſigne? If they haue the trueth, why ſhall they be put backe from the figure? Although the outward ſigne cleaue faſt together with the word in the Sacrament, ſo that they can not be plucked in ſunder: yet if they be ſeuerally conſidered, whether of them, I pray you ſhall we eſteeme of more value? Truely ſith we ſee that the ſigne ſerueth the word, we muſt ſay that it is vnder it, and muſt ſet it in the inferiour place. Sith therefore the word of Baptiſme is extended to infants: why ſhall the ſigne, that is to ſay, the addition hanging to the word, be debarred from them? This one reaſon, if there were no moe, were aboundantly enough to confute all them that will ſpeake to the contrarie. That which is obiected, that there was a day certainely ſet for circumciſion, is altogether but a ſhift. We graunt that we be not now bound to certaine dayes, like the Iewes: but when the Lord howſoeuer he certainly appointeth no day, yet declareth that he is pleaſed that infants ſhould with a ſolemne formall vſage be receiued into his couenant: what ſeeke we more?

The children of Chriſtian parents being holie ſeede as Abrahams were, as neceſſarily the one bound to be baptized as the other to be circumciſed.

6 Howbeit the Scripture openeth vnto vs yet a certainer knowledge of the truth. For it is moſt euident, that the couenant which the Lord once made with *Abraham*, is at this day no leſſe in force to Chriſtians, than it was in old time to the Iewiſh people: yea and that this word hath no leſſe reſpect to Chriſtians, than it then had reſpect to the Iewes. Vnleſſe perhaps we thinke, that Chriſt hath by his comming diminiſhed, or cut ſhort the grace of his Father. Which ſaying is not without abhominable blaſphemie. Wherefore as euen the children of the Iewes were called a holie ſeed, becauſe being made heires of the ſame couenant they were made differing from the chidren of the vngodly: for the ſame reaſon euen yet alſo the children of Chriſtians are accounted holie, yea although they be the iſſue but of one parent faithfull: and (as the Apoſtle witneſſeth) they differ from the vncleane ſeed of Idolaters. Now when the Lord immediately after the couenant made with *Abraham*, commanded the ſame to be ſealed in infants with an outward Sacrament: what cauſe will Chriſtians alleadge, why they ſhould not at this day teſtifie and ſeale the ſame in their children? Neither let any man obiect againſt me, that the Lord commanded his couenant to be confirmed with

1. Cor. 7. 14. Gen. 17. 12.

no

no other ſigne than of circumciſion, which is long ago taken away. For we haue in readineſſe to anſwere, that for the time of the old teſtament he ordained circumciſion to confirme his couenant: but circumciſion being taken away, yet alway remaineth the ſame maner of confirming which we haue cõmon with the Iewes. Wherfore we muſt alway diligentlie conſider what is common to both, and what they haue ſeuerall from vs. The couenant is common, the cauſe of confirming it is common. Onely the manner of confirming is diuerſe, becauſe circumciſion was that to them, in place whereof baptiſme hath ſucceeded among vs. Otherwiſe if the teſtimonie whereby the Iewes were aſſured of the ſaluation of their ſeed, be taken away from vs, it ſhould be brought to paſſe by the comming of Chriſt, that the grace of God ſhould be darker and leſſe approoued by teſtimonies to vs, than it was before to the Iewes. If that cannot be ſaid without extreme ſlander of Chriſt, by whom the infinite goodneſſe of the Father hath more clearely and liberally than euer heretofore beene poured foorth vpon the earth, and declared to men: we muſt needs graunt, that it is at the leaſt not more pinchingly to be ſuppreſſed, nor to be ſet foorth with leſſe teſtimonie, than it was vnder the darke ſhadowes of the lawe.

7 Wherefore the Lord Ieſus, minding to ſhew a token whereby the world might vnderſtand that he was come rather to enlarge than to limit the mercie of God, gently embraced children offered vnto him, rebuking the diſciples which went about to forbid them to come to him: foraſmuch as they did leade thoſe, to whom the kingdome of heauen belongeth, away from him by whom alone the entrie is open into heauen. But (will ſome man ſay) what like thing hath baptiſme with this embracing of Chriſt? For neither is it reported that he baptized them, but that he receiued them, embraced them, and wiſhed them well. Therefore if we liſt to follow his example, let vs help infants with prayer, but not baptiſe them. But let vs weigh the doings of Chriſt ſomewhat more heedfully, than ſuch kind of men doe. For neither is this to be lightly paſſed ouer, that Chriſt commandeth infants to be brought vnto him, adding a reaſon why, becauſe of ſuch is the kingdome of heauen. And afterward he witneſſeth his will with deede, when embracing them he commendeth them to his Father with his prayer and bleſſing. If it be meete that infants be brought to Chriſt, why is it not alſo meete that they be receiued to baptiſme, the ſigne of our communion and fellowſhip with Chriſt? If the kingdome of heauen be theirs, why ſhall the ſigne be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be adnumbred among the heires of the heauenly kingdome? How vniuſt ſhall we be, if we driue away them whom Chriſt calleth vnto him? if we ſpoile them, whom he garniſheth with his gifts? if wee ſhut out them whom hee willingly receiueth? But if wee will examine how much that which Chriſt there did differeth from baptiſme, yet of how much greater price ſhall we haue baptiſme, (whereby we teſtifie that infants are contained in the couenant of God) than receiuing, embracing, laying on of hands, and prayer, whereby Chriſt himſelfe being preſent: declareth that they both are his, and are ſanctified of him? By the other cauillations, whereby they labour to mocke out this place, they doe nothing but bewray their owne ignorance. For they gather an argument of this which Chriſt ſaith, Let little ones come to me, that they were in age good big ones which were already able to goe. But they are called of the Euangeliſts, *brephe*, and *paidia*, by which words the Greekes doe ſignifie babes yet hanging on the breſtes. Therefore this word (to come) is ſimply ſet for (to haue acceſſe.) Loe what ſnares they are compelled to make, which are growen hard againſt the truth. Now where they ſay, that the kingdome of heauen is not giuen to them, but to ſuch as be like them, becauſe it is ſaid to be of ſuch, not of them: that is no ſounder than the reſt. For if that be graunted, what manner of reaſon ſhall the reaſon of Chriſt be, whereby he meaneth to ſhew, that infants in age are not ſtrangers from him? When he commandeth that infants be ſuffered to haue acceſſe vnto him, nothing is plainer than that very infancie indeede is there ſpoken of. And that this ſhould not ſeeme an abſurditie, he by and by addeth: of ſuch is the kingdome of heauen. But if it muſt needs be that infants be comprehended herein, it muſt be plaine that by this word (ſuch) are meant very infants themſelues, and ſuch as be like them.

Infants embraced, prayed for, teamed the heires of the kingdome of heauen by our Sauiour Chriſt, and therefore not to be excluded from baptiſme. Matt. 9. 13.

8 Now

Though it be not expresly mentioned in Scripture what infants were baptised by the Apostles: yet when they are reported to haue baptised families, we haue no reason to thinke that the childrē in such families were not baptised: no writer so olde that maketh not the baptisme of Infants as ancient as the Apostles times.

Act. 16. 15. & 33.

The fruit that commeth by baptisme both to children presented, and to such also as present them thereunto.

8 Now there is no man that seeth not, that Baptisme of Infants was not framed by man, which is vpholden by so great approouing of Scripture. Neither doe they colourably enough play the fooles, which obiect that it is no where found, that any one Infant was baptised by the hands of the Apostles. For although it bee not expresly by name rehearsed of the Euangelists: yet becausse againe they are not excluded, so oft as mention happeneth to bee made of the baptising of any household: who, vnlesse hee bee mad, can reason thereupon that they were not baptised? If such arguments were of any force, women should bee forbidden to partake of the Lords Supper, whom wee read not to haue beene receiued vnto it in the time of the Apostles. But heere wee bee content with the rule of Faith. For when we consider, what the institution of the Supper requireth, thereby also wee may easily iudge to whom the vse thereof ought to be communicated. Which we obserue also in Baptisme. For when we marke, to what end it was ordained, wee euidently espie, that it belongeth no lesse to Infants, than to elder folkes. Therefore they cannot be depriued of it, but that the will of the Author must bee manifestly defrauded. But whereas, they spread abroad among the simple people, that there passed a long row of yeares after the resurrection of Christ, in which the Baptisme of Infants was vnknowen: therein they most fowly doe lie. For there is no writer so olde, that doth not certainely referre the beginning thereof to the time of the Apostles.

9 Now remaineth that we briefely shew, what fruit commeth of this obseruation, both to the Faithfull which present their children to the Church to bee baptised, and also to the Infants themselues that be baptised with the holy water: that no man should despise it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at Baptisme of Infants, he scorneth the commandement of Circumcision giuen by the Lord. For what will they bring foorth to impugne the Baptisme of Infants, which may not also be throwen backe against Circumcision? So the Lord taketh vengeance of their arrogance, which doe by and by condemne that which they comprehend not with the sense of their owne flesh. But God furnisheth vs with other armors, whereby their foolishnesse may be beaten flat. For neither this his holie institution, by which we feele our faith to be holpen with singular comfort, deserueth to be called superfluous. For Gods signe communicated to a child doth as it were by an emprinted seale confirme the promise giuen to the godly Parent, and declareth that it is ratified that the Lord will be God not onely to him but also to his seede, and will continually shew his good will and grace, not to him onely, but also to his posteritie euen to the thousand generation. Where when the great kindnesse of God vttereth it selfe, first it yeeldeth most large matter to aduance his glorie, and ouerspreadeth godly hearts with singular gladnesse, because they are therewithall more earnestly mooued to loue againe so godly a Father, whom they see to haue care of their posteritie for their sakes. Neither doe I regard, if any man take exception, and say that the promise ought to suffice to confirme the saluation of our children: for as much as it hath pleased God otherwise, who as he knoweth our weakenesse, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promise of Gods mercie to be extended to their children, thinke that it is their dutie to offer them to the Church to bee signed with the signe of mercie, and thereby to encourage themselues to a more assured confidence, because they doe with present eie behold the couenant of the Lord grauen in the bodies of their children. Againe, the children receiue some commoditie of their Baptisme, that being engraffed into the bodie of the Church, they be somewhat the more commended to the other members. Then when they are growen to riper age, they be thereby not slenderly stirred vp to earnest endeuour to worship God, of whom they haue beene receiued into his children by a solemne signe of adoption, before that they could by age acknowledge him for their Father. Finally that same condemnation ought greatly to make vs afraid, that God will take vengeance of it, if any man despise to marke his sonne with the signe of the couenant, because by such contempt the grace offered is refused and as it were foresworne.

Gen. 17. 14.

The differente which the enemies of bapti-

10 Now let vs examine the arguments, whereby certaine furious beasts doe not cease to assaile this holy institution of God. First because they see that they be exceedingly

dingly neere driuen and hard ſtrained with the likeneſſe of Baptiſme and Circumciſion, they labour to plucke in ſunder theſe two ſignes with great difference, that the one ſhould not ſeeme to haue any thing common with the other. For they ſay that both diuers things are ſignified, and that the couenant is altogether diuers, and that the naming of the children is not all one. But while they goe about to prooue that firſt point, they alleadge that Circumciſion was a figure of mortification and not of Baptiſme. Which verily we doe moſt willingly grant them. For it maketh very well for our ſide. Neither doe we vſe any other proofe of our ſentence, than that Baptiſme and Circumciſion are ſignes of mortification. Heereupon we determine that Baptiſme is ſet in the place of Circumciſion, that it ſhould repreſent vnto vs the ſame thing which in old time it ſignified to the Iewes. In affirming the difference of the couenant, with how barbarous boldneſſe doe they turmoile and corrupt the Scripture: and that not in one place alone, but ſo as they leaue nothing ſafe or whole? For they depaint vnto vs the Iewes ſo to be carnall that they be liker beaſts than men: with whom forſooth the couenant made proceedeth not beyond the temporall life, to whom the promiſes giuen doe reſt in preſent and bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefits of God, none otherwiſe than as they fat a heard of ſwine in a ſtie, that at length they ſhould periſh with eternall damnation. For ſo ſoone as we alleadge Circumciſion and the promiſes annexed vnto it, they anſwere that Circumciſion was a literall ſigne, and the promiſes thereof were carnall.

tiſme miniſtred vnto children do put betweene the thing ſignified by baptiſme and circumciſiō ouerthroweth them, their difference betweene the one and the other couenant moſt falſe.

11 Truely if Circumciſion was a literall ſigne, there is no otherwiſe to be thought of Baptiſme. For the Apoſtle in the ſecond Chapter to the Coloſſians maketh the one no more ſpirituall than the other. For he ſaith that we are circumciſed in Chriſt, with a Circumciſion not made with hand, putting away the bodie of ſinne that dwelled in our fleſh: which he calleth the Circumciſion of Chriſt. Afterward for declaration of that ſaying, he adioyneth, that we be buried with Chriſt by Baptiſme. What meaneth hee by theſe words, but that the fulfilling and truth of Baptiſme, is alſo the truth and fulfilling of Circumciſion, becauſe they figure both one thing? For he trauaileth to ſhew that Baptiſme is the ſame to Chriſtians, which Circumciſion had beene before to the *Iewes*. But foraſmuch as we haue now euidently declared, that the promiſes of both the ſignes, and the myſteries that are repreſented in them, doe agree together, wee will for this preſent tarrie no longer vpon them. Onely I will put the faithfull in minde, that though I hold my peace, they ſhould weigh with themſelues whether it be taken for an earthly and literall ſigne, vnder which nothing is contained but ſpirituall and heauenly. But that they ſhould not ſell their ſmokes to the ſimple, we will by the way confute one obiection wherewith they colour this moſt ſhameleſſe lie. It is moſt certaine that the principall promiſes, wherein was contained the couenant which in the old Teſtament God ſtabliſhed with the Iſraelites, were ſpirituall and tended to eternall life: and then againe, that they were receiued of the Father, ſpiritually, as it was meete, that they might thereof receiue affiance of the life to come, whereunto they longed with the whole affection of their heart. But in the meane time we denie not, but that he witneſſed his good will toward them with earthly and carnall benefits: by which alſo we ſay that the ſame promiſe of ſpirituall things was confirmed. As when he promiſed euerlaſting bleſſednes to his ſeruant *Abraham*, that he might ſet before his eies a manifeſt token of his fauour, he addeth an other promiſe concerning the poſſeſſion of the land of *Chanaan*. After this manner we ought to vnderſtand all the earthly promiſes that are giuen to the Iewiſh nation, that the ſpirituall promiſe, as the head, whereunto they are directed, ſhould alway haue the chiefe place. But ſith I haue more largely entreated of theſe things in the difference of the new and old Teſtament, therefore now I doe the more ſlightly knit it vp.

Promiſes ſpirituall and heauenly, not earthly and carnall onely made to the Fathers in the olde Teſtament. Coloſ. 2. 11.

Gen. 15. 1. & 18.

12 In the naming of the children they finde this diuerſitie, that in the olde Teſtament they were called the children of *Abraham*, which iſſued of his ſeede: but that now they are called by that name, which follow his faith: And that therefore that carnall infancie, which was by Circumciſion graffed into the fellowſhip of the couenant, figured the Infants of the New Teſtament, which are regenerate by the word of God to

The ſuppoſed difference which the aduerſaries of Infants Baptiſme doe put betweene the

ancient circumcised, and the new baptised seed of Abraham.
Gal.4.28.
Rom.4.12.

to immortall life. In which words wee behold in deede a small sparkle of truth: but herein these light spirits grieuously offend, that when they catch hold of that which first commeth to their hand, when they should goe further and compare many things together, they stand stiffely vpon one word. Whereby it cannot otherwise be but that they must sometime be deceiued which rest vpon the sound knowledge of nothing. Wee graunt in deed that the carnall seed of *Abraham* did for a time hold the place of the spirituall seed which is by faith graffed into him. For wee be called his children howsoeuer there is no naturall kinred betweene him and vs. But if they meane, as they plainely shew that they doe, that there was neuer spirituall blessing promised to the carnall seede of *Abraham*, herein they are much deceiued. Wherefore we must leuell to a better marke, whereunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to *Abraham*, that he should haue a seede, wherein all nations of the earth shall be blessed: and therewithall assureth him, that he would be a God to him and his seede. Whosoeuer doe by Faith receiue Christ the Author of blessing, are heires of this promise, and therefore are called the children of *Abraham*.

The dignitie of Abrahams children, circumcised and vncircumcised equall.
Matt.8.11.
Exod.19.5.

13 But although since the resurrection of Christ the bounds of the kingdome of God haue begun to be farre and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from euery part to sit downe in the heauenly glorie with *Abraham*, *Isaac*, and *Iacob*: yet he had many ages before extended that same so great mercie to the Iewes. And because passing ouer all other, he had chosen out that onely nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was giuen, by the signe whereof the Iewes might be taught that God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whom God hath once receiued into his charge? Wherefore the Apostle meaning to proove that the Gentiles were the children of *Abraham* as well as the Iewes, speaketh in this
Rom.4.10. manner: *Abraham* (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumcision, the seale of righteousnesse of faith, that he should be the Father of all the faithfull, both of vncircumcision and of circumcision, not of them that glorie of onely circumcision, but of them that follow the faith which our Father *Abraham* had in vncircumcision. Doe not wee see that both sorts are made equall in dignitie? For during the time appointed by the decree of God, he was the Father of circumcision. When, the wall being plucked downe (as the Apostle writeth in an other place) by which the Iewes were seuered from the Gentiles, the entry was made open to them also into the kingdome of God, he was made their Father, and that without the signe of circumcision, because they haue baptisme in stead of circumcision. But where he expressely by name denieth, that *Abraham* is Father to them which are of circumcision onely, that same was spoken to abate the pride of certaine, which omitting the care of godlinesse, did boast themselues of onely ceremonies. After which maner at this day also their vanitie may be confuted which seeke in baptisme nothing but water.

The carnall and spirituall seed of Abraham heretofore with the estimation due to them both.

14 But another place of the Apostle out of the ninth Chapter of the Epistle to the Romanes shall be alleadged to the contrary, where he teacheth that they which are of the flesh, are not the children of *Abraham*: but they onely are counted his seed, which are the children of promise. For he seemeth to signifie, that the carnall kinred of *Abraham* is nothing, which yet we doe set in some degree. But it is more diligently to be marked, what matter the Apostle there intreateth of. For, meaning to shew to the Iewes how much the goodnesse of God was not bound to the seed of *Abraham*, yea how it nothing auaileth of it selfe, he bringeth foorth *Ismael* and *Esau* for example to prooue it: whom beeing refused, as if they were strangers, although they were according to the flesh the naturall ofspring of *Abraham*, the blessing rested in *Isaac* and *Iacob*. Whereupon is gathered that which he afterward affirmeth, that saluation hangeth of the mercie of God, which he extendeth to whom it pleaseth him: and that there is no cause why the Iewes should stand in their owne conceit, or boast vpon the name

name of the couenant, vnleſſe they keepe the law of the couenant, that is to ſay, doe obey the word. Againe when he hath throwen them downe from vaine confidence of their kindred, yet becauſe on the other ſide he ſaw, that the couenant which was once made of God with the poſteritie of *Abraham*, could in no wiſe be made voide, in the eleuenth Chapter, he argueth that the carnall kindred is not to be ſpoiled of his due dignitie: by the beneficiall meane whereof he teacheth that the Iewes are the firſt and naturall heires of the Goſpell, but in reſpect that by their vnthankfulneſſe, they were forſaken as vnworthy: yet ſo that the heauenly bleſſing is not vtterly remooued from their nation. For which reaſon, how much ſoeuer they were ſtubborne and couenant-breakers, neuertheleſſe he calleth them holy (ſo much honour he giueth to the holie generation, with whom God had vouchſafed to make his holy couenant) but calleth vs, if we be compared with them, as it were after borne, yea or the vntimely borne children of *Abraham*, and that by adoption, not by nature: as if a twig broken off from his naturall tree, ſhould be graffed into a ſtrange ſtocke. Therefore that they ſhould not be defrauded of their prerogatiue, it behooued that the Goſpell ſhould be firſt preached to them: for they be in the houſhold of God as it were the firſt begotten children. Wherefore this honour was to bee giuen them, vntill they refuſed it being offered them, and by their owne vnthankfulneſſe brought to paſſe that it was carried away to the Gentiles. Neither yet, with how great obſtinacie ſoeuer they continue to make warre againſt the Goſpell, ought they to be deſpiſed of vs: if we conſider that for the promiſes ſake, the bleſſing of God doth yet ſtill remaine among them: as verily the Apoſtle teſtifieth that it ſhall neuer vtterly depart from thence: becauſe the gifts and calling of God are without repentance. Rom.11.29.

15 Behold of what force is the promiſe giuen to the poſteritie of *Abraham*, and with what balance it is to be weighed. Wherefore although in diſcerning the heires of the kingdome from baſtards and ſtrangers, we nothing doubt that the onely election of God ruleth with free right of gouernment: yet wee alſo therewithall perceiue, that it pleaſed him peculiarly to embrace the ſeede of *Abraham* with his mercie, and that the ſame mercie might be the more ſurely witneſſed, to ſeale it with Circumciſion. Now altogether like ſtate is there of the Chriſtian Church. For as *Paul* there reaſoneth that the *Iewes* are ſanctified of their Parents: ſo in another place hee teacheth, that the children of Chriſtians receiue the ſame ſanctification of their Parents. Whervpon is gathered, that they are worthily ſeuered from the reſt, which on the other ſide are condemned of vncleanneſſe. Now who can doubt, but that it is moſt falſe which they doe therevpon conclude, that ſay that the Infants which in old time were circumciſed, did onely figure ſpirituall infancie, which ariſeth of the regeneration of the word of God. For *Paul* doth not ſo ſubtlely play the Philoſopher, where he writeth that Chriſt is the miniſter of Circumciſion, to fulfill the promiſes which had beene made to the Fathers, as if he had ſaid thus: Foraſmuch as the couenant made with *Abraham* hath reſpect to his ſeede, Chriſt, to performe and diſcharge the promiſe once made by his Father, came to ſaluation to the nation of the *Iewes*. See you not how alſo after the reſurrection of Chriſt, he iudgeth that the promiſe of the couenant is to bee fulfilled not onely by way of Allegorie, but as the very words doe ſound to the carnall ſeede of *Abraham*. To the ſame intent ſerueth that which *Peter* in the ſecond Chapter of the Actes, declareth to the *Iewes*, that the benefit of the Goſpell is due to them and their ſeede by right of the couenant, and in the Chapter next following he calleth them the children of the Teſtament, that is to ſay heires. From which alſo not much diſaccordeth the other place of the Apoſtle aboue alleadged, where he accounteth and ſetteth Circumciſion emprinted in Infants, for a teſtimonie of that communion which they haue with Chriſt. But if we harken to their triſles, what ſhall be wrought by that promiſe, whereby the Lord in the ſecond article of his law vndertaketh to his ſeruants, that he will bee fauourable to their ſeede euen to the thouſand generation? Shall we here flee to Allegories? But that were too triſling a ſhift. Or ſhall we ſay that this is aboliſhed? But ſo the law ſhould bee deſtroied, which Chriſt came rather to ſtabliſh, ſo farre as it turneth vs to good vnto life. Let it therefore bee out of controuerſie, that God is ſo good and liberall to his, that for their ſakes, hee will ſaue alſo their

The like difference betweene the one and the other now in the Chriſtian Church.

1.Cor.7.14.

Rom.15.8.

Act.2.39.

Act.3.25. Ephe.2.11.

their children, whom they ſhall beget, to bee adnumbred among his people.

Abſurd differences betweene baptiſme and circumciſion to exclude children from the one, though from the other they were not excluded.

16 Moreouer the differences which they goe about to put betweene Baptiſme and Circumciſion, are not onely worthy to bee laughed at, and voide of all colour of reaſon, but alſo diſagreeing with themſelues. For when they haue affirmed that Baptiſme hath relation to the firſt day of the ſpirituall battell, but Circumciſion to the eight when mortification is alreadie ended, by and by forgetting the ſame, they turne their ſong, and call Circumciſion a figure of the fleſh to bee mortified, but Baptiſme they call buriall, into which none are to be put till they bee already dead. What dotages of Phrentike men, can with ſo great lightneſſe leape into ſundry diuerſities? For in the firſt ſentence, Baptiſme muſt goe before Circumciſion: by the other, it is thruſt backe into the latter place. Yet is it no new example, that the wits of men bee ſo toſſed vp and downe, when in ſtead of the moſt certaine word of God they worſhip whatſoeuer they haue dreamed. Wee therefore ſay that that former difference is a meere dreame. If they liſted to expound by way of Allegorie vpon the eight day, yet it agreed not in that manner. It were much fitter, according to the opinion of the olde writers, to referre the number of eight to the reſurrection which was done on the eight day, whereupon wee know that the newneſſe of life hangeth: or to the whole courſe of this preſent life, wherein mortification ought alway to goe forward, till when life is ended, mortification it ſelfe may alſo bee ended. Howbeit God may ſeeme to haue minded to prouide for the tenderneſſe of age, in deferring Circumciſion to the eight day, becauſe the wound ſhould haue beene more dangerous to the children new borne and yet red from their mother. How much ſtronger is that, that we being dead before, are buried by Baptiſme: when the Scripture expreſly crieth to the contrarie that wee are buried into death to this intent, that we ſhould die, and from thenceforth ſhould endeuour to this mortification? Now, a likewiſe handling it is, that they cauill that women ought not to be baptiſed, if Baptiſme muſt be framed like to Circumciſion. For if it be moſt certaine that the ſanctifying of the ſeed of Iſrael was teſtified by the ſigne of Circumciſion: thereby alſo it is vndoubted, that it was giuen to ſanctifie both males and females. But the onely bodies of male children were marked with it, which might by nature be marked: yet ſo that women were by them after a certaine manner companions and partners of Circumciſion. Therefore ſending farre away ſuch follies of theirs, let vs ſticke faſt in the likeneſſe of Baptiſme and Circumciſion, which we moſt largely ſee to agree in the inward myſterie, in the promiſes, in vſe, in effectualneſſe.

Childrens want of vnderſtanding no reaſon to keepe them from being baptiſed which is the ſeale of that ſanctitie whereof they are capable.

17 They thinke alſo that they bring foorth a moſt ſtrong reaſon, why children are to bee debarred from Baptiſme, when they alleadge that they are not yet for age able to vnderſtand the myſterie there ſignified. That is ſpirituall regeneration, which cannot be in the firſt infancie. Therefore they gather, that they are to be taken for none other than the children of *Adam*, till they be growen to age meete for a ſecond birth. But the truth of God each where ſpeaketh againſt all theſe things. For if they be to be left among the children of *Adam*, then they are left in death: foraſmuch as in *Adam* we can doe nothing but die. But contrariwiſe Chriſt commandeth them to be brought vnto him. Why ſo? becauſe he is life: Therefore that he may giue life to them, he maketh them partakers of himſelfe: when in the meane time theſe fellowes driuing them far away doe adiudge them to death. For if they ſay for a ſhift that Infants do not therefore periſh if they be accounted the children of *Adam*, their error is abundantly confuted by witneſſe of the Scripture. For whereas it pronounceth that all do die in *Adam*, it followeth that there remaineth no hope of life but in Chriſt. Therefore that wee may be made heires of life, we muſt communicate with him. Againe when it is written in another place, that by nature we are ſubiect to the wrath of God, and conceiued in ſinne, whereunto damnation perpetually cleaueth: we muſt depart out of our owne nature, before that the entrie bee open to vs into the kingdome of God. And what can be more plainely ſpoken, than that fleſh and blood cannot poſſeſſe the kingdome of God? Therefore let all be done away whatſoeuer is ours (which ſhall not be done without regeneration) then we ſhall ſee this poſſeſſion of the kingdome. Finally if Chriſt ſay truely, when he reporteth that he is life, it is neceſſarie that we be graffed into

1. Cor. 15. 22. Epheſ 2. 3. Pſal. 51. 7.

1. Cor. 15. 50.

Iohn 11. 25. & 14. 5.

into him, that we may be deliuered out of the bondage of death. But (say they) how are infants regenerate, which are not endued with knowledge neither of good nor of euil? But we answer, that the worke of God is not yet no worke at all, although it be not subiect to our capacity. Moreouer it is nothing doubtfull, that the infants which are to be saued (as verily of that age some are saued) are before regenerate of the Lord. For if they bring with them from their mothers wombe the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdome of God, whereinto nothing entreth that is defiled or spotted. If they be born sinners, as both *Dauid* and *Paul* affirme: either they remaine out of fauour & hateful to God, or they must needs be iustified. And what seeke we more, when the Iudge himselfe openly affirmeth that the entry into heauenly life is open to none but to them that be borne again? And to put such carpers to silence, he shewed an example in *Iohn* the Baptist, whom he sanctified in his mothers wombe, what he was able to doe in the rest. Neither doe they any thing preuaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by follow that the Lord is wont commonly to do so with infants. For neither doe we reason after that maner: onely our purpose is to shew, that the power of God is by them vniustly & enuiously limited within those narrow bounds within which it suffreth not it selfe to be bound. Their other by-shift is euen of as great waight. They alleage that by the vsual maner of the scripture, this word (from the wombe) is asmuch in effect, as if it were said, from childhood. But we may cleerly see, that the angel when he declared the same to *Zachary*, ment another thing: that is, that it which was not yet borne, should be filled with the holy ghost. Let vs not therfore attẽpt to apoint a law to God, but that he may sanctify whõ it pleseth him as he sanctified this child, forasmuch as his power is nothing minished.

Reue. 21. 27. Ephe. 2. 3. Psal. 51. 7.

Iohn 3. 3.

Luke 1. 15.

18 And truly Christ was therfore sanctified from his first infancie, that he might sanctifie in himselfe his elect out of euery age without difference. For as, to do away the fault of disobedience which had beene committed in our flesh, he hath put on the same flesh vpon himselfe, that he might in it for vs & in our steed performe perfect obedience: so he was conceiued of the holy Ghost, that hauing the holines therof fully powred into him in the flesh which he had taken vpon him, he might powre forth the same into vs. If we haue in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shall be a proofe vnto vs, that the age of infancie is not so far vnfit for sanctification. But howsoeuer it be, yet this we hold out of cõtrouersie, that none of the elect is called out of this present life, which is not first made holy & regenerate by the spirit of God. Wheras they obiect to the contrary, that in the scriptures the spirit acknowledgeth no other regeneration but of incorruptible seede, that is, of the word of God: they do wrongfully expound that saying of *Peter*, wherin he cõprehendeth onely the faithfull which had beene taught by preaching of the Gospell. To such indeed we grant that the word of the Lord is the only seed of spirituall regeneration: but we denie that it ought therupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as easie and ready as to vs it is incomprehensible and wonderful. Moreouer it should not be safe enough for vs to take this away from the Lord, that he may not be able to shew himselfe to be knowen to them by whatsoeuer way he will.

Christ in his infancie sanctified to shew that Christian infants are capable of sanctitie.

1. Pet. 1. 23.

19 But Faith, say they, is by hearing, whereof they haue not yet gotten the vse, neither can they be able to know God, whom *Moses* teacheth to be destitute of the knowledge both of good & euill. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth onely the ordinary distribution of the Lord and disposition which he vseth to keepe in calling them that be his: but appointeth not to him a perpetuall rule, that he may not vse any other way. Which way verily he hath vsed in the calling of many, to whom he hath giuen the true knowledge of himselfe by an inward maner, by the enlightning of the spirit, without any preaching vsed for meane therof. But wheras they thinke it shal be a great absurditie, if any knowledge of God be giuen to infants, from whom *Moses* taketh away the vnderstanding of good and euill: I beseech them to answer me what danger is there if they be said to receiue some part of that grace, whereof a little after they shall enioy the full plentifulnesse. For if the fulnesse of life standeth in the perfect knowledge of God, when many of them, whom in their very first infancie death by and by taketh away, doe passe into eternall life, truly they are receiued to behold the most present face of God. Whom therefore the Lord will enlighten with the full

No absurditie that infants haue some sparke of that heauenly light here whereof in heauen the full brightnesse doth shine vnto them though they die in their infancie.

Deut. 1. 39.

brightneſſe of his light, why may he not preſently alſo, if it ſo pleaſe him, ſend out to ſhine vpon them ſome ſmall ſparkle thereof: ſpecially if he doe not firſt vncloth them of ignorance, before that he take them out of the priſon of the fleſh? Not that I meane raſhly to affirme that they be endued with the ſame Faith which we feele in our ſelues, or that they haue altogether like knowledge of Faith: (which I had rather leaue in ſuſpenſe) but ſomewhat to reſtraine their fooliſh arrogance, which according as their mouth is puffed vp with fulneſſe, doe boldly denie or affirme they care not what.

Infants not excluded from baptiſme more than from circumciſion for want of faith and repentance. Rom. 14. 11.

20 But that they may yet ſtand more ſtrongly in this point, they adde that baptiſme is a Sacrament of repentance and of Faith, wherfore ſith neither of theſe can befall in tender infancie, we ought to beware leaſt if they be admitted to the communion of baptiſme, the ſignification of it be made void & vaine. But theſe darts are throwen rather againſt God than againſt vs. For it is moſt euident by many teſtimonies of Scripture, that circumciſion alſo was a ſigne of repentance. Moreouer it is called of *Paul* the ſeale of the righteouſneſſe of Faith. Let therefore a reaſon be required of God himſelfe why he commanded it to be marked in the bodies of infants. For ſith baptiſme and circumciſion are both in one caſe, they can giue nothing to the one but that they muſt alſo therewithall grant the ſame to the other. If they looke backe to their wonted ſtarting hole, that then by the age of infancie were figured ſpirituall infants, the way is already ſtopped vp againſt them. We ſay therfore, ſith God hath communicated to infants circumciſion a Sacrament of repentance and faith, it ſeemeth no abſurditie if they be made partakers of baptiſme: vnleſſe they liſt openly to rage againſt the ordinance of God. But both in all the doings of God, & in this ſelfe ſame doing alſo ſhineth wiſdome and righteouſnes enough, to beat downe the backbitings of the wicked. For though infants, at the ſame inſtant that they were circumciſed, did not comprehend in vnderſtanding what that ſigne ment: yet they were truly circumciſed into the mortification of their corrupt & defiled nature, in which mortification they ſhould afterward exerciſe themſelues when they were growen to riper age. Finally it is very eaſie to aſſoile this obiection, with ſaying that they be baptiſed into repentance & faith to come: which although they be not formed in them, yet by ſecret working of the ſpirit the ſeed of both lieth hidden in them. With this anſwer at once is ouerthrowen whatſoeuer they wreſt againſt vs which they haue fetched out of the ſignification of baptiſme. Of which ſort is that title wherwith it is commended of *Paul*, where he calleth it the waſhing of regeneration & of renewing. Wherupon they gather that it is to be giuen to none but to ſuch a one as is able to conceiue thoſe things. But we on the contrary ſide may anſwer, that neither was circumciſion which betokened regeneration, to be giuen to any other than to them that were regenerat. And ſo alſo we condemne the ordinance of God. Wherefore (as we haue already touched in diuers places) whatſoeuer arguments do tend to the ſhaking of circumciſion, they haue no force in the aſſailing of baptiſme. Neither do they eſcape, if they ſay that we ought to take that for determined and certaine, which ſtandeth vpon the authoritie of God, although there appeare no reaſon of it: which reuerence is not due to the baptiſme of infants, nor to ſuch other things which be not commended vnto vs by the expreſſe word of God: ſith they are ſtill faſt holden with this double argument. For the commandement of God concerning infants to be circumciſed, was either lawfull and ſubiect to no cauillations, or worthy to be found fault withall. If there were no inconuenience nor abſurditie in the commandement of circumciſion, neither can there any abſurditie be noted in obſeruing the baptiſme of infants.

Tit. 3. 5.

No neceſſitie that the vnderſtanding ſhould goe before the receiuing of the holy myſteries of baptiſme.

21 As for the ſpot of abſurditie which in this place they goe about to lay vpon it, we thus wipe it away. Whom the Lord hath vouchſafed to elect, if hauing receiued the ſigne of regeneration, they depart out of this preſent life before that they be come to riper age, he renueth them with the power of his ſpirit incomprehenſible to vs, in ſuch maner as he alone foreſeeth to be expedient. If they chance to grow vp to age, whereby they may be taught the truth of baptiſme, they ſhal hereby be the more inkindled to the endeuor of renuing, the token wherof they ſhal learne to haue bin giuen them from their firſt infancie, that they ſhould exerciſe thēſelues in it throughout the whole courſe of their life. To the ſame intent ought that to be applied which *Paul* teacheth in two places, that by baptiſme we are buried together with Chriſt. For he doth not meane therby, that he which is to be baptiſed muſt be already firſt buried together with Chriſt: but ſimply declareth what doctrin is cōtained vnder baptiſme, yea & that to them that be already baptiſed: ſo that very

Rom. 6. 4. Col. 2. 12.

mad

mad men would not affirm by this place that it goeth before baptiſme. After this manner *Moſes* and the prophets did put the people in mind what circumciſion ment, wherewith yet they had bin marked while they were infants. Of the ſame effect alſo is that which he writeth to the Galathians, that they when they were baptiſed, did put on Chriſt. To what end? Verily that they ſhould from thencefoorth liue to Chriſt, becauſe they had not liued before. And although in the older ſort the receiuing of the ſigne ought to follow the vnderſtanding of the myſtery: yet it ſhall be by and by declared that infants ought to be otherwiſe eſteemed and accounted of. And no otherwiſe ought we to iudge of the place of *Peter*, in which they thinke that they haue a ſtrong hold: when he ſaith that it is not a waſhing to wipe away the filthineſſes of the body, but the witneſſe of a good conſcience before God, by the reſurrection of Chriſt. They indeed do gather therby, that nothing is left to the baptiſme of infants, but that it ſhould be a vain ſmoke, namely from which this truth is far diſtant. But they often offend in this error, that they wil haue the thing in order of time to go alway before the ſign. For the truth of circumciſion alſo conſiſted of the ſame witnes of good conſcience. If it ought of neceſſity to haue gone before, infants ſhould neuer haue bin circumciſed by the commandement of God. But he ſhewing that the witnes of a good conſcience was contained vnder the truth of circumciſion, and yet therewithall alſo commanding infants to be circumciſed, doth in that point ſufficiently declare that circumciſion is applied to the time to come. Wherfore there is no more preſent effectualnes to be required in baptiſme of infants, than that it ſhould confirm and ſtabliſh the couenant made by the Lord with them. The reſt of the ſignification of that Sacrament ſhall afterward follow at ſuch time as God himſelf foreſeeth.

Gal. 3. 27.

1. Pet. 3. 21.

22 Now I think there is no man, that doth not cleerly ſee that all ſuch reaſons of theirs are meer miſconſtruings of Scripture. As for the reſt that be of a neere kind to theſe, we wil lightly run through them by the way. They obiect that baptiſme is giuen vnto the forgiuenes of ſins: which when it is granted, will largely make for defence of our ſentence. For ſith we be borne ſinners, we do euen from our mothers womb need forgiueneſſe and pardon. Now ſeeing the Lord doth not cut off, but rather aſſure to that age the hope of mercy: why ſhould we take from them the ſign which is much inferior than the thing it ſelfe? Wherefore that which they goe about to throw againſt vs, we thus throw backe againſt themſelues: infants haue remiſſion of ſins giuen them, therefore they ought not to haue the ſigne taken from them. They allege alſo this out of the Epiſtle to the Epheſians: that the Church is clenſed of the Lord, with the waſhing of water in the word of life. Than which there could nothing be alledged more fit to ouerthrow this error: for thereupon groweth an eaſie proofe of our ſide. If the Lord will haue that waſhing, wherwith he clenſeth his Church, to be teſtified by baptiſme: it ſeemeth not rightfull that it ſhould want the teſtimony of it in infants, which are rightfully accounted part of the Church, foraſmuch as they be called heires of the heauenly kingdom. For *Paul* ſpeaketh of the whole Church, where he ſaith that it was clenſed with the baptiſm of water. Likewiſe of this that in another place he ſaith that we be by baptiſme grafted into the body of Chriſt, we gather that infants, whom he reckoneth among his members, ought to be baptiſed, leſt they be plucked away from his body. Behold with what violence as with ſo many engins they aſſault the fortreſſes of our faith.

Baptiſm of infants proued by allegations brought to diſproue it, as that it is miniſtred to the forgiuenes of ſins, that the Church is therwith clenſed of the Lord in the word of life, that thereby we are engraffed into the body of Chriſt.

Eph. 5. 26.

1. Cor. 12. 13.

23 Then they come down to the practiſe & cuſtom of the time of the Apoſtles, wherin none is found to haue bin admitted to baptiſm, but he which hath before profeſſed faith and repentance. For where *Peter* was asked of them that were minded to repent, what was needful to be done, he counſelled them firſt to repent, and then to be baptiſed into the forgiuenes of ſins. Likewiſe *Philip*, whē the Eunuch required to be baptiſed, anſwered that he might be baptiſed if he beleiued with all his hart. Hereby they think that they may win, that it is not lawful that baptiſm be granted to any, but where faith & repētance go before. Truly if we yeeld to this reaſon, the firſt of theſe two places where is no mention made of faith, wil proue that repentance alone ſufficeth: and the other place, wherein repentance is not required, wil proue that faith only is inough. I think they wil anſwer that the one place is holpen with the other, & therfore muſt be ioined together. I ſay alſo likewiſe, that other places muſt be laid togither which make ſomwhat to the vndoing of this knot: foraſmuch as there be many ſentences in ſcripture, the vnderſtāding wherof hangeth vpon the circum-

The Apoſtles in not baptiſing any come vnto yeeres of diſcretion without repentance and profeſſion made of their faith, meant not hereby to teach that none ſhould be baptiſed but only ſuch as were of yeeres to doe this.

Act. 2. 37.

Act 8.37.

ſtance of the place. As this preſently is an example. For they to whom *Peter* and *Philip* ſpake theſe things were of age ſufficient to haue practiſe of repentance and to conceiue faith. We earneſtly deny that ſuch ought to be baptiſed, vntill after perceiuing of their conuerſion and faith, at leſt ſo far as it may be ſearched out by the iudgement of men. But, that infants ought to be accounted in another number, it is more than euident enough. For in old time if any man did ioine himſelfe into communion of religion with *Iſrael*, it behooued that he ſhould firſt be taught the couenant of the Lord, and inſtructed in the law, before that he were marked with circumciſion, becauſe in birth he was a ſtranger from the people of *Iſrael*, with whom the couenant had been made with circumciſion ſtabliſhed.

As faith in Abraham went before circumciſion, but in his ſeed circumciſion before faith, ſo it is with baptiſme in chriſtian men and children.

Gen. 15.1.

Gen. 17.16.

24 As alſo the Lord, when he adopteth *Abraham* to himſelfe, doth not begin at circumciſion, hiding in the meane time what he meaneth by that ſign: but firſt he declareth what couenant he intendeth to make with him, and then after faith giuen to the promiſe, he maketh him partaker of the Sacrament. Why doth in *Abraham* the ſacrament follow faith, and in *Iſaac* his ſon it goeth before all vnderſtanding? Becauſe it is meet that he, which being in full grown age is receiued into fellowſhip of the couenant, from which he had been hitherto a ſtranger, ſhould firſt learne the conditions therof: but an infant begotten of him needed not ſo, which by right of inheritance according to the forme of the promiſe is euen from his mothers womb contained in the couenant. Or (that the mater may be more cleerly and briefly ſhewed) if the children of the faithfull, without the help of vnderſtanding, are partakers of the couenant, there is no cauſe why they ſhould be debarred from the ſign for this that they cannot ſweare to the form of the couenant. This verily is the reaſon, why in ſome places God affirmeth that the infants which are iſſued of the Iſraelites, are begotten and borne to him. For without doubt he eſteemeth as his children the children of them to whoſe ſeed he promiſeth that he will be a Father. But he which is vnfaithfull, iſſued of vngodly parents, till he be by faith vnited to God, is iudged a ſtranger from the communion of the couenant. Therefore it is no maruell if he be not partaker of the ſigne, the ſignification wherof ſhould be deceitfull and void in him. To this effect *Paul* alſo writeth, that the Gentiles ſo long as they were drowned in their idolatry, were out of the Teſtament. With this ſhort ſum, (as I think) the whole matter may be cleerly opened: that they which in growen age, embrace the faith of Chriſt, foraſmuch as they were hitherto ſtrangers from the couenant, are not to be marked with baptiſme, but whereas faith and repentãce come between, which only can open them the entry into the fellowſhip of the couenant: but the infants that are iſſued of Chriſtians, as they are receiued of God into the inheritance of the couenant, ſo ſoone as they be borne; ſo ought to be receiued to baptiſme. Hereunto muſt that be applied which the Euangeliſt ſpeaketh of, that they were baptiſed of *Iohn* which confeſſed their ſins. Which example at this day alſo we thinke meet to be kept. For if a Turke offer himſelfe to baptiſme, he ſhould not be raſhly baptiſed of vs, namely not till after confeſſion whereby he may ſatisfie the Church.

Gen. 16.20. and 23.37.

Ephe. 2.12.

Matt. 3.6.

The words of Chriſt concerning birth of water and the ſpirit nothing leſſe than a proofe that actuall regeneration muſt preſently alwaies concur with baptiſme.

Iohn 3.5.

25 Moreouer they bring foorth the words of Chriſt, which are rehearſed in the third Chapter of *Iohn*, whereby they thinke that a preſent regeneration is required in baptiſme. Vnleſſe a man be borne againe of water and the ſpirit, he cannot enter into the kingdome of God. Lo (ſay they) how baptiſm is by the Lords own mouth called regeneration. Then therefore whom it is more than enough known to be vnable to receiue regeneration, by what colour do we admit to baptiſme which cannot be without regeneration? Firſt they are deceiued in this that they thinke that in this place mention is made of baptiſme, becauſe they heare the name of water. For after that Chriſt had declared to *Nicodemus* the corruption of nature, and taught him, that men muſt be borne of new, becauſe *Nicodemus* dreamed of a bodily new birth, he there ſhewed the manner how God doth regenerate vs, namely by water and the ſpirit: as though he ſhould ſay by the ſpirit which in cleanſing and watering faithfull ſoules, doth the office of water. Therefore I take water and the ſpirit ſimply for the ſpirite, which is water. Neither is this a new forme of ſpeeche, for it altogether agreeth with the ſame which is in the third Chapter of *Matthew*: He that followeth me, it is he that baptiſeth in the holy Ghoſt and fire. Therfore as to baptiſe in the holy Ghoſt and fire, is to giue the holy Ghoſt, which hath the office and nature of fire: ſo to be borne again of water and the ſpirit, is nothing elſe but to receiue that power of the holy ſpirit which doth the ſame thing in the ſoule that water doth in the bo-

Matt. 3.11.

dy.

dy. I know that other do otherwise expound it: but I am out of doubt that this is the naturall meaning: becauſe the purpoſe of Chriſt is none other, but to teach that all they muſt put off their own nature which aſpire to the heauenly kingdom. Howbeit if we liſt to cauil vnſauorily as they do, it were eaſie for vs (when we haue granted as they wold haue it) to infer vpon them that baptiſm is before faith and repentance: for as much as in the words of Chriſt it goeth before the ſpirit. It is certain that this is vnderſtanded of ſpirituall gifts: which if it come after baptiſme, I haue obtained what I require. But leauing cauillations, we muſt hold faſt the plain expoſition, which I haue brought, that no man til he haue been renewed with liuing water, that is, with the ſpirit, can enter into the kingdom of God.

All vnbaptiſed not to be adiudged to eternall death.

26 Now hereby alſo it is euident that their fained inuention is to be hiſſed out, which adiudge all the vnbaptiſed to eternall death. Therefore let vs according to their requeſt imagine baptiſme to be miniſtred to none but to them that be growen in age: What will they ſay, ſhall become of a child, which is rightly and well inſtructed with the introductions of godlines, if when the day of baptiſing is at hand, he happen to be taken away with ſudden death beſide all mens hope? The Lords promiſe is cleere, that whoſoeuer hath beleeued in the ſonne, ſhall not ſee death, nor ſhal come into iudgement, but is already paſſed from death into life: and it it no where found that he euer damned him that was not yet baptiſed. Which I would not haue ſo taken of me as though I meant that baptiſme might freely be deſpiſed (by which deſpiſing I affirme that the Lords couenant is defiled: ſo much leſſe can I abide to excuſe it) only it is enough for me to prooue, that it is not ſo neceſſary, that he ſhould be immediatly thought to be loſt, from whom power is taken away to obtaine it. But if we agree to their fained deuiſe, we ſhall damne all them without exception, whom any chance withholdeth from baptiſme, with how great faith ſoeuer (by which Chriſt himſelfe is poſſeſſed) otherwiſe they are endued. Moreouer they make all infants guilty of externall death, to whom they deny baptiſme, which by their own confeſſion is neceſſary to ſaluation. Now let them looke how trimly they agree with the words of Ghriſt, by which the kingdome of heauen is adiudged to that age. But, to grant them euery thing ſo much as pertaineth to the vnderſtanding of this place, yet they ſhall gather nothing thereof, vnleſſe they ouerthrow the former doctrine which we haue ſtabliſhed concerning the regeneration of infants.

Matt. 19. 14.

The baptiſme of infants not diſproued by the commandement which Chriſt gaue to teach and baptiſe, nor by the promiſe of ſaluation which he maketh to euery one that beleeueth and is baptiſed.

27 But they glory that they haue the ſtrongeſt hold of all in the very inſtitution of baptiſme, which they fetch out of the laſt Chapter of *Matthew*: where Chriſt ſending foorth his Apoſtles to al nations, giueth them the firſt commandement to teach them, and the ſecond to baptiſe them. Then alſo out of the laſt of *Marke* they adioine this, He that beleeueth and is baptiſed, ſhal be ſaued. What ſeeke we further (ſay they) when the Lords own words do openly ſound, that we muſt firſt teach ere we baptiſe, and do aſſign to baptiſm the ſecond ſtate after faith? Of which order the Lord alſo ſhewed an example in himſelfe, which would be baptiſed not till the thirtieth yeere. But here, O good God, how many waies doe they both entangle themſelues, and bewray their owne ignorance? For herein they now more than childiſhly erre, that they fetch the firſt inſtitution of Baptiſme from thence, which Chriſt had from the beginning of his preaching giuen in charge to his Apoſtles to miniſter. Therfore there is no cauſe why they ſhould affirme that the law and rule of Baptiſme is to be fetched out of theſe places, as though they contained the firſt inſtitution thereof. But to beare with them for this fault, yet how ſtrong is this manner of reaſoning? Truly if I liſted to dally with them, there is not a little lurking hole, but a moſt wide field offereth it ſelfe open for vs to eſcape them. For when they ſticke ſo faſt to the order of words, that they gather that becauſe it is ſaid, Goe, preach and baptiſe. Againe, he that beleeueth and is Baptiſed, therefore they muſt preach before that they Baptiſe, and beleeue before that they require Baptiſme: why may not we again anſwer them with ſaying that wee muſt Baptiſe before that we muſt teach the keeping of thoſe things that Chriſt hath commanded, namely ſith it is ſaid, baptiſe ye, teaching them to keepe whatſoeuer things I haue commanded you? which ſame things we haue noted in that ſaying of Chriſt which hath been euen now alleadged concerning the regeneration of water and the ſpirit. For if it be ſo vnderſtood as they would haue it, verily in that place baptiſme muſt be before ſpiritual regeneration, becauſe it is named in the firſt place. For Chriſt doth teach that we muſt be regenerate, not of the ſpirit and water, but of water and the ſpirit.

Matt. 28. 19. Mark. 16. 16. Matt. 3. 13. Luk. 3. 23.

Mark. 16. 15.

The Goſpell by Chriſts appointment to be preached to men of capatitie and they to beleeue before they be baptized: but not Infants therefore to be vnbaptized till they come vnto yeares of habilitie to heare and beleeue.

28 Now this inuincible reaſon whereupon they beare themſelues ſo bold, ſeemeth to be ſomwhat ſhaken: but becauſe truth hath defence enough in ſimplicity, I wil not eſcape away with ſuch light arguments. Therefore let them take with them a full anſwer. Chriſt in this place giueth the chiefe commandement concerning the preaching of the Goſpell, whereunto he adioineth the miniſtery of baptiſme as an addition hanging vpon it. Again he ſpeaketh more otherwiſe of baptiſme, but ſo farre as the miniſtration of it is vnder the the office of teaching. For Chriſt ſendeth the apoſtles to publiſh the Goſpel to all the nations of the world, that they ſhould from eachwhere with the doctrin of ſaluation gather together into his kingdome men that before were loſt. But whom, or what maner of men? It is certaine that there is no mention but of them that are able to receiue teaching. Afterward he addeth that ſuch, when they are inſtructed, ought to be baptiſed, adioyning a promiſe, that they which beleeue and are baptiſed ſhall be ſaued. Is there in all that ſaying ſo much as one ſyllable of Infants? What forme therefore of reaſoning ſhall this be wherewith they aſſaile vs: they which are of growen age, muſt firſt be inſtructed, that they may beleeue, ere they be baptiſed: therefore it is vnlawfull to make baptiſme common to infants? Although they would burſt themſelues, they ſhall prooue nothing elſe by this place but that the Goſpel muſt be preached to them that are of capacitie able to heare it, before that they be baptiſed, foraſmuch as he there ſpeaketh of ſuch onely. Let them heereof if they can make a ſtop to debarre infants from baptiſme.

Children no more excluded from baptiſme by commandement giuen that no men ſhould be baptized before they beleeue, than from meate by the Apoſtles iniunction that none ſhould eate that laboureth not. 2. Theſ. 3. 10.

29 But that euen blinde men alſo may with groping finde out their deceits, I wil point them out with a very cleere ſimilitude. If any man cauill that infants ought to haue meat taken from them, vpon this pretence that the Apoſtle ſuffreth none to eate but them that labor, ſhal he not be woorthie that all men ſhould ſpit at him? Why ſo? Becauſe he without difference draweth that to all men, which was ſpoken of one kinde and one certaine age of men. No whit handſomer is their handling in this preſent cauſe. For that which euery man ſeeth to belong to one age alone, they draw to infants, that this age alſo may be ſubiect to the rule which was made for none, but them that were more grown in yeers. As for the example of Chriſt it nothing vpholdeth their ſide, He was not baptiſed before that he was thirty yeers old. That is indeed true: but there is a reaſon thereof ready to be ſhewed: becauſe he then purpoſed by his preaching to lay a ſound foundation of baptiſme, or rather to ſtabliſh the foundation which had been before laid of *Iohn*. Therefore when he minded with his doctrine to inſtitute baptiſm, to procure the greater authority to his inſtitution, he ſanctified it with his own body, and that in ſuch fitnes of time as was moſt conuenient, namely when he began his preaching. Finally, they ſhall gather nothing elſe heereof, but that Baptiſme tooke his originall and beginning at the preaching of the Goſpell. If they liſt to appoint the thirtieth yeare, why do they not keepe it, but do receiue euery one to Baptiſm as he hath in their iudgement ſufficiently profited? yea and *Seruetus* one of their maſters, when he ſtiffely required this time, yet begā at the 21 yeere of his age to boaſt himſelf to be a Prophet. As though he were to be ſuffred that taketh on himſelfe the place of a teacher in the Church, before that he be a member of the Church.

Luk. 3. 23.

The Scripture ſheweth reaſon why the Lords ſupper ſhould not be giuen vnto Infants, but why Baptiſme nons.

30 At the laſt they obiect, that there is no greater cauſe why Baptiſm ſhould be giuen to Infants, than the Lords ſupper, which yet is not granted them. As though the ſcripture did not euery way expreſſe a large difference. The ſame was indeed vſually done in the old Church, as it appeareth by *Cyprian* and *Auguſtine*: but that manner is worthily grown out of vſe. For if we conſider the nature and property of baptiſme, it is truly an entry into the Church, and as it were a forme of admiſſion, whereby we are adnumbred into the people of God, a ſign of our ſpiritual regeneration by which we are born againe into the children of God: whereas on the other ſide the ſupper is giuen to them that be more growen in age, which hauing paſſed tender infancy, are now able to beare ſtrong meat. Which difference is very euidently ſhewed in the ſcripture. For there the Lord ſo much as pertaineth to baptiſme, maketh no choice of ages. But he doth not likewiſe giue the ſupper to all to take part of it, but only to them which are fit to diſcerne the body and blood of the Lord, to examine their own conſcience, to declare the Lords death, to waigh the power thereof. Would we haue any thing plainer, than that which the Apoſtle teacheth when he exhorteth that euery man ſhould prooue and examine himſelfe, and then eat of this bread and drinke of this cup? Therefore examination muſt goe before, which ſhould

in

in vaine be looked for of infants. Againe, he that eateth vnworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discerne the holinesse of the Lords body, why should we giue to our tender children, poison instead of liuely food? What is that commandement of the Lord, ye shal doe it in remembrance of me? what is that other which the Apostle deriueth from the same. So oft as ye shall eat of this bread, yee shall declare the Lords death till he come? What remembrance (I beseech you) shal we require at our infants of the thing which they neuer attained with vnderstanding, what preaching of the crosse of Christ, the force and benefite whereof they do not yet comprehend in minde? None of these things is prescribed in Baptisme. Therefore betweene these two signes is great difference: which we note also in like signes in the old testament; Circumcision, which is knowen to answer to our Baptisme, was appointed for infants. But the Passeouer into whose place the Supper hath now succeeded, did not receiue all maner of guests without difference. But was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crum of sound braine, would they be blind at a thing so cleere and offering it selfe to sight. 1.Cor.11.28.

31 Although it greeueth me to lode the Readers with a heap of trifles: yet it shall be worth the trauaile briefly to wipe away such gay reasons as *Seruetus* not the least of the Anabaptists, yea the great glory of that company, thought himself to bring when he prepared himself to conflict. He alleageth that Christs signes as they be perfect, so do require them that be perfect or able to conceiue perfection. But the solution is easie: that the perfection of Baptism, which extendeth euen to death, is wrongfully restrained to one point of time. I say yet further that perfection is foolishly required in man at the first day, whervnto Baptism allureth vs all our life long, by continuall degrees. He obiecteth that Christs signes were ordained for remembrance, that euery man should remember that he was buried together with Christ. I answer that that which he hath fained of his own head, needeth no confutation: yea that which he draweth to Baptisme, *Pauls* words shew to be proper to the holy supper, that euery man should examine himselfe: but of Baptisme there is no where any such thing. Wherupon we gather that they be rightly Baptised which for their smalnesse of age, are not yet able to receiue examination. Wheras he thirdly alleageth, that all they abide in death which beleeue not the Son of God, and that the wrath of God abideth vpon them: and therfore that infants which cannot beleeue lie in their damnation: I answer that Christ there speaketh not of the generall giltinesse wherwith all the posterity of *Adam* are enwrapped, but only threatneth the despisers of the Gospel, which do proudly & stubbornly refuse the grace offred them. But this nothing pertaineth to infants. Also I set a contrary reason against them: that whomsoeuer Christ blesseth, he is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is knowen that infants are blessed of him, it followeth that they are discharged from death. Then he falsly citeth that which is no where read, that whosoeuer is borne of the spirit, heareth the voice of the spirit. Which although we grant to be written, yet shall prooue nothing else but that the faithful are framed to obedience, according as the spirit worketh in them. But that which is spoken of a certain number, it is faulty to draw indifferently to all. Fourthly, he obiecteth: because that goeth before which is naturall we must tarry ripe time for Baptisme which is spirituall. But although I grant that all the posterity of *Adam* begotten of the flesh do from the very womb bare their owne damnation, yet I deny that that withstandeth but that God may presently bring remedy. For neither shall *Seruetus* prooue that there were many yeeres appointed by God that the spiritualnesse of life may begin. As *Paul* testifieth, although they which are borne of the faithfull are by nature damned: yet by supernaturall grace they are saued. Then he bringeth foorth an allegory, that *Dauid* going vp into the tower of *Sion*, did lead neither blinde men nor lame men with him but strong souldiers. But what if I set a parable against it, wherin God calleth to the heauenly banket blinde men and lame men: how will *Seruetus* vnwinde himselfe out of this knot? I aske also whether lame and maimed men had not first been souldiers with *Dauid*. But it is superfluous to tarry longer vpon this, reason which the readers shall finde by the holy History to be made of meere falshood. There followeth another allegory, that the Apostles were fishers of men, not of little children. But I aske, what that saying of Christ meaneth

Twenty arguments of Seruetus against the Baptisme of children answered.

1

2

Iohn 3.36.

3

1. Cor.15.46.

4

1. Cor.7.14.

5

2. Sam.5.8. Luk.14.21.

6

Matt.4.19.

Mat. 13.47. meaneth, that into the net of the Gospel are gathered all kinds of fishes. But because I like not to play with allegories, I answer that when the office of teaching was enioyned to the Apostles, yet they were not forbidden from baptising of infants. Howbeit I would yet know, when the Euangelist nameth them *Anthropous*, men, (in which word is comprehended all mankind without exception) why they should deny infants to be men. Seuenthly

7 1. Cor. 2.13. he alleadgeth, that sith spirituall things agree with spirituall, infants which are not spirituall, are also not meet for baptisme. But first it is plainly euident how wrongfully they wrest the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much stand in their own conceit for vaine sharpenesse of wit, *Paul* rebuketh their sluggishnes, for that they were yet to be instructed in the first introduction of heauenly wisdome. Who can thereof gather that baptisme is to be denied to infants, whom being begotten of the flesh, God doth by free adoption make holy to himselfe? Whereas he saith, that they must bee fed with spirituall meat, if they be new men, the solution is easie, that by baptisme they are admitted into the flocke of Christ, and that the signe of adoption sufficeth them, till being growen to age they be able to beare strong meat: that therefore the time of examination which God expresly requireth in the holy Supper, must be tarried for. Afterward he obiecteth that Christ calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be alreadie prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchsafed to imbrace, doe staie in a seuerall and proper degree by themselues till they grow to age, and yet are not strangers.

8 Whereas he saith, that it is monstrous that a man after that he is borne, should not eate: I answer that soules are otherwise fed than by the outward eating of the Supper: and that therfore Christ is neuertheless meat to infants, although they abstaine from the signe. But of baptisme the case is otherwise, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good steward distributeth meate to the houshold in due

9 Matt. 24.46. time. Which although I willingly grant: yet by what right will he appoint vnto vs the the certaine time of baptisme, that he may prooue that it is not giuen to infants out of time.

10 Moreouer he bringeth in that commandement of Christ to the Apostles, that they should

Iohn 4.35. make haste into the haruest, whsle the fields waxe white. Verily Christ meaneth this onely, that the Apostles seeing the fruite of their labour present, should the more cheerefully prepare themselues to teach. Who shall therefore gather that the onely time of haruest is the ripe time for baptisme? His eleuenth reason is, that in the first Church Christians and

11 Act. 11.26. disciples were all one: but we see now that he fondly reasoneth from the part to the whole. Disciples are called men of full age, which had been alreadie throughly taught, and had professed Christ: as it behooued that the Iewes vnder the law should be the disciples of *Moses*: yet no man shall thereof rightly gather, that infants were strangers, whom the Lord hath testified to be of his owne houshold. Besides these he alleadgeth, that all Chri-

12 stians are brethren, in which number infants are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infants are ioyned in common with full growen men, and that the abstaining for a time from the Supper withstandeth not but that they pertain to the body of the Church. Neither did the theefe that was conuerted on the crosse, cease to be brother to the godly, although he neuer came to the Supper. Afterward hee addeth,

13 that none is made our brother but by the Spirit of adoption, which is giuen onely by the hearing of faith. I answer, that he still falleth backe into the same deceitfull argument, because he ouerthwartly draweth that to infants which was spoken onely of growen men. *Paul* teacheth there that this is Gods ordinarie maner of calling to bring his elect to the faith, when he stirreth vp to them faithfull teachers, by whose ministerie and trauell hee reacheth his hand to thē. Who dare therby appoint a law to him, but that he may by some other secret way graffe infants into Christ? Where he obiecteth that *Cornelius* was baptised after he had receiued the holy Ghost: how wrongfully he doth out of one example ga-

14 Act. 10.24. Act. 8.27. ther a generall rule, appeareth by the Eunuch and the Samaritanes, in whom the Lord kept a contrarie order, that baptisme went before the gifts of the holy Ghost. The fifteenth rea-

15 Iohn 1.35. son is more than fooliſh. He saith that we are by regeneration made gods: and that they be gods to whom the word of God is spoken, which accordeth not to children that be in-

fants.

fants. Whereas he fainetha Godhead to the faithfull, that is one of his dotages, which it pertaineth not to this preſent place to examine. But to wreſt the place of the Pſalme to ſo contrary a ſenſe, is a point of deſperate ſhameleſneſſe. Chriſt ſaith, that Kings and Magiſtrats are called of the Prophet Gods, bicauſe they beare an office appointed them of God. But that which concerning the ſpeciall commandement of gouernance is directed to certaine men, this handſome expoſitor draweth to the doctrine of the Goſpell, that he may baniſh infants out of the Church. Againe he obiecteth, that infants cannot be accounted new men, becauſe they are not begotten by the word. But I doe now againe repeate that which I haue often ſaid, that to regenerate vs, doctrine is the vncorruptible ſeed, if we be fit to receiue it: but when by reaſon of age there is not yet in vs aptneſſe to learne, God keepeth his degrees of regenerating. Afterward he commeth backe to his allegories, that in the law a ſheep and a goat were not offered in ſacrifice ſo ſoone as they came out of the wombe. If I liſted to draw figures to this purpoſe, I could readily obiect againſt them, that all firſt begotten things were conſecrate to God ſo ſoone as they had opened the wombe: then that a lamb muſt be killed at a yeeres age. Wherupon followeth that manly ſtrength is not to be tarried for, but rather that the new and yet tender iſſues are choſen of God for ſacrifices. Furthermore he affirmeth that none can come to Chriſt but they that haue been prepared of *Iohn*. As though *Iohns* office were not enduring but for a time. But to omit this truly that ſame preparation was not in the children whom Chriſt imbraced and bleſſed. Wherefore let him goe with his falſe principle. At length he calleth for patrons *Triſmegiſtus* and the *Sibylles*, to prooue that holy waſhings pertaine not but to them that are of growen age. Lo how honorably he thinketh of the Baptiſme of Chriſt, which he reduceth to the ceremonies of the Gentiles, that it may be no otherwiſe miniſtred than pleaſeth *Triſmegiſtus*. But we more eſteeme the authority of God, whom it hath pleaſed to make infants holy to himſelfe, and to admit them with the holy ſigne, the force whereof they did not yet by age vnderſtand. Neither doe we count it lawfull to borrow out of the cleanſings of the Gentiles any thing that may change in our Baptiſm the euerlaſting and inuiolable law of God, which he hath ſtabliſhed concerning circumciſion. Laſt of all, he maketh this argument: that if it be lawfull to Baptiſe infants without vnderſtanding, then Baptiſme may enterlude like and in ſport be miniſtred of boies when they play. But of this matter let him quarell with God by whoſe commandement circumciſion was common to infants before that they had attained vnderſtanding. Was it therefore a playing matter, or ſubiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no maruell that theſe reprobate ſpirits, as though they were vexed with a phrenſie, do thruſt in all the groſſeſt abſurdities for defence of their errors, becauſe God doth with ſuch giddineſſe iuſtly take vengeance of their pride and ſtubbornneſſe. Verily I truſt I haue made plaine with how feeble ſuccours *Seruetus* hath holpen his ſilly breathren the Anabaptiſtes.

16 17 Exod. 13. 2. Exod. 12. 5. 18 19 20

The driſt of Satan in ſtirring vp contention about the Baptiſme of infants.

32 Now I think it wil be doubtful to no ſober man, how raſhly they trouble the church of Chriſt, that mooue brawles and contentions for the Baptiſme of infants. But it is profitable to conſider, what Satan goeth about with this ſo great ſubtilty: euen to take away from vs the ſingular fruit of aſſiance and ſpirituall ioy which is to be gathered hereof, and to diminiſh as much alſo the glory of the goodneſſe of God. For how ſweet is it to godly mindes, to be certified not only by word, but alſo by ſight to be ſeene with eies, that they obtaine ſo much fauor with the heauenly Father, that he hath alſo care of their poſterity? For here it is to be ſeene, how he taketh vpon him the perſon of a moſt prouident father of houſhold toward vs, which euen after our death doth not lay away his careſulneſſe of vs, but prouideth and foreſeeth for our children. Ought we not heere after the example of *Dauid* with all our heart to leape vp vnto thankſgiuing, that by ſuch ſhew of his goodneſſe, his name may be ſanctified? This, verily Satan intendeth, in aſſailing with ſo great armies the Baptiſme of infants: namely, that this teſtifying of the grace of God being taken away, the promiſe which by it is preſent before our eies, may at length by little and little vaniſh away. Whereupon ſhould grow not onely a wicked vnthankfulneſſe toward the mercy of God, but alſo a certaine ſlothfulneſſe in inſtructing our children to godlineſſe. For by this ſpur we are not a little pricked forward to bring them vp in earneſt feare of God and in the keeping of his law, when we conſider that euen immediatly from their

Pſal. 48. 11.

their birth, he taketh and acknowledgeth them for his children. Wherfore vnlesse we list enuiously to darken the bountifulnesse of God, let vs offer to him our children, to whom he giueth a place among them that be of his family and houshold, that is to say, the members of the Church.

THE SEVENTEENTH CHAPTER.

Of the holy Supper of Christ: and what it auaileth vs:

The Sacrament of the supper of Christ instituted to testifie that our soules are not onely once made alive, but continually kept and nourished by Christ as by food.

AFter that God hath once receiued vs into his familie, and not onely to take vs as his seruants but as his children: that he may fulfill the office of a most good Father, and carefull for his issue, he taketh also vpon him to nourish vs throughout the whole course of our life. And not contented therewith, it pleased him by a pledge giuen, to assure vs of this continuall liberality. To this end therefore he hath giuen his Church another Sacrament by the hand of his onely begotten Sonne, namely a spirituall banket, wherin Christ testifieth himself to be the quickning bread, wherewith our soules are fed to true and blessed immortality. But forasmuch as the knowledge of so great a mystery is very necessary, and according to the greatnesse thereof, require th a diligent declaration: and Satan, that he might bereaue the church of this inestimable treasure, hath long ago spread mistes, and since that time darknesse, to obscure the light of it, and then hath stirred strifes and battels that might estrange the mindes of the simple from tasting of this holy foode, and hath also in our time attempted the the same craft: therefore when I shall haue briefly knit vp the summe for the capacity of the vnlearned, I will vndoe those knots, wherwith Satan hath endeuoured to snare the world. First, bread and wine are signes, which represent vnto vs the inuisible food, which we receiue of the flesh and blood of Christ. For as in Baptisme God againe begeteing vs doth graffe vs into the fellowship of his Church, and by adoption doth make vs his owne: so we haue said that he performeth the office of a prouident father of houshold, in this that he continually ministreth vs meat, that he sustaineth and preserueth vs in that life whereunto he hath by his word begotten vs. Now the onely meat of our soule is Christ, and therefore the heauenly father calleth vs to him, that being refreshed with common partaking of him, we may from time to time gather liuely force, vntill we attaine to heauenly immortality. But forasmuch as this mistery of the secret vniting of Christ with the godly is by nature impossible to be comprehended, he giueth the figure and image thereof in visible signes most fit for our small capacity: yea, as it were by earnest and tokens giuen, he maketh it so assured vnto vs as if it were seen with our eies, because this so familiar a similitude entreth euen to the grossest minds, that soules are so fed with Christ, as bread and wine doe sustaine the bodily life. Now therefore we haue it declared, to what end this mysticall blessing tendeth, namely to assure vs, that the body of the Lord was so once offered for vs, that we now eat it, and in eating it doe feele in vs the effectuall working of that onely sacrifice that his blood was so once shed for vs, that it is vnto vs continual drinke. And so sound the words of the promise there adioyned. Take, this is my body, which is deliuered for you. The body therfore which was once offered vp for our saluation, we are commanded to take and eat: that when we see our selues to be made partakers of this, we may certainely determine that the power of his death which bringeth life shall be effectuall in vs. Whereupon also he calleth the cup, the couenant in his blood. For after a certaine maner it reneweth, or rather continueth the couenant which he hath once stablished with his blood, so much as pertaineth to the confirming of our faith, so oft as he reacheth vnto vs that holy blood to be tasted of.

Mat. 26. 26. Mat. 14. 17. Luk. 22. 19. 1. Cor. 11. 24.

The exchange which Christ hath made by taking that vpon him which was ours, and communicating that which is his to vs confirmed by this sacrament.

2 A great fruit verily of affiance and sweetnesse may godly soules gather of this sacrament, because they haue a witnesse, that we are growen together into one body with Christ so that whatsoeuer is his we may call ours. Hereupon followeth that we may boldly promise vnto our selues, that euerlasting life is ours, whereof he is heire: and that the kingdom of heauen, wherinto he is now entred, can no more fall away from vs than from him: againe that we cannot now be condemned by our sinnes, from the guiltnesse wherof he hath acquited vs, when he willed them to be imputed to himself as if they were his owne. This is the maruellous exchange, which of his immeasurable bountifulnes he hath made with vs: that he being made with vs the sonne of man, hath made vs with him the sonnes of God: that by his comming downe into earth, he hath made vs a way to goe vp into

into heauen: that putting vpon him our mortalitie, he hath giuen vs his immortality: that taking on him our weakeneſſe, he hath ſtrengthened vs with his power: that taking our pouerty to himſelfe, he hath conueyed his riches to vs: that taking to him the weight of our vnrighteouſneſſe, wherewith we were oppreſſed, he hath clothed vs with his righteouſneſſe.

Chriſt truly giuen and made ours in this ſacrament the whole pith whereof in a manner ſtandeth herein, that for vs the bodie and blood of Chriſt were offered which we receiue repreſented vnder bread and wine to teach that they are to the ſoule the ſame which theſe viſible creatures to the bodie.

3 Of all theſe things we haue ſo full a witneſſing in this Sacrament, that we muſt certainly determine, that Chriſt is truly giuen vs, as if Chriſt himſelf were ſet preſent before our eies, and handeled with our hands. For this word can neither lie to vs, nor mocke vs: Take, eat, drinke: This is my body, which is deliuered for you: this is the blood, which is ſhed into the forgiueneſſe of ſinnes. Whereas he commandeth to take, he ſignifieth that it is ours. Whereas he commandeth to eat, he ſignifieth that that is made one ſubſtance with vs. Wheras he ſaith of the body that it is deliuered for vs: of the blood, that it is ſhed for vs: therein he teacheth that both are not ſo much his as ours: becauſe he tooke and laid away both, not for his commodity, but to our ſaluation. And truly it is to be diligently marked, that the chiefe and in a manner whole pith of the ſacrament ſtandeth in theſe words. Which is deliuered for you, which is ſhed for you. For otherwiſe it ſhould not much profit vs, that the body and blood of our Lord are now diſtributed, vnleſſe they had beene once giuen foorth for our redemption and ſaluation. Therefore they are repreſented vnder bread and wine, that we ſhould learne that they are not onely ours, but alſo ordained for the nouriſhment of ſpirituall life. This is it that we before ſaid, that from the corporall things which are ſhewed foorth in the Sacraments, we are by a certain proportionall relation guided to ſpiritual things. So when bread is giuen vs for a ſigne of the bodie of Chriſt, we ought by and by to conceiue this ſimilitude: As bread nouriſheth, ſuſtaineth, & maintaineth the life of our body: ſo the body of Chriſt is the only meat to quicken and giue life to our ſoule. When we ſee wine ſet foorth for a ſigne of his blood: we muſt call to minde what vſes wine bringeth to the body, that we may conſider that the ſame are brought to vs ſpiritually by the blood of Chriſt: thoſe vſes be, to cheriſh, to refreſh to ſtrengthen, to make merry. For if we ſufficiently weigh, what the deliuering of this holy body, what the ſhedding of this holy blood, hath profited vs: we ſhall plainly perceiue that theſe things which are ſpoken of bread and wine, according to ſuch proportionall relation doe very well accord with them toward vs when they are communicated vnto vs.

The higheſt conſideration in this ſacrament is of the promiſe whereby Chriſt hath teſtified his fleſh to be meate and his blood to be drinke indeed.

4 Therfore the chiefe parts of the Sacrament are not ſimply and without higher conſideration to reach to vs the body of Chriſt: but rather that ſame promiſe, whereby he teſtifieth, that his fleſh is verily meat, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himſelfe to be the bread of life, of which who ſo eateth, he ſhall liue for euer: to ſeale (I ſay) and confirme that promiſe: and for bringing the ſame to paſſe, to ſend vs to the croſſe of Chriſt, where that promiſe hath beene truly performed, and in all points fulfilled. For we doe not well and healthfully eat Chriſt but crucified, when we doe with liuely feeling conceiue the effectualneſſe of his death. For whereas he calleth himſelfe the bread of life, he did not borrow that name of the Sacrament, as ſome doe wrongfully expound it: but becauſe he was giuen vs ſuch of the Father, and performed himſelfe ſuch, when being made partaker of our humane mortality, he made vs partners of his diuine immortality: when offering himſelfe for ſacrifice, hee tooke our accurſedneſſe vpon himſelfe, that he might fill vs with bleſſing: when with his death he deuoured and ſwallowed vp death: when in his reſurrection he raiſed vp this our crruptible fleſh which he had put on, to glory and vncorruption.

This Sacrament maketh not Chriſt to be the bread of life, but teſtifieth vnto vs that he is ſo to ſuch as receiue him in the due eſtimation of theſe miſteries whereby he is receiued, to receiue him to

5 It remaineth that by appliance all the ſame may come to vs. That is done, both by the Goſpell, and more cleerely by the holie Supper, where both hee offereth himſelfe to vs with all his good things, and we receiue him by faith. Wherfore the Sacrament maketh not that Chriſt firſt beginneth to be the bread of life: but when it bringeth into remembrance that he was made the bread of life, which we continually eate, and when it giueth vnto vs the taſte and ſauour of that bread, then it maketh vs to feele the ſtrength of that bread. For it promiſeth vs, that whatſoeuer Chriſt did or ſuffered, the ſame was done to giue life to vs. Then, that this giuing of life is euerlaſting, by which we may without end be nouriſhed, ſuſtained, and preſerued in life. For as Chriſt ſhould not haue bin to vs the bread of life, vnleſſe he had been born & had died

for

for vs, vnleſſe he had riſen again for vs: ſo now he ſhould not be the ſame vnleſſe the effectualneſſe and fruit of his birth, death and reſurrection, were an euerlaſting and immortal thing. All which Chriſt hath very well expreſſed in theſe words. The bread which I will giue, is my fleſh, which I wil giue for the life of the world. By which words without doubt he ſignifieth, that his body ſhould therefore be to vs for bread, to the ſpirituall life of the ſoule, becauſe it ſhould be giuen forth to death for our ſaluation: and that it is deliuered to vs to eat of it, when by faith he maketh vs partakers of it. Once therfore he gaue it, that he might be made bread, when he gaue forth himſelfe to be crucified for the redemption of the world: daily he giueth it, when by the word of the Goſpel he offereth it vnto vs to be receiued, ſo far as it was crucified: where he ſealeth that deliuerance with the holy myſtery of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Now herein we muſt beware of two faults, that neither doing too much in abaſing the ſigns, we ſeem to pluck them from their myſteries to which they are in a manner knit faſt: nor that being immeaſurable in aduancing the ſame, we ſeem in the meane time ſomewhat to darken the myſteries themſelues. That Chriſt is the bread of life, wherewith the faithfull are nouriſhed into eternall ſaluation, there is no man but he granteth, vnleſſe he be altogether without religion. But this point is not likewiſe agreed vpon among all men, what is the manner of partaking of him. For there be that in one word define, that to eat the fleſh of Chriſt and to drink his bloud, is nothing elſe but to beleeue in Chriſt himſelfe. But I think that Chriſt meant ſome certainer and higher thing, in that notable ſermon where he commēdeth to vs the eating of his fleſh, namely, that we are quickned by the true partaking of him: which alſo he therefore expreſſed by the words of eating and drinking, leſt any man ſhould think, that the life which we receiue of him is conceiued by bare knowledge only. For as not the ſight, but the eating of bread ſufficeth the body for nouriſhment: ſo it behoueth that the ſoule be truly and throughly made partaker of Chriſt, that by the power of him it may be quickned into a ſpirituall life. But in the meane time we confeſſe that there is no other eating, but of faith: as there can no other be imagined. But this is the difference between my words and theirs, that with them to eat is only to beleeue: but I ſay that the fleſh of Chriſt is eaten with beleeuing, becauſe by faith he is made ours, and I ſay that eating is the fruit and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I think it rather to follow of faith. In words verily the difference is but ſmall: but in the thing it ſelfe, not ſmall. For though the Apoſtle teacheth that Chriſt dwelleth in our harts by faith: yet no man will expound this dwelling to be faith: but all men do perceiue that there is expreſſed a ſingular effect of faith, for that by it the faithfull doe obraine to haue Chriſt dwelling in them. After this manner, the Lord meant, in calling himſelfe the bread of life, not only to teach that in the faith of his death and reſurrection, ſaluation is repoſed for vs: but alſo that by true partaking of himſelfe it is brought to paſſe, that his life paſſeth into vs, and becommeth ours: like as bread, when it is taken for food, miniſtreth liuelineſſe to the body.

eate his fleſh & to drinke his blood, an effect of beliefe and a thing to be diſtinguiſhed from faith. Iohn 6.51.

Ephe.3.17.

Iohn 6.51.

6 Neither did *Auguſtine*, whom they bring in for their patrone, in any other meaning write that we eat by beleeuing, than to ſhew that this eating is of faith, not of the mouth. Which I alſo deny not: but yet therewithall I adde, that we doe by faith embrace Chriſt, not appearing a far of, but making himſelfe one with vs, that he may be our head, and we his members. Yet do not I vtterly diſallow that maner of ſpeaking: but only I deny it to be a full declaration, if they meane to define what it is to eat the fleſh of Chriſt. Otherwiſe I ſee that *Auguſtine* hath oft vſed this forme of ſpeech: as when he ſaith in the third book of Chriſtian doctrine, Vnleſſe ye eat the fleſh of the ſon of man: this is a figure teaching that we muſt communicate with the paſſion of the Lord, and muſt ſweetly and profitably lay vp in remembrance that for vs his fleſh was crucified and wounded. Againe when he ſaith that the three thouſand men which were conuerted at *Peters* ſermon, did drinke the bloud of Chriſt by beleeuing, which they had ſhed by cruell dealing. But in many other places he honorably ſetteth out that benefit of faith, that by it our ſoules are no leſſe refreſhed with the communicating of the fleſh of Chriſt, than our bodies are with the bread which they eat. And the ſame is it which in a certaine place *Chryſoſtome* writeth, that Chriſt doth not onely by faith, but alſo indeed make vs his body. For he meaneth not that we doe from any other where than from faith, obraine ſuch a benefite: but this only he

The meaning of Saint Auguſtine and Saint Chryſoſtome when they ſpeake of the participation of the body of Chriſt.

Hom. in Ioh. 31. and 40. Act. 2.41.

Hom. 60.

he meaneth to exclude that none when he heareth faith to be named, ſhould conceiue a naked imagination. As for them that will haue the Supper to be only a marke of outward profeſſion, I doe now paſſe them ouer: becauſe I thinke that I haue ſufficiently confuted their errour, when I entreated of Sacraments generally. Onely this thing let the Readers marke, that when the cup is called the couenant in the blood, there is a promiſe expreſſed that may be of force to confirme faith. Whereupon followeth, that vnleſſe we haue reſpect to God, and embrace that which he offreth, we doe not rightly vſe the holy Supper. Luke 22.20.

7 Moreouer they alſo doe not ſatisfie me, which acknowledging that we haue ſome communion with Chriſt, when they meane to expreſſe it, do make vs partakers only of the ſpirit, without making any mention of fleſh and blood. As though all thoſe things were ſpoken of nothing, that his fleſh is verily meate, that his blood is verily drinke: that none hath life, but he that eateth that fleſh, & drinketh that blood: and ſuch other ſayings that belong to the ſame end. Wherfore if it be certain that the full communicating of Chriſt proceedeth beyond their deſcription, as it is too narrowly ſtrained: I wil now goe about to knit vp in few words, how large it is, and how farre it extendeth it ſelfe, before that I ſpeak of the contrary fault of exceſſe. For I ſhall haue a longer diſputation with the exceſſiue teachers, which, when according to their owne groſſenes they frame a maner of eating & drinking full of abſurditie, do alſo transfigure Chriſt ſtripped out of his fleſh into a fantaſie: if yet a man may with any words comprehend ſo great a myſterie, which I ſee that I can not ſufficiently comprehend with mind: and therefore I do willingly confeſſe it, that no man ſhould meaſure the highneſſe thereof by the ſmal proportion of my childiſhnes. But rather I exhort the readers, that they do not reſtrain the ſenſe of their minds within theſe two narrow bounds: but endeuour to riſe vp much higher, than they can by my guiding. For I my ſelf, ſo oft as I ſpeake of this thing when I haue trauelled to ſay all, thinke that I haue yet ſaid but little in reſpect of the worthines therof. And although the mind can do more in thinking than the tongue in expreſſing: yet with greatneſſe of the thing, the minde alſo is ſurmounted and ouerwhelmed. Finally therefore nothing remaineth, but that I muſt breake foorth into admiration of that myſterie, which neither the mind can ſuffice to thinke of, nor the tongue to declare. Yet after ſuch a maner as I can, I will ſet foorth the ſumme of my ſentence: which as I nothing doubt to be true, ſo I truſt that it will not be diſallowed of godly hearts.

They ſtraine the Communion of Chriſt too narrowly who make it nothing but the participation of his ſpirit only.

8 Firſt of all, we are taught out of the Scripture, that Chriſt was from the beginning that life bringing word of the Father, the fountaine and originall of life, from whence all things euer receiued their hauing of life. Wherfore *Iohn* ſometime calleth him the word of life, and ſomtime writeth that life was in him: meaning that he euen then flowing into all creatures, powred into them the power of breathing and liuing. Yet the ſame *Iohn* addeth afterward, that the life was then & not till then openly ſhewed, when the Sonne of God taking vpon him our fleſh, gaue himſelfe to be ſeen with eies & felt with hands. For though he did before alſo ſpread abroad his power into the creatures: yet becauſe man, being by ſinne eſtranged from God, hauing loſt the communion of life, ſaw on euery ſide death hanging ouer him: that he might recouer hope of immortalitie, it behooued that he ſhould be receiued into the communion of that word. For how ſmall a confidence maieſt thou conceiue thereof, if thou heare that the word of God indeed, from which thou art moſt farre remooued, containeth in it ſelfe the fulneſſe of life, but in thy ſelfe and round about thee nothing offreth it ſelfe and is preſent before thine eies but death? But ſince that fountain of life began to dwel in our fleſh, now it lieth not a far off hidden from vs, but preſently deliuereth it ſelfe to be partaken of vs. Yea and it maketh the very fleſh, wherein it reſteth, to be of power to bring life to vs, that by partaking thereof we may be fedde to immortalitie. I am (ſaith he) the bread of life, that am come downe from heauen. And the bread which I will giue is my fleſh, which I will giue for the life of the world. In which words he teacheth not onely that he is life, in reſpect that he is the eternal word of God which came downe to vs from heauen, but that in comming downe he powred the ſame power into the fleſh which he did put on, that from thence the communicating of life might flow foorth vnto vs. Heereupon alſo theſe things now follow, that his fleſh is verily meate, and his blood is verily drinke,

Chriſt from the beginning the fountaine of life, by taking our fleſh maketh it of power, being ſedan, to be ſuſtenance that ſoſtreth on to immortalitie.

Iohn 6.48.& 58.

with which ſuſtenances the faithfull are foſtered into eternall life. Herein therfore conſiſteth ſingular comfort to the godly, that now they finde life in their owne fleſh. For ſo they doe not onely with eaſie paſſage attaine vnto it, but haue it of it ſelfe laid abroad for them and offering it ſelfe vnto them. Onely let them hold open the boſome of their heart that they may embrace it being preſent, and they ſhall obtaine it.

The fleſh of Chriſt being (though not of it ſelfe) an vnwaſted fountaine from whence life floweth, he that will liue muſt of neceſſitie be partaker thereof, and haue fellowſhip with it.

9 But although the fleſh of Chriſt haue not ſo great power of it ſelfe, that it can giue life to vs, which both in the owne firſt eſtate of it was ſubiect to mortalitie, and now being endued with immortalitie, liueth not by it ſelfe: yet it is rightfully called life bringing, which is filled with fulneſſe of life to powre it into vs. In which meaning I do with *Cyril* expound that ſaying of Chriſt: as the Father hath life in himſelfe, ſo he hath alſo giuen to the Sonne to haue life in himſelfe. For there he properly ſpeaketh of his gifts, not which he from the beginning poſſeſſed with the Father, but with which he was garniſhed in the ſame fleſh in which he appeared. Therefore he ſheweth that in his manhood alſo dwelleth the fulneſſe of life, that whoſoeuer partaketh of his fleſh and blood, may therewithall alſo enioy the partaking of life. Of what ſort that is, we may declare by a familiar example. For as out of a fountaine water is ſometime drunke, ſometime is drawen, ſometime by furrowes is conueighed to the watering of grounds, which yet of it ſelfe doth not ouerflow into ſo many vſes, but from the very ſpring it ſelfe which with euerlaſting flowing yeeldeth and miniſtreth vnto it from time to time new aboundance: ſo the fleſh of Chriſt is like a rich and vnwaſted fountaine which powreth into vs the life, ſpringing from the Godhead into it ſelfe. Now who ſeeth not that the communion of the fleſh and blood of Chriſt is neceſſarie to all that aſpire to heauenly life? Hereunto tendeth that ſaying of the Apoſtle, that the Church is the bodie of Chriſt and the fulfilling of it: and that hee is the head out of which the whole body coupled and knit together by ioints maketh increaſe of the body: that our bodies are the members of Chriſt. All which things we vnderſtād to be impoſſible to be brought to paſſe, but that he muſt wholly cleaue to vs in ſpirit and body. But that moſt neere fellowſhip whereby we are coupled with his fleſh, he hath yet ſet out with a more glorious title, when he ſaid that we are members of his bodie, and are of his bones and of his fleſh. At the laſt, to declare it to be a matter greater than all wordes, he concludeth his ſaying with an exclamation. This is (ſaith he) a great ſecret. Therefore it ſhould be a point of extreme madneſſe to acknowledge no communion of the faithful when the fleſh and blood of the Lord, which the Apoſtle declareth to be ſo great, that he had rather wonder at it than expreſſe it.

John 5. 19.

Ephe. 5. 30.

The bodie and blood of Chriſt truely giuen vs, and not bare & naked figures thereof in the ſacrament.

10 Let the ſumme be, that our ſoules are ſo fed with the fleſh and blood of Chriſt, as bread and wine do maintaine and ſuſtaine the bodily life. For otherwiſe the proportionall relation of the ſigne ſhould not agree, vnleſſe ſouls did finde their food in Chriſt. Which cannot be done, vnleſſe Chriſt doe truely grow into one with vs, and refreſh vs with the eating of his fleſh and drinking of his bloud. But although it ſeeme incredible, that in ſo great diſtance of places the fleſh of Chriſt reacheth to vs that it may be meate to vs: let vs remember how much the ſecret power of the Spirit ſurmounteth aboue all our ſenſes, and how fooliſh it is to goe about to meaſure his vnmeaſurableneſſe by our meaſure. That therefore which our minde comprehendeth not, let our faith conceiue, that the Spirit truely knitteth in one thoſe things that are ſeuered in places. Now that ſame holy communicating of his bodie and blood, whereby Chriſt powreth his life into vs. euen as if he had pearced it into our bones and marrowes, he in the Supper alſo teſtifieth and ſealeth: and that not with ſetting before vs a vaine or void ſigne, but bringing foorth there the effectuall working of his Spirit whereby hee fulfilleth that which he promiſeth. And verily he there offereth and deliuereth the thing ſignified to all them that ſit at that ſpirituall banquet: although it be receiued with fruite of the faithfull onely, which receiue ſo great bountifulneſſe with true faith and thankfulneſſe of minde. After which maner the Apoſtle ſaide, that the bread which we breake is the communion of the bodie of Chriſt: and that the cup which we hallow with the word and prayers to that purpoſe, is the communion of his blood. Neither is there any cauſe why any man ſhould obiect, that it is a figuratiue ſpeech, by which the name of the thing ſignified is giuen to the ſigne. I grant verily that the breaking of the bread

1. Cor. 10. 16.

is

is a ſigne, not the thing it ſelfe. But this being admitted, yet we ſhall rightlie gather of the deliuerance of the ſigne, that the thing it ſelfe is deliuered. For vnleſſe a man will call God a deceiuer, he can neuer be ſo bold to ſay that he ſetteth before vs an empty ſigne. Therfore if by the breaking of bread the Lord doth truly repreſent the partaking of his body, it ought to be out of doubt that he truly performeth and deliuereth it. And this rule, is alway to be holden of the Godly, that ſo oft as they ſee the ſignes ordained of the Lord, they certainly thinke and perſwade themſelues that the truth of the thing ſignified is there preſent. For to what purpoſe ſhould the Lord deliuer to thee into thy hand the ſigne of his body, but to aſſure thee of the true partaking of it? If it be true, that a viſible ſigne is giuen vs, to ſeale the gift of an inuiſible thing: when we receiue the ſigne of the body, let vs no leſſe certainly beleeue that the body it ſelfe alſo is giuen vs.

Chriſt himſelfe by faith, euen his body and blood truly participated, in the Sacrament.

11 I ſay therfore (which both hath been alway receiued in the church, and all they teach at this day that thinke right) that the holy myſtery of the Supper conſiſteth of two things: that is to ſay of the bodily ſignes, which being ſet before our eies do repreſent vnto vs inuiſible things: according to the capacity of our weaknes: and of ſpiritual truth, which is by thoſe ſignes both figured & deliuered. Of what ſort that is, when I meane to ſhew it familiarly, I vſe to ſet three things: the ſignification, the matter which hangeth of the ſignification, the vertue or effect which followeth of both. The ſignification conſiſteth in the promiſes, which are after a certaine maner wrapped together with the ſigne. The matter of ſubſtance I call Chriſt with his death and reſurrectiō. By effect I vnderſtand the redemption, righteouſnes, ſanctification & eternall life, & whatſoeuer other benefits Chriſt bringeth vs. Now although all theſe things haue reſpect to Faith: yet I leaue no place to this cauillation: as though when I ſay that Chriſt is receiued by Faith, I would haue him conceaued with vnderſtanding only and imagination. For the promiſes offer him, not that we ſhould ſticke faſt in the ſight alone and in bare knowledge: but that we ſhould enioy the true communicating of him. And truly I ſee not how any man may haue confidence that he hath redemption & righteouſnes in the croſſe of Chriſt, & life in his death, but principally ſtanding vpon the true communion of Chriſt himſelf. For thoſe good things ſhould not come to vs vnleſſe Chriſt firſt made himſelfe ours. I ſay therefore, that in the myſtery of the Supper, by the ſignes of bread and wine Chriſt is truly deliuered to vs, yea and his body and blood, in which he hath fulfilled all obedience for purchaſing of righteouſneſſe to vs: namely that firſt we ſhould grow together into one body with him: and then being made partakers of his ſubſtance, we may alſo feele his power in the communicating of all his good things.

A local preſence of the body of Chriſt not needfull vnto this that we may enioy the partaking of it which the ſpirit of Chriſt performeth without ſuch groſſenes.

12 Now I come downe to the exceſſiue mixtures, which ſuperſtition hath brought in. For herein Satan hath plaied with maruellous ſubtiltie, that withdrawing the minds of men from heauen, he might fill them with peruerſe error, as though Chriſt were faſtned to the element of bread. And firſt we muſt not dreame ſuch a preſence of Chriſt in the Sacrament, as the craftſmen of the Court of Rome haue faigned: as though the body of Chriſt were made preſent with preſence of place, to be handeled with hands, to be brooſed with teeth, and ſwallowed with mouth. For this forme of recantation Pope *Nicholas* endited to *Berengarius*, to be a witneſſe of his repentance: namely with words ſo far monſtrous, that the Author of the Gloſe crieth out that there is danger, if the readers doe not wiſely take heed to themſelues, leſt they ſucke out of them an hereſie worſe than was that of *Berengarius*. In the ſecond diſtinction, in the Chapter beginning thus, *Ego Berengarius*. But *Peter Lombarde*, although he trauell much in excuſing the abſurditie, yet more inclineth to the contrary ſentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the body of men, and is holden in heauen, into which it was once receiued, vntill he returne to iudgement: ſo to draw it backe vnder theſe corruptible elements or to imagine it preſent euery where, we account it to be vtterly vnlawful. Neither verily is it ſo needfull to this that we may enioy the partaking of it: for as much as the Lord giueth vs this benefit by his Spirit that we be made one with him in body, ſpirit, and ſoule. The bond therefore of this conioyning is the ſpirit of Chriſt, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatſoeuer Chriſt himſelfe both is and hath, is conueyed to vs. For if we behold the ſunne ſhining foorth with his beames vpon the earth after a certain maner to

Chryſo. Ser. de ſpiritu ſancto.

caſt forth his ſubſtance vnto it to engender, nouriſh, and quicken the fruits therof: why ſhould the extending of beames of the ſpirit of Chriſt be inferior to conueigh the communion of his fleſh and blood into vs? Wherfore the ſcripture, when it ſpeaketh of our partaking with Chriſt, referreth the whole force therof to the ſpirit. Yet inſteed of many, one place ſhall be ſufficient. For *Paul* in the eight Chapter to the Romans, ſaith that Chriſt dwelleth in vs none otherwiſe than by his ſpirit: wherby yet he taketh not away that communion of his fleſh and blood of which we now ſpeake, but teacheth that the Spirit alone worketh that we poſſeſſe whole Chriſt and haue him dwelling in vs.

The maner of preſence which the Schoolemen haue deuiſed in this Sacrament.

13 The Schoolmen thought more ſhamefaſtly which were with holden with horror of ſo barbarous vngodlineſſe. Yet they alſo themſelues doe nothing but mocke with ſubtiller deceits. They grant that Chriſt is not contained there by way of circumſcription not after a bodily maner: but afterward they inuent a way, which neither themſelues doe vnderſtand, nor they can declare to other: yet it is ſuch as falleth to this point that Chriſt muſt be ſought in the forme of bread as they call it. For what is it? When they ſay that the ſubſtance of bread is turned into Chriſt, doe they not faſten him to the whiteneſſe which they there leaue? But (ſay they) he is ſo contained in the Sacrament, that he abideth in heauen: and we determine no other preſence but of habitude. But whatſoeuer words they bring in, to cloake it with a deceitfull colour, this is the end of all that that is by conſecration made Chriſt, which before was bread: that from thencefoorth Chriſt lieth hid vnder that colour of bread. Which alſo they are not aſhamed in plaine words to expreſſe. For theſe be the words of *Lombarde*: that the body of Chriſt, which in it ſelfe is viſible, when the conſecration is ended, lieth hidden and is couered vnder the forme of bread. So the forme of that bread is nothing elſe but a viſor, that taketh away the ſight of the fleſh from the eies. Neither need we many coniectures to finde what ſnares they minded to lay with theſe words, ſith the thing it ſelfe plainly ſpeaketh it. For it is to be ſeene with how great ſuperſtition in certaine ages paſt, not only the common ſort of men, but alſo the very chiefe of them haue beene holden, and at this day be holden in Popiſh Churches. For hauing little care of true faith (by which alone we both come into the fellowſhip of Chriſt, and doe cleaue together with him) ſo that they haue a carnall preſence of him, which they haue framed beſide the word, they thinke that they haue him preſent enough. Therfore in a ſumme, we ſee that this hath beene gotten by this witty ſubtilty that bread was taken of God.

Lib. 4. diſt.

Tranſubſtantiation deſtitute of antiquity to defend it.

14 From hence proceeded that ſame faigned tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that locall preſence could not vnwind themſelues from this doubt, how the body of Chriſt ſhould be mingled with the ſubſtance of bread, but that by and by many abſurdities did thruſt themſelues in place. Therefore they were driuen of neceſſity to flee to this inuention, that there is made a turning of bread into the body: not that the body is properly made of the bread, but becauſe Chriſt that he might hide himſelfe vnder the forme, bringeth the ſubſtance to nothing. But it is maruellous, that they fell to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely that Scripture but alſo the conſent of the old Church fighting againſt it, they brought abroad that monſter. I grant indeed that ſome of the old writers ſometime vſed the name of turning: not for that they would deſtroy the ſubſtance in the outward ſignes, but that they might teach that the bread dedicate to the myſtery differeth far from common bread and is now other. But ech where they all plainely declare, that the holy Supper conſiſteth of two parts, an earthly part, and a heauenly: and the earthly part they doe without controuerſie expound to be bread and wine. Truely whatſoeuer they bable, it is plaine that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes preſume to ſet againſt the euident word of God. For it is not ſo long agoe ſince it was inuented, it was verily vnknowen not onely to thoſe better ages, in which the purer doctrine of religion yet flouriſhed, but alſo euen when that ſame pureneſſe was much defiled. There is none of the old writers that doth not in expreſſe words confeſſe that the holy ſignes in the Supper are bread and wine. Although, as we haue ſaide, they ſometime ſet it out with diuers titles, to aduance the dignitie of the Myſterie. For whereas they ſay that in the conſecration

cration is made of a ſecret turning, that now it is another thing then bread and wine: I haue euen now giuen warning that they doe not thereby meane that the things themſelues, are brought to nought, but that they are now to be otherwiſe eſteemed than common meats, which are appointed onely to feed the belly: for as much as in them is deliuered to vs the ſpirituall meate and drinke of the ſoule. This we alſo denie not. If (ſay theſe men) there be a turning, it muſt needs be that there is of one thing made another thing. If they meane that there is ſome thing made which before was not, I agree with them. If they will draw it to that their owne imagination, let them anſwer me what change they thinke to be made in baptiſme. For herein the fathers alſo do determine a maruellous turning, when they ſay that of a corruptible element is made a ſpirituall waſhing of the ſoule, yet none of them denieth that water remaineth. But (ſay they) there is no ſuch thing in baptiſme, as is that in the Supper. This is my body. As though the queſtion were of thoſe words, which haue a meaning plaine enough: and not rather of that word of turning, which ought to ſignifie no more in the Supper than in baptiſme. Therefore farewell they with theſe ſnares of ſillables, whereby they do nothing elſe but bewray their owne hungrineſſe. For otherwiſe the ſignification would not agree together vnleſſe the truth which is there figured, had a liuely image in outward ſigne. Chriſts will was by the outward ſigne to teſtifie that his fleſh is meat. If hee did ſet before vs only an empty imaginatiue forme of bread not true bread, where were the correlation or ſimilitude which ſhould lead vs from the viſible thing to the inuiſible? For, that all things may agree together, the ſignification ſhall extend no further, but that we be fed with the forme of the fleſh of Chriſt. As, if in baptiſme the forme of water ſhould deceiue our eies, it ſhould not be to vs a certaine pledge of our waſhing: yea by that deceitfull ſhew there ſhould be giuen vs an occaſion of wauering. Therefore the nature of the ſacrament is ouerthrowen, vnleſſe in the manner of ſignifying the earthly ſigne anſwer to the heauenly thing. And therefore wee looſe the truth of this myſterie, vnleſſe true bread repreſent to vs the true body of Chriſt. I repeate it againe: Sith the ſupper is nothing elſe, than a viſible teſtifying of that promiſe which is in the ſixt Chapter of *Iohn*, namely that Chriſt is the bread of life, which came downe from heauen: there muſt be viſible bread vſed for a meane whereby that ſame ſpirituall bread may be figured: vnleſſe wee will that we looſe all the fruit which in this behalfe God tenderly granteth to ſuſtaine our weakneſſe. Now by what reaſon ſhould *Paul* gather, that all wee are one body and one bread, which doe together partake of one bread, if there remained only an imginatiue forme and not rather a naturall truth of bread? 1. Cor. 10. 17.

15 But they could neuer haue beene ſo fowly beguiled with the deceits of ſatan, but becauſe they were already bewitched with this error, that the body of Chriſt incloſed vnder bread was by the bodily mouth ſent downe into the belly. The cauſe of ſo brutiſh imagination was, that conſecration ſignified as much among them as a magicall enchantment. But this principle was drawen to them, that bread is a ſacrament to none but to men, to whom the word is directed: like as the water of baptiſme is not changed in it ſelfe, but ſo ſoone as the promiſe is adioined, it beginneth to be that to vs which it before was not. This ſhall better appeare by example of a like Sacrament. The water ſpringing out of the rocke in the deſert was to the fathers a token and ſigne of the ſame thing, which the wine doth figure to vs in the Supper. For *Paul* teacheth that they drunke the ſame ſpirituall drinke. But it was a common watering for the beaſts and cattell of the people. Whereupon it is eaſily gathered, that in earthly elements, when they are applied to a ſpirituall vſe, there is made no other turning but in reſpect of men, inſomuch as they are to them ſeales of the promiſes. Moreouer ſith Gods purpoſe is (as I often repeat) as it were by handſome chariots to lift vs vp to himſelfe, they do by their waywardneſſe wickedly diſappoint the ſame, which do indeed call vs to Chriſt, but lurking inuiſibly vnder bread. For it is not poſſible that the mind of men, vncombring it ſelfe from the immeaſurablenes of places, ſhould attaine to Chriſt euen aboue the heauens. That which nature denied them, they attempted to amend with a more hurtfull remedie: that abiding in earth,

The viſible elements in the Sacrament changed not in reſpect of their nature but of their vſe only.

Exo. 17. 6.

1. Cor. 10. 4.

earth, wee ſhould neede no heauenly neereneſſe of Chriſt. Loe, this is the neceſſitie, that compelled them to transfigure the body of Chriſt. In *Bernards* time, although a harder manner of ſpeaking was growen in vſe, yet tranſubſtantiation was not then knowen. And in all ages before that, this ſimilitude did flie about in euerie mans mouth, that there is with bread and wine a ſpirituall thing ioined in this myſtery. Of the words they anſwer as they thinke, wittilie: but bringing nothing fit for this preſent cauſe. The rodde of *Moſes* (ſay they) beeing turned into a ſerpent, Exod. 4. 3. & 7. 10. although it did get the name of a ſerpent, yet keepeth ſtill the olde name, and is called a rodde. So in their opinion it is as probable, that although the bread paſſe into a new ſubſtance, it may be abuſiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihood or neerneſſe find they betweene a cleere miracle, and their fained illuſion, of which no eie in earth is witneſſe? The magicians had mocked with deceits, ſo that the Aegyptians were perſwaded, that they excelled in diuine power to charge creatures aboue the order of nature. *Moſes* came foorth, and driuing away all their deceits, ſhewed that the inuincible power of God was on his ſide, becauſe his owne rod conſumed all the reſt. But for aſmuch as that was a turning diſcernable with eies, therefore as we haue ſaid, it pertaineth nothing to this preſent cauſe: and a little time after, the rodde viſibly returned into his owne forme. Beſide that it is not knowen, whether that ſudden turning was of ſubſtance or no. Alſo the alluding to the roddes of the magycians is to be conſidered, which the Prophet therefore would not call ſerpents, leſt he ſhould ſeeme to ſignifie a turning where none was: becauſe thoſe deceiuers had done nothing but caſt a miſt before the eies of the beholders. What likeneſſe herewith haue theſe formes of ſpeech. The bread which we breake, So oft as yee ſhall eat this bread, They communicated in breaking of bread, 1. Cor. 10. 16. & 11. 26. Act. 24. and ſuch other? It is certaine that their eies were only deceiued with the enchantment of the magicians. As concerning *Moſes*, the matter is more doubtfull, by whoſe hand it was no more hard for God to make of a rod a ſerpent, and againe of a ſerpent to make a rod, than to cloth Angels with fleſhly bodies, and by and by after to vncloth them. If the nature of this myſterie were the ſame or like, there were ſome colour for their ſolution. Let this therefore remaine certaine, that it is not truly nor fitly promiſed vs that in the ſupper the fleſh of Chriſt is truly to vs for meat, vnleſſe the true ſubſtance of the outward ſigne agree with it. And (as one error groweth of another) the place of *Ieremie* is ſo fooliſhly wreſted to prooue tranſubſtantiation, that it irketh me to rehearſe it. The Prophet complaineth that wood is put in his bread: meaning Ier. 11. 19. that by the cruelty of his enemies, his bread was infected with bitterneſſe. As *Dauid* Pſal. 69. 22. with a like figure bewaileth that his meat was corrupted with gall, and his drinke with vineger. Theſe men will haue it that the body of Chriſt was by way of allegorie faſtned to the croſſe. But ſome of the old fathers thought ſo. As though wee ought not rather to pardon their ignorance, and to bury their ſhame, than to adde ſhameleſneſſe to compell them yet ſtill to fight like enemies with the naturall meaning of the Prophet.

The error of conſubſtantiation and the cauſe whereof it riſeth.

16 Other, which ſee that the proportionall relation of the ſigne and the thing ſignified, cannot be ouerthrowen, but that the truth of the myſtery muſt fall, doe confeſſe that the bread of the ſupper is verily a ſubſtance of an earthly and corruptible element, and ſuffereth no change in it ſelfe, but hath vnder it ſelfe the body of Chriſt incloſed. If they did ſo declare their meaning, that when the bread is deliuered in the myſtery, there is adioined the deliuering of the body, becauſe the truth is vnſeuerable from the ſigne: I would not much ſtriue with them. But becauſe they placing the body in the bread, doe faine to it a being euery where contrary to the nature thereof, and in adding vnder the bread, they will haue it lie there hidden: it is neceſſary a little while to draw ſuch ſubtleties out of their dennes. For my mind is not as of ſet purpoſe to go through with all this point: but only that I may lay the foundations of the diſputation which ſhall by and by follow in place fit for it. They will therefore haue the body of Chriſt to be inuiſible and immeaſurable, that it may be hid vnder the bread: becauſe they thinke they doe not otherwiſe communicate with him than if he deſcend into the bread: but they comprehend not the manner of deſcending, whereby he lifteth

teth vs vpward to himselfe. They lay vpon it all the colours that they can: but when they haue said all, it sufficiently appeareth, that they stay vpon the locall presence of Christ. Whence commeth that? euen because they can abide to conceiue no other partaking of the flesh and bloud, but which consisteth either of ioining and touching of place, or of some grosse enclosing.

17 And, that they may obstinately defend the error once rashly conceiued, some of them sticke not to say, that the flesh of Christ had neuer any other measurings, but so farre and wide as heauen and earth is broad. Whereas he was borne a child out of the wombe, whereas he grew, whereas he was spread abroad on the crosse, whereas he was inclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne and die, and performe the other duties of man. Whereas after his resurrection he was seene in his wonted forme of body, whereas he was taken vp to heauen, whereas last of all also after his ascention he was seene of *Stephen* and *Paul:* it was done by the same dispensation, that it might appeare to the sight of men that he was made a king in heauen. What is this else, but to raise vp *Marcion* out of hell. For no man can doubt that the body of Christ was a fantasie or a phantasticall thing, if he was of such state. Some slip away somewhat more subtlely, with saying that this body which is giuen in the sacrament is glorious and immortall: and that therefore it is no absurdity, if it be contained in many places, if in no place, if with no forme, vnder the Sacrament. But I aske what manner of body Christ gaue to the disciples, the day before that he suffered? doe not the words sound that hee gaue the same mortall body, which was within a little after to be deliuered? He had alreadie before (say they) shewed his glory to bee seene to three of the disciples. That is true indeede, but his will was by that brightnesse to giue them a taste of immortality for an hower. In the meane time they shall not there find a double body, but that one body which Christ did beare, garnished with new glory. But when he distributed his body at his first supper, the time was now at hand, when hee being stricken of God, and humbled should lie without glorie as a leaprous man: so farre is it off that he then would shew foorth the glory of his resurrection. And how great a window is heere opened to *Marcion*, if the body of Christ was seene in one place mortall and base, and in another place was holden immortall and glorious? Howbeit if their opinion take place, the same hapneth daily: because they are compelled to confesse that the body of Christ being visible in it selfe, lieth hid inuisibly vnder the signe of bread. And yet they that vomit out such móstrousnes are so not ashamed of their own shame, that they doe vnprouoked, hainously raile at vs, because we doe not subscribe to them.

18 Now if they list to fasten the body and bloud of the Lord to bread and wine: the one shall of necessity be plucked in sunder from the other. For as the bread is deliuered seuerally from the cup, so the body vnited to the bread must needs be deuided from the bloud inclosed in the cup. For when they affirme that the body is in the bread and the bloud in the cup: and the bread and wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be seuered from the bloud. But whereas they are wont to alleadge, that by accompanying (as they faine) in the body is the bloud, and likewise in the bloud is the body, that verily is too trifling: for as much as the signes in which they are enclosed, are so seuered. But if we be lifted vp with our eies and minds to heauen, that we seeke Christ there in the glory of his kingdome: as the signes doe allure vs to him whole, so vnder the signe of bread, we shall be fed with his body, vnder the signe of wine wee shall seuerally drinke his bloud, that at length we may enioy him whole. For although he hath taken away his flesh from vs, and in his body is ascended vp into heauen, yet he sitteth at the right hand of the father, that is to say he raigneth in the power, and maiesty, and glory of the father. This kingdome is neither bounded with any spaces of place, nor compassed about with any measurings, but that Christ may shew foorth his might whersoeuer it pleaseth him both in heauen and in earth: but that he may shew himselfe present with power and strength: but that he may alway be at hand with them that be his, breathing his life into them, may liue in them, strengthen them, quicken them, preserue them safe euen as if he were present in body: finally, but that he may feed them with his own body, the

The flesh of Christ by some, grossly extended as wide as heauen and earth, by others, subtilely imagined to be because glorious therefore free from the naturall properties of things corporall. Act. 1. 9. and 7. 55. and 9. 3.

Matt. 17. 2.

Esai. 53. 4.

The body and bloud of Christ though not fastned vnto, yet spiritually deliuered in the bread and wine of the holy Eucharist.

the communion whereof he doth by the power of his ſpirit powre into them. After this manner the body and blood of Chriſt is deliuered to vs in the Sacrament.

The true manner of Chriſts preſence, and the ſubſtantiall communicating of his body and blood in the Lords ſupper, made hateſull to the world by the vniuſt iudgements of men.

19 But we muſt appoint ſuch a preſence of Chriſt in the ſupper, as may neither faſten him to the element of bread, nor ſhut him vp in the bread, nor by any meane compaſſe him in, (for it is plaine that all theſe things abate his heauenly glory) finally ſuch as may neither take from him his owne meaſure, nor diuerſly draw him in many places at once, nor faine to him ſuch an vnmeaſurable greatnes as is ſpread abroad throughout heauen and earth, for theſe things are plainly againſt the truth of the nature of manhood. Let vs (I ſay) neuer ſuffer theſe two exceptions to be taken away from vs. The one, that nothing be abated from the glory of Chriſt, which is done, when he is brought vnder the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faining, applied to his body, that agreeth not with the nature of man: which is done, when it is either ſaid to be infinite, or is ſet in many places at once. But theſe abſurdities being taken away, I willingly receiue whatſoeuer may auaile to expreſſe the true and ſubſtantiall communicating of the body and blood of the Lord, which communicating is deliuered to the faithfull vnder the holy ſignes of the ſupper: and ſo that they may be thought not to receiue it by imagination only or vnderſtanding of mind, but to enioy it indeed to the foode of eternall life. Why this ſentence is ſo hatefull to the world, and all defence taken away from it by the vniuſt iudgements of many, there is no cauſe at all, but for that the diuell hath with horrible bewitching madded their minds. Truly that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any abſurdity, nor darkneſſe, nor doubtfulneſſe: it is not againſt true godlineſſe and ſound edification: finally, it hath nothing in it, that may offend, ſauing that in certaine ages paſt, when that ignorance and barbarouſneſſe of Sophiſters raigned in the Church, ſo cleere light and open truth hath been vnworthily oppreſſed. Yet becauſe ſatan at this day alſo trauaileth by troubleſome ſpirits to ſpot it with all the ſlanders and reproches that he can, and bendeth himſelfe to no other thing with greater endeuour: it is profitable the more diligently to defend and reſcue it.

The words of Chriſts inſtitution, in word held, in deed peruerted and forſaken by the authors as well of tranſubſtantiation as conſubſtantiation. Matt. 26. 26. Mark. 14. 22. Luk. 22. 17. 1. Cor. 11. 24.

20 Now before that we go any further, we muſt entreat of the ſelfe inſtitution of Chriſt: ſpecially becauſe this is the moſt glorious obiection that our aduerſaries haue, that we depart from the words of Chriſt. Therefore, that we may be diſcharged of the falſe cauſe of malice wherewith they burden vs, our fitteſt beginning ſhall be at the expoſition of the words. Three Euangeliſts and *Paul* rehearſe, that Chriſt tooke bread: when he had giuen thanks he brake it, gaue it to his diſciples and ſaid, Take, eat, this is my body which is deliuered, or broken for you. Of the cup *Matthew* and *Marke* ſay thus: This cup is the blood of the new Teſtament, which ſhall be ſhed for many vnto forgiueneſſe of ſinnes. But *Paul* and *Luke* ſay thus: This cup is the new Teſtament in my blood. The patrones of tranſubſtantiation will haue by the pronoune (this) the forme of bread to be ſignified, becauſe the conſecration is made in the whole content of the ſentence, and there is no ſubſtance that can be ſhewed. But if they be holden with religious care of the words, becauſe Chriſt teſtified, that that which he reached into the diſciples hands, was his body: truly this their deuiſe, that that which was bread is now the body, is moſt far from the proper meaning of them. That which Chriſt tooke into his hands and gaue the Apoſtles, he affirmeth to be his body: but he tooke bread: who therefore cannot vnderſtand that bread is yet ſhewed? and therefore there is no greater abſurdity, than to remooue that to the forme, which is ſpoken of the bread. Other, when they expound this word (is) for (to be tranſubſtantiate,) do flee to a more enforced and violently wreſted gloſſe. Therefore there is no cauſe why they ſhould pretend that they be mooued with reuerence of words. For this was vnheard of among all nations and languages, that the word (is) ſhould be taken in this ſenſe, namely for to be turned into another thing. As for them that leaue bread in the ſupper, and affirme that there is the body of Chriſt, they much differ among themſelues. They which ſpeake more modeſtly, although they preciſely exact the letter. This is my body, yet afterward ſwarue from their preciſeneſſe, and ſay that it is as much in effect as that the body of Chriſt is with bread, in bread, and vnder bread. Of the

the matter itſelfe which they affirme, we haue already touched ſomewhat, and we ſhall by and by haue occaſion yet to ſpeake more. Now I diſpute only of the words, by which they ſay they are reſtrained that they cannot admit bread to be called the body, becauſe it is a ſigne of the body. But if they ſhun all figures, why doe they leape away from the plaine ſhewing of Chriſt, to their owne manners of ſpeaking farre differing from it? For there is great difference betweene this that bread is the body, and this that the body is with bread. But becauſe they ſaw it to be impoſſible, that this ſimple propoſition might ſtand, that bread is the body: they haue attempted to ſcape away by thoſe formes of ſpeech, as it were by crooked turnings. Some more bold ſticke not to affirme that euen in proper ſpeaking, bread is the body, and by this meane they truly prooue themſelues to be literall men. If it be obiected, that therefore the bread is Chriſt, and is God: this verily they will deny, becauſe it is not expreſſed in the words of Chriſt. But they ſhall nothing preuaile by denying it: for as much as all doe agree that whole Chriſt is offered vs in the ſupper. But it is an intollerable blaſphemy, that it be without figure ſpoken of a fraile and corruptible element, that it is Chriſt. Now I aske of them, whether theſe two propoſitions be both of one effect, Chriſt is the ſonne of God, and bread is the body of Chriſt. If they grant that they are diuerſe, (which we will enforce them to grant whether they will or no) then let them anſwer whence commeth the difference. I thinke they will bring none other but that the bread is after the ſacramentall manner called the body. Whereupon followeth, that Chriſts words are not ſubiect to the common rule, nor ought to be tried by Grammar. Alſo I aske of the preciſe and ſtiffe requirers of the letter, where *Luke* and *Paul* doe call the cup the Teſtament in the bloud, whether they do not expreſſe the ſame thing which they did in the firſt part, where they call bread the body. Truly the ſame religion was in the one part of the myſtery that was in the other: and becauſe ſhortneſſe is darke, longer ſpeech doth better open the meaning. So oft therefore as they ſhall affirme by one word, that the bread is the body: I will out of moe words bring a fit expoſition, that it is the Teſtament in the body. For why? Shall we neede to ſeeke a more faithfull or ſurer expoſitor than *Paul* and *Luke*? Neither yet doe I tend hereunto, to diminiſh any thing of that communicating of the body of Chriſt which I haue confeſſed: only my purpoſe is to confute that fooliſh waiwardneſſe, whereby they doe ſo hatefully braule about words. I vnderſtand, by the authority of *Paul* and *Luke*, that the bread is the body of Chriſt, becauſe it is the couenant in the body. If they fight againſt this, they haue warre not with me, but with the ſpirit of God. Howſoeuer they cry out that they be touched with reuerence of the words of Chriſt, whereby they doe not figuratiuely vnderſtand thoſe things that are plainely ſpoken: yet this is not a pretence rightfull enough, why they ſhould ſo refuſe all the reaſons which we obiect to the contrarie. In the meane time, as I haue alreadie giuen warning, it is conuenient to learne, what maner of thing this is, The teſtament in the body and bloud of Chriſt: becauſe the couenant ſtabliſhed with the ſacrifice of death, ſhould otherwiſe not profit vs, vnleſſe there were adioyned that ſecret communicating whereby wee growe into one with Chriſt.

Luk. 22. 20. 1. Cor. 11. 25.

21 It remaineth therefore that for the affinitie which the things ſignified haue with their ſignes, we confeſſe that the ſelfe name of the thing was giuen to the ſigne: figuratiuely in deed, but not without a moſt fit proportionall agreement. I leaue allegories and parables, leaſt any man ſhould quarrell that I ſeeke ſtarting holes, and wander out of the preſent purpoſe. I ſay that this is a ſpeech by figure of tranſnomination which is commonly vſed in the Scripture, when myſteries are intreated of. For neither can you otherwiſe vnderſtand that which is ſaid: that circumciſion is a couenant: that the lambe is the paſſeouer: that the Sacrifices of the law are expiations: finallie that the rocke, out of which water flowed in the deſert, was Chriſt, vnleſſe you take it to be ſpoken by way of transferring of names. Neither are names transferred onely from the higher name to the lower? but contrariwiſe the name of the viſible ſigne is alſo giuen to the thing ſignified: as when it is ſaid that God appeered ro *Moſes* in the buſh: when the arke of couenant is called God, and the face of God: and the doue is called the holy Ghoſt. For though the ſigne differ in ſubſtance from the thing ſignified:

Figuratiue ſpeech vſuall, and vnto ſignes the names of things ſignified giuen when ſacramentall myſteries are intreated of: which thing S. Auguſtine plainely teacheth.

Exod. 3. 2. Pſal. 84. 8. and 42. 3. Matt. 3. 16.

fied: because this is ſpirituall and heauenly, and that is corporall and viſible: yet because it doth not onely figure the thing which it is holily appointed to repreſent, as a naked and emptie token, but doth alſo truely deliuer it in deede: why may not the name of the thing rightly accord with it? If ſignes deuiſed by men, which are rather images of things abſent, then marks of things preſent, which ſelfe abſent things, they doe oftentimes deceitfully ſhadow, are yet ſometime garniſhed with the titles of the things: then thoſe things that are ordained of God, doe by much greater reaſon borrow the name of thoſe things, of which they alway both beare a ſure and not deceitfull ſignification, and haue the truth adioyned with them. There is therefore ſo great likenesſe and neerenesſe of the one to the other, that it is eaſie to draw their names to and fro. Therefore let our aduerſaries ceaſe to heape vnſauourie ſcoffings againſt vs, in calling vs Tropiſts, becauſe we expound the ſacramentall manner of ſpeaking after the common vſe of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they haue all a certaine communitie together.

1.Cor.10.4. As therefore the Apoſtle teacheth, that the ſtone out of which ſpirituall drinke did ſpring to the Iſraelites, was Chriſt, becauſe it was a viſible ſigne, vnder which that ſpirituall drinke was truly indeede, but not diſcernably to the eie perceiued: ſo bread is at this day called the bodie of Chriſt, for as much as it is a ſigne whereby the Lord offereth to vs the true eating of his body. Neither did *Auguſtine* otherwiſe thinke or ſpeake leaſt any man ſhould deſpiſe this as a new inuention. If (ſaith he) the ſacraments had not a certaine likenesſe of thoſe things whereof they are ſacraments, they ſhould not be ſacraments at all. And of this likenesſe oftentimes they take the names of the things themſelues. As therefore after a certaine manner the ſacrament of the body of Chriſt, is the body of Chriſt: the ſacrament of the bloud of Chriſt, is the bloud of Chriſt: ſo the ſacrament of faith is faith. There be in him many like places, which it were ſuperfluous to heape together, ſith that one ſufficeth: ſauing that the readers muſt be warned that the holie man teacheth the ſame thing in the epiſtle to *Euodium*. But it is a trifling ſhift to ſay, that where *Auguſtine* teacheth, that when transferring is often and commonly vſed in myſteries, he maketh no mention of the Supper: becauſe if this ſhift were receiued, we might not reaſon from the generaltie to the ſpecialtie, neither were this a good argument: Euery feeling creature hath power of mouing, therefore an oxe and an horſe haue power of mouing. Howbeit long diſputation hereof is in another place ended by the words of the ſame holie man, where he ſaith, that Chriſt ſticked not to call it his body, when he gaue the ſigne of his body. Againſt *Adimantus* the Manichean, in the twelft chapter, And in another place, vpon the third Pſalme. Maruellous (ſaith he) is the patience of Chriſt, that he receiued *Iudas* to the banket, wherein he committed and deliuered to his diſciples the figure of his body and bloud.

Epiſt.23.ad Bonifac.

The force of the ſubſtantiue verbe in the words of conſecration.

22 But if ſome preciſe man, being blind at all the reſt, doe ſtand onely vpon this word (this is) as though it ſeuered this myſterie from all other, the ſolution is eaſie. They ſay that the vehemence of the ſubſtantiue verbe (is) is ſo great that it admitteth no figure. Which if we graunt to them: euen in the words of *Paul* is read the ſubſtantiue verbe, where he calleth bread the communicating of the body of Chriſt. But the communicating is another thing than the body it ſelfe. Yea commonly where Sacraments are intreated of, we finde the ſame word vſed. As: this ſhall be to you a couenant with me. This Lambe ſhall be to you a paſſeouer. To rehearſe no moe: when *Paul* ſaith that the rocke was Chriſt, why doe they take the ſubſtantiue verbe in that place to be of leſſe vehemence than in the ſpeech of Chriſt? Let them alſo anſwere, where *Iohn* ſaith, the holy Ghoſt was not yet, becauſe Ieſus was not yet glorified, of what force the ſubſtantiue verbe is in that place. For if they abide faſtened to their rule, the eternall eſſence of the holy Ghoſt ſhall be deſtroyed, as though it tooke beginning at the aſcenſion of Chriſt. Finally let them anſwere, what meaneth that ſaying of *Paul*, that Baptiſme is the waſhing of regeneration and renewing, which it is euident to be vnprofitable to many. But nothing is ſtronger to confute them, than that ſaying of *Paul*, that the Church is Chriſt. For bringing a ſimilitude of the body of man, he addeth, So is Chriſt: in which place he vnderſtandeth the onely begotten ſonne

1.Cor.10.16.

Gen.17.13. Exod.12.43. 1.Cor.10.4.

Iohn 17.39.

Tit.3.5.

1.Cor.11.12.

ſonne of God, not in himſelfe, but in his members. Hereby I thinke I haue obtained that to ſound witted and vncorrupted men the ſlanders of our enemies, are lothſome, when they ſpread abroade, that we withdraw credit from the words of Chriſt: which we doe no leſſe obediently embrace than they, and doe weigh them with more godly reuerence. Yea their negligent careleſneſſe sheweth that they doe not greatly care what Chriſt meant, ſo that it giue them a buckler to defend their obſtinacie: like as our earneſt ſearching ought to be a witneſſe how much we eſteeme the authoritie of Chriſt. They odiouſly ſpread abroade, that naturall ſenſe of man withholdeth vs from beleeuing that which Chriſt hath vttered with his owne holie mouth: but how maliciouſly they burden vs with this ſlander, I haue a great part alreadie made plaine, and hereafter it ſhall more cleerely appeere. Therefore nothing withholdeth vs from beleeuing Chriſt when he ſpeaketh, nor from obeying ſo ſoone as he doth but with becke will this or that. Onely this is the queſtion, whether it be vnlawfull to inquire of the naturall meaning.

23 Theſe good maſters, that they may ſeeme well lettered, doe forbid men to depart be it neuer ſo little from the letter. But I on the other ſide, when the ſcripture nameth God a warlike man, becauſe I ſee that without figuratiue tranſlation it is too rough a manner of ſpeaking, doe not doubt that it is a compariſon taken from men. And truly vpon none other pretence in the old time the Anthropomorphites troubled the true teaching fathers, but that catching faſt hold of theſe ſayings, The eies of God doe ſee, It went vp to his eares, His hand ſtretched out, The earth his foote-ſtoole, they cried out that God had his body taken from him, which the Scripture aſſigneth vnto him. If this law be receiued, outragious barbarouſneſſe ſhall ouerwhelme the whole light of faith. For what monſters of abſurdities may not phrentike men picke out, if it be granted them to all eadge euery ſmall title to ſtablish their opinions? That which they obiect, that it is not likely, that when Chriſt prepared for his Apoſtles a ſingular comfort in aduerſities, he did then ſpeake in a riddle or darkely, maketh of our ſide. For if it had not come in the minds of the Apoſtles that bread was figuratiuely called the body, becauſe it was the ſigne of the body, they had without doubt been troubled with ſo monſtrous a thing. Almoſt at the ſame moment *Iohn* reporteth that they did ſticke in perplexitie at euery of the leaſt difficulties. They which ſtriue among themſelues, how Chriſt will go to the father: and do moue queſtion, how he will go out of the world: they which vnderſtand nothing of thoſe things that are ſpoken concerning the heauenly father, till they ſee him: how would they haue been ſo eaſie to beleeue that which all reaſon refuſeth, that Chriſt ſitteth at the boord in their ſight, and is incloſed inuiſible vnder bread? Whereas therefore they in eating the bread without doubting, teſtified their conſent, hereby appeereth that they tooke Chriſtes words in the ſame ſenſe that we doe, becauſe they remembred that which ought not to ſeeme ſtrange in myſteries, that the name of the thing ſignified is tranſferred to the ſigne. Therefore it was to the diſciples, as it is to vs, a certaine and cleere comfort, entangled with no riddle. Neither is there any other cauſe why ſome ſhould depart from our expoſition, but becauſe the inchantment of the diuell hath blinded them, namely that they ſhould faigne darknes to themſelues, where the expoſition of an apt figure offereth it ſelfe. Moreouer if we preciſely ſtand vpon the words, Chriſt ſhould wrongfully haue ſpoken in one place ſeuerally another thing concerning the bread than he ſpeaketh of the cup. He calleth the bread his bodie, he calleth the wine his bloud: either it ſhall be a confuſed vaine repetition, or it ſhall be ſuch a partition as ſhall diuide the body from the bloud. Yea it ſhall as truly be ſaid of the cup, This is my body, as of the bread it ſelfe, and it may likewiſe interchangeably be ſaid, that the bread is the bloud, If they anſwere that we muſt conſider to what end or vſe the ſignes were ordained: I graunt it in deede: but in the meane time they ſhall not vnwinde themſelues, but that their error muſt draw this abſurditie with it, that the bread is the blood, and the wine is the body. Now I wot not what this meaneth, when they graunt the bread and the body to be diuers things, yet to affirme that the one is ſpoken of the other properly and without any figure, as: if a man ſhould ſay that a garment is indeede a thing differing from a man, and yet that it is properly called a man. In th: meane

The words and ſyllables of Chriſts ſpeech not ſo preciſely to be ſtood vpō, that all expoſition bereeſted which being ſound and ſober bringeth light, but no diſcredit vnto the ſpeaker.

meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the words. Now it shall be easie for vs to shew to the Readers how vniust wrong these catchers of syllables doe to vs, when they fill the simple with this opinion, that we withdraw credit from the words of Christ, which we haue proued to be furiously peruerted and confounded by them, but to be faithfully and rightly expounded by vs.

The immeasurable power of God not at all diminished by them who refuse the doctrine of transubstantiation.

24 But the slander of this lie cannot be vtterly purged, till another crime be wiped away. For they spread abroad, that we be so addicted to naturall reason, that we giue no more to the power of God, than the order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the very doctrine it selfe which I haue declared: which doth clearely enough shew, that I doe not measure this mystery by the proportion of mans reason, nor doe make it subiect to the lawes of nature. I beseech you, haue we learned out of naturall philosophie, that Christ doth so from heauen feede our Soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence commeth this power to flesh, that it may giue life? All men will say that it is not done naturally. It will no more please mans reason, that the flesh of Christ reacheth to vs, that it may be food vnto vs. Finally whosoeuer hath tasted of our doctrine, shall be rauished into admiration of the secret power of God. But these good men that be so zealous of it, forge to themselues a miracle, which being taken away, God himselfe vanisheth with his power. I desire to haue the Readers once againe warned, that they diligently weigh what our doctrine bringeth, whether it hang vpon common sense, or with the wings of Faith, surmounting the world, climbeth vp beyond it into the heauens. We say that Christ as well with the outward signe as with his spirit, descendeth to vs, that he may truely quicken our soules with the substance of his flesh and of his blood. In these few words he that perceiueth not to be contained many miracles, is more than senseless: forasmuch as there is nothing more beside nature, than that Soules should borrow spirituall and heauenly life, of the flesh which tooke her beginning of the earth, and which was subiect to death. Nothing is more incredible, than that things distant and a sunder by the whole space of heauen and earth, should in so great distance of places not onely be conioyned, but also vnited, that Soules may receiue food of the flesh of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slaunder, as though we did enuiously restraine any thing of the immeasurable power of God. For they doe either too foolishly erre, or too maliciously lie. For it is not here in question what God could, but what he would. We affirme that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sinne. What manner of thing is our flesh? Is it not such as consisteth of the certaine measure of it, as is contained in place, as is touched, as is seene? And why (say they) may not God make, that one selfe same flesh may occupie many and diuers places, may be contained in one place, may be without measure and forme? Thou mad man, why requirest thou of the power of God to make flesh at one selfe time to be and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to be both light and darkenesse. But he willeth light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deede when it pleaseth him, turne darkenesse into light, and light into darkenesse, but when thou requirest that light and darkenesse may not differ, what doest thou else but peruert the order of the wisedome of God? Therefore flesh must be flesh: and Spirit Spirit, euery thing in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of her forme. With this condition Christ tooke flesh vpon him, to which (as *Augustine* witnesseth) he hath giuen indeed vncorruption and glory, but he hath not taken from it nature and truth.

Heb. 4. 15.

Ep. ad Dard.

They that make Christ to lurke inuisible vnder bread, are neither thereunto led by the word,

25 They answere, that they haue the word, wherby the will of God is made plaine: namely if it be graunted them to banish out of the Church the gift of exposition, which may bring light to the word, I graunt that they haue the word: but such as in old time the Anthropomorphites had, when they made God hauing a body: such as *Marcion* and the Manichees had, when they faigned the body of Christ to be either heauenly

heauenly or phantaſticall. For they alleadged for teſtimonies, The firſt *Adam* was of the earth earthly, the ſecond *Adam* is of heauen, heauenly: Againe, Chriſt abaſed himſelfe, taking vpon him the forme of a ſeruant, and was found in likeneſſe as a man. But the groſſe eaters thinke that there is no power of God, vnleſſe with the monſter forged in their braines, the whole order of nature be ouerthrowen: which is rather to limit God, when we couet with our faigned inuentions to prooue what he can doe. For out of what word haue they taken that the body of Chriſt is viſible in heauen, but lurketh inuiſible in earth vnder innumerable little peeces of bread? They will ſay that neceſſity requireth this that the body of Chriſt ſhould be giuen in the ſupper. Verily becauſe it pleaſed them to gather a fleſhly eating out of the words of Chriſt: they being carried away by their owne foreiudgement, were driuen of neceſſity to coine this ſubtlety, which the whole Scripture crieth out againſt. But that any thing is by vs diminiſhed of the power of God, is ſo falſe that by our doctrine the praiſe of it is very honorably ſet out. But foraſmuch as they alway accuſe vs, that we defraud God of his honor, when we refuſe that which according to common ſenſe is hard to be beleeued, although it haue been promiſed by the mouth of Chriſt: I make againe the ſame anſwer that I made euen now, that in the myſteries of Faith we doe not aske counſell of common ſenſe, but with quiet willingneſſe to learne, and with the ſpirit of meekneſſe, which *Iames* commendeth, we receiue the doctrine come from heauen. But in that when they perniciouſly erre, I denie not that we follow a profitable moderation. They hearing the words of Chriſt, This is my bodie, imagine a miracle moſt far from his minde. But when out of this faigned inuention ariſe fowle abſurdities, becauſe they haue already with headlong haſt put ſnares vpon themſelues, they plunge themſelues into the bottomeleſſe depth of the almightineſſe of God, that by this meane they may quench the light of truth. Hereupon commeth that proud preciſeneſſe: We will not know how Chriſt lieth hid vnder the bread, holding our ſelues contented with this ſaying of his, This is my bodie. But we, as we doe in the whole Scripture, doe with no leſſe obedience than care, ſtudie to obtaine a ſound vnderſtanding of this place: neither doe we with prepoſterous heate raſhly and without choiſe catch hold of that which firſt thruſteth it ſelfe into our mindes: but vſing diligent muſing vpon it, we embrace the meaning which the ſpirit of God miniſtreth: and ſtanding thereupon wee doe from aloft deſpiſe whatſoeuer earthly wiſedome is ſet againſt it. Yea we hold our mindes captiue that they may not be bold ſo much as with one little word to carpe againſt it: and doe humble them, that they may not dare to riſe vp againſt it. Hereupon ſprung vp the expoſition of the words of Chriſt, which to be by the continuall vſage of the Scripture common to all Sacraments, all they that haue beene thought but meanely exerciſed therein, doe know. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, in a hard matter to enquire how it may be done.

of Chriſt, nor helpen therein by Gods almightineſſe
1. Cor. 15. 47.
Phil. 2. 7.

Iam. 1. 21.

Luke 1. 34.

26 But becauſe nothing ſhall more auaile to confirme the Faith of the Godly, than when they haue learned that the doctrine which wee haue taught is taken out of the word of God, and ſtandeth vpon the authoritie thereof: I will make this alſo euident with as great briefeneſſe as I can. The bodie of Chriſt, ſince the time that it roſe againe, not *Ariſtotle* but the holy Ghoſt teacheth to bee limited, and that it is comprehended in heauen vntill the laſt day. Neither am I ignorant that they boldly mocke out thoſe places that are alleadged for this purpoſe. So oft as Chriſt ſaith that hee will depart, leauing the world, they anſwere that that departing is nothing elſe but a changing of mortall eſtate. But after this manner, Chriſt ſhould not ſet the Holy Ghoſt in this place to ſupply (as they call it) the want of his abſence: foraſmuch as he doth not ſucceede into this place, nor Chriſt himſelfe doth deſcend againe out of the heauenly glorie to take vpon him the ſtate of mortall life. Truely the comming of the holy Ghoſt, and the aſcending of Chriſt are things ſet as contrarie: therefore it cannot be that Chriſt ſhould according to the fleſh dwell with vs after the ſame maner that he ſendeth his Spirit. Moreouer he in plaine words expreſſeth, that he will not be alway with his Diſciples in the world. This ſaying alſo they thinke that they doe gaily wipe away; as though Chriſt ſaid that hee will not alway bee poore and miſerable or ſubiect to the neceſſities of this fraile life. But the circumſtance of

Chriſt proued by Scripture not to be on earth according to the preſence of the fleſh, but only by maieſtie, prouidence & grace.
Iohn 14. 22. & 28.

Matt 26. 11.

the place cryeth plainely to the contrarie, becauſe there is not entreated of pouertie and neede, or of the miſerable ſtate of earthly life, but of worſhip and honor. The anointing pleaſed not the Diſciples, becauſe they thought it to be a ſuperfluous and vnprofitable coſt, and neere vnto riotous exceſſe, therefore they had rather that the price thereof which they thought to be ill waſted, had been beſtowed vpon the poore. Chriſt anſwereth that hee ſhall not alway be preſent that he may be worſhipped with ſuch honor. And none otherwiſe did *Auguſtine* expound it, whoſe words bee theſe which are nothing doubtfull. When Chriſt ſaid, Yee ſhall not alway haue me, hee ſpake of the preſence of his bodie. For according to his maieſtie, according to his prouidence, according to his vnſpeakeable and inuiſible grace, this was fulfilled which he ſaid, behold, I am with you euen to the ending of the world. But according to the fleſh which the Word tooke vnto him, according to this that hee was borne of the Virgin, according to this that he was taken of the Iewes, that he was faſtened to the tree, that he was taken downe from the Croſſe, that he was wrapped in linnen clothes, that he was laid in the graue, that he was manifeſtly ſhewed in the reſurrection, this was fulfilled, Yee ſhall not alway haue me with you. Why ſo? Becauſe he was conuerſant according to the preſence of his bodie fortie daies with his Diſciples, and while they accompanied him in ſeeing, not in following, he aſcended. He is not here: for he ſitteth there at the right hand of the Father. And yet he is heere: becauſe hee is not gone away in preſence of Maieſtie. Otherwiſe according to the preſence of Maieſtie we haue Chriſt alway: and according to the preſence of the fleſh it is rightly ſaid, But me ye ſhall not alway haue. For according to the preſence of the fleſh, the Church had him a few daies: now ſhe holdeth him by Faith, but ſeeth him not with eies. Where (that I may note this alſo briefly) hee maketh him preſent to vs three waies, by maieſtie, prouidence, and vnſpeakeable grace, vnder which I comprehend this maruellous communion of his bodie and blood: if ſo that we vnderſtand it to be done by the power of the holy Ghoſt, not by that faigned encloſing of his bodie vnder the element. For our Lord hath teſtified, that he hath fleſh and bones which may be felt and ſeene. And to goe away and Aſcend doe not ſignifie to make a ſhew of one aſcending and going away, but to doe indeed that which the words ſound. Shall we then (will ſome man ſay) aſſigne to Chriſt ſome certaine coaſt of heauen? But I anſwere with *Auguſtine* that this is a moſt curious and ſuperfluous queſtion, if ſo that yet we beleeue that he is in heauen.

Tract. in Ioh. 50.

Matt. 28. 10.

Lib. de fide ſym. cap. 16.

27 But what doth the name of aſcending ſo oft repeated? doth it not ſignifie a remouing from one place to another? They denie it: becauſe after their opinion, by height is onely ſignified Maieſtie of Empire. But what meaneth the very manner of aſcending? was he not in ſight of his Diſciples looking on, lifted vp on high? Doe not the Euangeliſts plainely declare that he was taken vp into the heauens? Theſe witty Sophiſters doe anſwere that with a cloud ſet betweene him and them hee was conueighed out of their ſight, that the faithfull might learne that from thence foorth he ſhould not be viſible in the world. As though, to make credit of his inuiſible preſence, he ought not rather to vaniſh away in a moment, or as though the cloud ought not rather to compaſſe him before that he ſtirred his foote. But when he is caried vpon high into the aire, and with a cloud caſt vnderneath him, teacheth that he is no more to be ſought in the earth: we ſafely gather, that now he hath his dwelling place in the heauens: as *Paul* alſo affirmeth, and from thence he biddeth vs to looke for him. After this manner the Angels warned the Diſciples, that they in vaine gazed vp into heauen: becauſe Ieſus which is taken vp into heauen, ſhall ſo come as they haue ſeene him goe vp. Heere alſo the aduerſaries of ſound doctrine ſtart away with a pleaſant ſhift as they thinke, ſaying that he ſhall then come viſible, which neuer went out of the earth but that he abideth inuiſible with them that be his. As though the Angels did there ſignifie a double preſence, and doe not ſimply make the Diſciples witneſſes of his going vp ſeeing it with their eies, that no doubting might remaine: euen as if they had ſaid: he in your ſight beholding it, being taken vp into heauen, hath claimed to himſelfe the heauenly Empire: it remaineth that yee patiently abide in expectation, till he come againe the Iudge of the world: becauſe he is now entred into heauen,

Aſcending ſophiſtically expounded to bee nothing elſe but conueiance out of ſight. Act. 1. 9. Mar. 16. 6. Luke 24. 51.

Phil. 3. 10.

heauen, not that he may alone poſſeſſe it, but that he may gather together with him you and all the godly.

28 But forasmuch as the defenders of this baſtard doctrine are not aſhamed to garniſh it with the conſenting voices of the old writers, and ſpecially of *Auguſtine*: I will in few words declare how peruerſly they goe about it. For whereas their teſtimonies haue beene gathered together of learned and godly men, I will not doe a thing already done: let him that will, ſeeke them out of their workes. I will not heape together, neither out of *Auguſtine* himſelfe, all that might make to the purpoſe: but will be content to ſhew by a few that hee is without controuerſie whole on our ſide. As for this that our aduerſaries, to writh him from vs, doe alleadge that it is commonly read in his bookes, that the fleſh and blood of Chriſt is diſtributed in the Supper, namely the ſacrifice once offered in the croſſe: it is but trifling: ſith he alſo calleth it either thankeſgiuing, or the Sacrament of the bodie. But in what ſenſe he vſeth the words of fleſh and blood, we neede not to ſeeke with long compaſſing about: forasmuch as hee declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certaine maner the Sacrament of the bodie is the bodie. Wherewith accordeth another place which is well enough knowen, The Lord ſticked not to ſay, This is my bodie, when he gaue the ſigne of it. Againe they obiect, that *Auguſtine* writeth expreſly, that the bodie of Chriſt falleth to the ground, and entreth into the mouth: euen in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he ioyneth them both together. Neither doth that make to the contrarie, which he ſaith, that when the myſterie is ended the bread is conſumed: becauſe he had a little before ſaid: ſith theſe things are knowen to men, forasmuch as they are done by men, they may haue honor as things: but as maruellous things, they may not. And to no other end tendeth that which our aduerſaries doe too vnaduiſedly draw to themſelues: that Chriſt did (after a certaine manner) beare himſelfe in his owne hands, when he reacheth the myſticall bread to the Diſciples. For by enterlacing this aduerbe of likeneſſe (after a certaine manner) he ſufficiently declareth, that he was not truely nor really incloſed vnder the bread. And no maruell: ſith in another place hee plainely affirmeth that bodies, if ſpaces of places be taken from them, ſhall be no where: and becauſe they ſhall bee no where, they ſhall not bee at all. It is a hungry cauillation, to ſay that in that place is not entreated of the Supper, in which God vttereth ſpeciall power: becauſe the queſtion was mooued concerning the fleſh of Chriſt, and the holy man of ſet purpoſe anſwering ſaith: Chriſt gaue immortalitie to his fleſh, but tooke not nature from it. After this forme it is not to be thought that he is each where ſpread abroad: for we muſt beware that we doe not ſo affirme the Godhead of the man, that we take away the truth of the bodie. And it followeth not, that that which is in God muſt be each where as GOD is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: each where, by this that he is God: in heauen, by this that he is man. What a negligence had it beene, not to except the myſterie of the Supper being a thing ſo earneſt and weighty, if there had beene in it any thing againſt the doctrine which hee entreated of. And yet if a man doe heedfully read that which followeth within a little after, he ſhall finde that vnder that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God and the ſame the Son of man, is each where whole preſent as God: that he is in the Temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heauen by reaſon of the meaſure of his true bodie. We ſee how, to the vniting of Chriſt with the Church, he doth not draw his bodie out of Heauen: which ſurely he would haue done, if the bodie of Chriſt were not truely meate to vs vnleſſe it were incloſed vnder bread. In another place defining how the faithfull doe now poſſeſſe Chriſt. Thou haſt him (ſaith hee) by the ſigne of the Croſſe, by the Sacrament of Baptiſme by the meate and drinke of the Altar. How rightly hee reckoneth a ſuperſtitious vſage among the ſignes of the preſence of Chriſt, I doe not now diſpute: but hee that compareth the preſence of the fleſh to the ſigne of the Croſſe, ſufficiently ſheweth that he faigneth not a two bodied Chriſt, that the ſame he, may lurke hidden vnder

Auguſtine wreſted and abuſed by the maintainers of conſubſtantiation.

Ad Bonifac. Epiſt. 25.

Contra Adama. Mani. Lib. 12.

Lib. 5. de trin. c.

In Pſal. 33.

Epiſt. ad Dardan.

Tract. 50. in Ioh.

Matt.26.11. Matt.28.20.

the bread, which ſitteth viſible in heauen. If this neede plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſtie, we alway haue Chriſt: that according to the preſence of the fleſh, it is rightly ſaid, Me yee ſhall not alway haue. They anſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaid of him, I am with you, euen vnto the ending of the world. But that is nothing for their aduantage: becauſe this is at length reſtrained to his maieſtie, which is euer in compariſon ſet againſt the bodie, and his fleſh by expreſſe name is made different from his grace and power. As in another place the ſame compariſon of contraries is read in him, that Chriſt by bodily preſence left the Diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſh is diſtinguiſhed from the power of the ſpirit, which conioyneth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame manner of ſpeaking he oftentimes vſeth, as when he ſaith: He is to come againe to the quicke and the dead with bodily preſence, according to the rule of Faith and ſound doctrine. For with ſpirituall preſence he was alſo to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therfore this ſpeech is directed to the beleeuers whom he had already begun to ſaue with bodily preſence, and whom he was to leaue with bodily abſence: that he might with his Father ſaue them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the bodie in compariſon againſt the diuine power: and adding (to ſaue with the Father) he clearely expreſſeth that he doth powre abroad his grace from heauen to vs by his Spirit.

The bodie of Chriſt by glory not made inuiſible, which phanſie concerning Chriſt hath no manner of ground in Scripture.

29 And ſith they put ſo much confidence in this lurking hole of inuiſible preſence, goe too let vs ſee how well they hide themſelues in it. Firſt they ſhall not bring foorth one ſyllable out of the Scriptures, whereby they may prooue that Chriſt is inuiſible: but that they take that for confeſſed which no man that hath his ſound wit will grant them, that the bodie of Chriſt cannot otherwiſe bee giuen in the Supper but being couered with the viſour of bread. And this is the verie point about which they ſtriue with vs, ſo farre is it off from hauing the place of a principle. And when they ſo bable, they are compelled to make a double bodie of Chriſt: becauſe after their opinion it is in it ſelfe viſible in heauen, but inuiſible in the Supper after a ſpeciall manner of diſpenſation. But how trimly this agreeth, it is eaſie to iudge both by other places of Scripture, and by the witneſſe of *Peter*. *Peter* ſaith that Chriſt muſt bee holden or contained in heauen, till he come againe. Theſe men teach that he is euery where, but without forme. They take exception and ſay that it is vniuſt dealing, to make the nature of a glorified bodie ſubiect to the lawes of common nature. But this anſwere draweth with it that doting error of *Seruetus*, (which is worthily to be abhorred of all the godly) that the bodie was ſwallowed vp of the Godhead. I doe not ſay that they thinke ſo. But if this be reckoned among the qualities of a glorified bodie, to fill all things after an inuiſible manner, it is euident, that the bodily ſubſtance is deſtroyed, and that there is left no difference of the Godhead and the nature of man. Againe if the bodie of Chriſt bee of ſo many faſhions and diuers, that it is ſeene in one place, and is inuiſible in another: where is the verie nature of a bodie which conſiſteth of his meaſured proportions? and where is vnitie? Much more rightly doth *Tertullian* ſay, which affirmeth that the bodie of Chriſt was a true and naturall bodie, becauſe in the myſterie of the Supper the figure of it is ſet before vs for a pledge and aſſurance of the ſpirituall life. And verily Chriſt ſaid of his glorified bodie, ſee and feele, for a Spirit hath not fleſh and bones. Loe by Chriſts owne mouth the truth of the fleſh is prooued, becauſe it can bee felt and ſeene: Take away theſe things, then it ſhall ceaſe to bee fleſh. They ſtill flee to their denne of diſpenſation which they haue framed to themſelues. But it is our part ſo to embrace that which Chriſt abſolutely pronounceth, that that which he meaneth to affirme may be of force with vs without exception. Hee prooueth himſelfe to bee no Ghoſt, becauſe he is viſible in his fleſh. Let that bee taken away which he claimeth as proper to the nature of his bodie: muſt they not then be faine to coine a new definition of a bodie? Now whither ſoeuer they turne themſelues about, their faigned diſpenſation hath no place

Act.3.21.

Luke 24.39.

in

in that place of *Paul* where he ſaith, that we looke for a Sauiour from heauen which ſhall faſhion our baſe body like to his glorious body. For we may not hope for a like faſhioning in thoſe qualities which they faigne to Chriſt, that euery one ſhould haue an inuiſible and vnmeaſurable body. Neither ſhall there be found any man ſo dull witted whom they may make to beleeue ſo great an abſurditie. Let them not therefore aſcribe this gift to Chriſts glorified body, to be at once in many places, and to be contained in no ſpace. Finally let them either openly denie the reſurrection of the fleſh, or let them graunt that Chriſt being clothed with heauenly glory, did not put off his fleſh, who ſhall make vs in our fleſh fellowes and parteners of the ſame glorie, when we ſhall haue the reſurrection common with him. For what doth the Scripture teach more plainely, than that as Chriſt did put on our true fleſh when he was borne of the Virgine, and ſuffered in our true fleſh when he ſatisfied for vs: ſo he receiued againe alſo the ſame true fleſh in riſing againe, and caried it vp to heauen? For this is to vs the hope of our reſurrection and aſcending into heauen, that Chriſt is riſen againe and aſcended: and (as *Tertullian* ſaith) hee caried the earneſt of our reſurrection into the heauens with him. Now how weake and fraile ſhould that hope be, vnleſſe this our ſelfe fleſh had beene raiſed vp with Chriſt and entred into the kingdome of heauen? But this is the proper truth of a body, to be contained in ſpace, to conſiſt of his meaſured proportions, to haue his forme. Therefore away with this fooliſh deuiſe, which doth faſten both the minds of men and Chriſt to the bread. For to what purpoſe ſerueth the ſecret preſence vnder bread, but that they which couet to haue Chriſt ioyned with them, may reſt in that ſigne? But the Lord himſelfe willed vs to withdraw not onely our eies but all our ſenſes from the earth, forbidding himſelfe to be touched of the women vntill he had gone vp to his Father. When he ſeeth *Marie* with godly zeale of reuerence to make haſte to kiſſe his feete, there is no cauſe why he ſhould diſallow and forbid this touching till hee haue beene taken vp into heauen, but becauſe hee will be ſought no where elſe. Whereas they obiect that hee was afterward ſeene of *Stephen*, the ſolution is eaſie. For neither was it therefore neceſſarie that Chriſt ſhould change place, which could giue to the eies of his ſeruant ſuch ſharpneſſe of ſight as might pearce through the heauens. The ſame alſo is to be ſaid of *Paul*. Whereas they obiect that Chriſt came out of the Sepulchre being ſhut: and entred in among the diſciples, the dores being ſhut: that maketh neuer a whit more for maintenance of their error. For as the water like a faſt pauement made a way to Chriſt walking vpon the lake: ſo it is no marueil, if at his comming the hardneſſe of the ſtone yeelded it ſelfe. Howbeit it is more prooueable, that by his commandement the ſtone was remooued, and by and by after paſſage giuen him returned into his place. And to enter the dores being ſhut, is not as much in effect as to pearce through the whole ſubſtance, but by diuine power to open an entrie for himſelfe, that he ſuddenly ſtoode among the Diſciples, verily after a maruellous maner, when the doores were faſt locked. That which they alleadge out of *Luke*, that Chriſt ſuddenly vaniſhed away from the eies of the diſciples with whom he went to *Emaus*, profiteth them nothing, and maketh for vs. For, that he might take away the ſight of himſelfe from them, he was not made inuiſible, but onely went out of ſight. As when he went in iourney together with them (as the ſame *Luke* witneſſeth) he did not put on a new face, that he might not be knowen, but held their eies. But theſe fellowes doe not onely transforme Chriſt, that he may be conuerſant in earth, but in diuers places they make him diuers and vnlike himſelfe. Finally, in ſo trifling they doe not by one word in deed, but by a circumſtance, make of the fleſh of Chriſt a ſpirit: and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

Phil.3.21.

Iohn 20.17.

Act.7.55.
Act.9.4.
Mat.28.6.
Iohn 20.19.
Matt.14.25.

Luk.24.3.1.

Luk.24.16.

30 Now although we graunt them that which they prate of the inuiſible preſence, the vnmeaſurableneſſe ſhall not be yet prooued, without which they ſhall in vaine attempt to encloſe Chriſt vnder bread. Vnleſſe the bodie of Chriſt may be euerie where at once, without any compaſſe of place, it ſhall not be likely that he lieth hidden vnder bread in the ſupper. By which neceſſitie they brought in the monſtrous

Though the inuiſibilitie of the body of Chriſt were graunted, yet the vnmeaſu-

rablenes therof, which being denied taketh away the presence of Christ in or vnder the bread, was both condemned in the heresie of Eutiches, and hath in Scripture no colour of proofe.

being euery where. But it is shewed by strong and plaine witnesses of Scripture, that it was limited about by the measure of the body of a man: and then that by his ascending he hath made it plaine that he is not in all places, but that when he passeth into one place, he leaueth the other that he was in before. Neither is the promise which they alleadge, to be drawen to the bodie, I am with you euen to the ending of the world. First the continuall conioyning cannot stand, vnlesse Christ dwell in vs corporally without the vse of the supper. Therefore there is no iust cause why they should so sharply brawle about the words of Christ, that they may in the Supper enclose Christ vnder bread. Againe the text it selfe prooueth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his disciples inuincible help, whereby he may defend and sustaine them against all the assaults of Satan and the world. For when he enioyned them a hard charge: least they should doubt to take it in hand, or should fearefully execute it, he strengtheneth them with affiance of his presence: as if he had said, that his succour shall not faile them, which shall be impossible to be ouercome. Vnlesse they listed to confound all things, ought they not to haue made distinction of the manner of presence. And verily some had rather with great shame to vtter their ignorance, than to yeeld neuer so little of their errour. I speake not of the Papists: whose doctrine is more tolerable, or at the least more shamefast. But contentiousnesse so carieth some away, that they say that by reason of the natures vnited in Christ, whersoeuer the Godhead of Christ is, there is also his flesh, which cannot be seuered from his Godhead. As though that same vniting haue compounded of those two natures I wot not what meane thing which was neither God nor man. So indeed did *Eutiches*, and after him *Seruetus*. But it is plainely gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that *Eutiches* was rightfully condemned, they will be ashamed to denie: it is maruell that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the vnitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heauen and earth together, than not to draw the body of Christ out of the heauenly sanctuarie? For whereas they bring for themselues these testimonies, None is gone vp to heauen but he that is come downe the sonne of man which is in heauen. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like senselesse dulnesse, to despise the communicating of properties which was in old time not without cause inuented of the holie Fathers. Truely, when the Lord of glorie is said to be crucified, *Paul* doth not meane that he suffered any thing in his Godhead: but because the same Christ which being an abiect and despised in the flesh did suffer, was both God and Lord of glorie. After this maner also the Sonne of man was in heauen: because the selfe same Christ, which according to the flesh did dwell the Sonne of man in earth, was God in heauen. In which sort he is said to haue descended from the said place according to his Godhead: not that the Godhead did forsake heauen to hide it selfe in the prison of the body: but because, although it filled all things, yet in the very manhood of Christ it dwelled corporally, that is to say naturally and after a certaine vnspeakable maner. It is a common distinction in schooles, which I am not ashamed to rehearse: that although whole Christ be euery where, yet not the whole that is in him is euery where. And I would to God the schoolemen themselues had well weighed the pith of this saying: for so should the vnsauorie inuention of the fleshly presence of Christ haue beene met withall. Therefore our mediator, sith he is whole euery where, is alway at hand with his, and in the supper after a speciall maner giueth himselfe present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesh he is contained in heauen till he appeare to iudgement.

Iohn 3. 13. Iohn 1. 18.

1. Cor. 2. 8.

Christ present in the supper though he descend not to present his body inuisible in bread.

31 But they are far deceiued, which conceiue no presence of the flesh of Christ in the supper, vnlesse it be made present in bread. For so they leaue nothing to the secret working of the Spirit, which vniteth Christ himselfe vnto vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did lift vs vp to him, we should not as well enioy his presence. Therefore the question is onely of the maner: because they place Christ in the bread, but we thinke it not lawfull for vs to plucke him out of

Heauen.

Heauen. Let the readers iudge whether is the righter. Onely let this cauillation be driuen away, that Christ is taken away from his supper, vnlesse he be hidden vnder the coner of bread. For sith this mysterie is heauenly, it is no need to draw Christ into the earth, that he may be ioyned to vs.

32 Now if any man doe aske me of the manner, I will not be ashamed to confesse, that it is a higher secret than that it can be either comprehended with my wit, or vttered with my words: and, to speake it more plainely, I rather feele it, than I can vnderstand it. Therefore I doe herein without controuersie embrace the truth of God, in which I may safely rest. He pronounceth that his flesh is the meate of my soule, and his blood is the drinke. With such foode I offer my soule to him to be fed. In his holie Supper he commandeth me vnder the signes of bread and wine to take, eate, and drinke his bodie and blood. I nothing doubt that both he doth truely deliuer them, and I doe receiue them. Onely I refuse the absurdities, which appeare to be either vnworthie of the heauenlie maiestie of Christ, or disagreeing from the truth of his nature of manhood: for as much as they must also fight with the word of God, which also teacheth that Christ was so taken vp into the glory of the heauenly kingdome that it lifteth him vp aboue all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are properly belonging to his true manhood. Neither ought this to seeme incredible, or not consonant to reason, because as the whole kingdome of Christ is spirituall, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may vse the words of *Augustine*, this mysterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the body, as the nature of the sacrament requireth: which we say heere to excell with so great force, and great effectualnesse, that it not onely bringeth to our minds vndoubted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is now quickned of his immortall flesh, and after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their excessiue speeches, do nothing but with such entranglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him heere a while to consider with me, that we now speake of a sacrament, all the parts whereof ought to be referred to faith. But we do no lesse daintily and plentifully feede faith with this partaking of the body which we haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainely confesse, that I refuse that mixture of the flesh of Christ with our soule, or the powring out of it such as they teach: because it sufficeth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doth powre into vs his owne life, although the very flesh of Christ doth not enter into vs. Moreouer it is no doubt that the proportion of faith, whereby *Paul* willeth vs to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against so euident a truth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, doe spoile him of his flesh.

The maner of the presence of Christ in the sacrament incomprehensible, inexplicable.

Luk. 24.26.

Iren. lib. 4. ca. 34.

Rom. 12.3.

2. Iohn 7.

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder bread. But there is no small wrong done to the holy Ghost, vnlesse we beleeue that it is brought to passe by his incomprehensible power, that we communicate with the flesh and bloud of Christ. Yea if the force of the mysterie, such as it is taught of vs, and as it was knowen to the old Church from fower hundred yeeres ago, were weighed according to the woorthinesse of it, there was enough and more whereupon we might be satisfied: the gate had been shut against many foule errors, out of which haue been kindled many horrible dissensions wherewith both in old time and in our age the Church hath beene miserablie vexed, while curious men doe enforce an excessiue manner of presence, which the scripture neuer sheweth. And they turmoile about a thing fondly and rashly conceiued, as if the enclosing of Christ vnder bread were (as the prouerbe is) the prowe and poupe of godlinesse. It principally behooued to know, how the bodie of Christ, as it was once deliuered for vs, is made ours: how we are made partakers of his bloud that was shed: because this is to possesse whole Christ crucified, that we may enioy all his good

Our communicating of Christ in the sacrament spirituall not carnall, such as receiueth Christ himselfe not the effects of his grace onely, otherwise sacramentall then Lombard and after him others haue dreamed, who thinke his flesh eaten without taste, without faith.

good things. Now theſe things, in which was ſo great importance, being emitted yea neglected and in a manner buried, this onely crabbed queſtion pleaſeth them, how the body of Chriſt lieth hid vnder bread or vnder the forme of bread. They falſly ſpread abroad that whatſoeuer we teach concerning ſpirituall eating, is contrarie to the true and reall eating, as they call it: becauſe we haue reſpect to nothing but to the maner, which among them is carnall, while they encloſe Chriſt in bread: but to vs it is ſpirituall, becauſe the ſecret power of the ſpirit is the bond of our conioyning with Chriſt. No truer is that other obiection, that we touch onely the fruit or effect which the faithfull take of the eating of the fleſh of Chriſt. For we haue ſaid before, that Chriſt himſelfe is the ſubſtance of the Supper: and that thereupon followeth the effect, that by the ſacrifice of his death we are clenſed from ſinnes, by his bloud we are waſhed, by his reſurrection we are raiſed vp into hope of the heauenly life. But the
Lib.4.D.ſ.8. fooliſh imagination, whereof *Lombard* was the author, hath peruerted their minds, while they thinke that the eating of the fleſh of Chriſt is the ſacrament. For this ſaith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the fleſh and bloud of Chriſt: the thing and not the Sacrament, is the myſticall fleſh. Againe within a little after. The thing ſignified and contained, is the proper fleſh of Chriſt: the thing ſignified and not contained, is his myſticall body. Whereas he maketh difference betweene the fleſh of Chriſt, and the effectuall power of nouriſhing, wherewith it is endued, I agree: but whereas he faigneth it to be a ſacrament, yea and contained vnder bread, it is an error not to be ſuffred. Hereupon hath growen the falſe expoſition of ſacramentall eating, becauſe they haue thought that wicked men alſo and euill doers doe eate the fleſh of Chriſt, how much ſoeuer they be ſtrangers from him. But the fleſh of Chriſt, it ſelfe in the myſterie of the Supper is no leſſe a ſpirituall thing than eternall ſaluation. Whereupon we gather, that whoſoeuer be void of the ſpirit of Chriſt, can no more eate the fleſh of Chriſt, than they can drinke wine wherewith is ioyned no taſte. Truely Chriſt is too hainouſly torne in ſunder, when that dead body and which hath no liuely ſtrength, is giuen foorth in common to vnbeleeuers: and his expreſſe words are directly againſt
Iohn 6. 56. it. Whoſoeuer eateth my fleſh and drinketh my bloud, abideth in me, and I in him. They anſwer that in that place is not intreated of the ſacramentall eating: which I grant, ſo that they will not now and then ſtumble againſt the ſame ſtone, ſaying that the fleſh it ſelfe is eaten without fruite. But I would know of them, how long they hold it when they haue eaten it. Heere, in my iudgement, they ſhall haue no way to get out. But they obiect, that nothing can be withdrawen or faile of the promiſes of God by the vnthankefulneſſe of men. I graunt in deede, and I ſay that the force of the myſterie remaineth whole, howſoeuer wicked men doe, as much as in them lieth, endeuour to make it void. Yet it is one thing to be offered, and another thing to bee receiued. Chriſt reacheth this ſpirituall meate and offereth this ſpirituall drinke to all men, ſome doe greedily eate of it, ſome doe lothingly refuſe it: ſhall theſe men refuſing make the meate and the drinke to looſe their nature? They will ſay that their opinion is holpen by this ſimilitude, namely, that the fleſh of Chriſt, though it be vnſauorie, is neuertheleſſe his fleſh. But I denie that it can be eaten without the taſte of faith: or (if we liſt rather to ſpeake as *Auguſtine* doth) I ſay that men beare away no more of this Sacrament, than they gather with the veſſell of faith. So nothing is abated from the Sacrament, yea the truth and effectualneſſe thereof remaineth vnminiſhed, although the wicked depart emptie from the outward partaking of it. If they againe obiect that this word, this is my bodie, is diminiſhed, if the wicked receiue corruptible bread and nothing elſe, we haue a ſolution readie, that God will not be acknowen true in the receiuing it ſelfe, but in the ſtedfaſtneſſe of his owne goodneſſe, when he is readie to giue, yea liberally offereth to the vnworthie that which they refuſe. And this is the fulneſſe of the Sacrament, which the whole world can not breake, that the fleſh and bloud of Chriſt is no leſſe giuen to the vnworthie than to the choſen faithfull ones of God: but therewithall it is true, that as water lighting vpon a hard ſtone, falleth away, becauſe there is no entrie open into the ſtone: ſo the wicked doe with their hardneſſe driue backe the grace of

of God that it cannot pierce into them. Moreouer, that Christ should be receiued without faith, is no more agreeing with reason, than seed to bud in the fire. Whereas they aske, how Christ is come to damnation to some, vnlesse they receiue him vnworthily, it is a very cold question: forasmuch as we no where read, that men doe procure death to themselues by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christs parable helpe them, where he saith that seed groweth vp among thornes, and afterward being choaked is marred: because he there entreateth of what value the faith is which endureth but for a time, which they doe not thinke to be necessary to the eating of Christs flesh and drinking of his blood, that in this behalfe doe make *Iudas* equally fellow with *Peter*. But rather by the same parable their error is confuted, where Christ saith that some seed falleth in the high-way, othersome vpon stones, and neither of them taketh roote. Whereupon followeth that to the vnbeleeuers their owne hardnesse is a let that Christ attaineth not to them. Whosoeuer desireth to haue our saluation holpen by this mystery, shall finde nothing fitter, than that the faithfull being led to the very fountaine, should draw life out of the Sonne of God. But the dignity of it is honourably enough set out, when we keepe in minde that it is a helpe whereby we be grafted vnto the body of Christ, or being grafted doe more and more grow together, till he doe fully make himselfe one with vs in the heauenly life. They obiect that *Paul* ought not to haue made them guilty of the body and blood of Christ, vnlesse they were partakers of them. But I answer that they are not therefore condemned because they haue eaten them, but onely because they haue prophaned the mystery, in treading vnder feet the pledge of the holy conioyning with God, which they ought reuerently to receiue.

Mat. 13. 7.

1. Cor. 11. 29.

34 Now because *Augustine* among the old writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelity or naughtinesse of men: it shall be profitable to proue cleerely by his owne words, how vnfitly & peruersly they do draw that to this present cause, which cast the body of Christ to dogs to eat. The Sacramentall eating, after their opinion, is whereby the wicked receiue the body and blood of Christ without the power of the Spirit, or any effect of grace. *Augustine* contrariwise weying wisely those words. He that eateth my flesh, and drinketh my blood, shall not die for euer, saith: Namely the power of the sacrament, not onely the visible sacrament: and verily within, not without: he that eateth it with hart, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the vnity of the body and blood of Christ, is set before men in the supper of the Lord, to some vnto life, to some vnto destruction: but the thing it selfe whereof it is a sacrament, to all men vnto life, to none vnto destruction, whosoeuer be partakers of it. That none should here cauill, that the thing is called not the body, but the grace of the Spirit which may be seuered from the body, the contrary comparison betweene these two words of addition Visible and Inuisible drieth away all these mists: for vnder the first of them cannot be comprehended the body of Christ. Whereupon followeth that the vnbeleeuers doe communicate onely of the visible signe. And that all doubting may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: *Moses* and *Aaron* and *Phinees*, and many other that did eat, Manna, plased God. Why so? because the spirituall meat they spiritually vnderstood, spiritually hungred, spiritually tasted, that they might be spiritually filled. For we also at this day haue receiued spirituall meat: but the Sacrament is one thing, and the power of the Sacrament is an other. A little after: and by this he that abideth not in Christ, and in whom Christ abideth not, without doubt neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with teeth the signe of the body and blood. We heare againe that the visible signe is set in comparison as contrarie to spirituall eating. Whereby that error is confuted, that the body of Christ inuisible is in deed eaten sacramentally, though not spiritually. We heare also that nothing is granted to prophane and vncleane men beside the visible receiuing of the signe. Hereupon commeth his famous saying, that the other Disciples did eat the bread the Lord: but *Iudas* did eat the bread of the Lord: wherein he plainly excludeth the vnbeleeuers from

Hom. in Ioh. 26. Ioh. 6. 50.

Exod. 16. 14.

Hom. in Ioh. 59.

Hom. 61. 2. Cor. 12. 7. Lib. 5. de bap. cont. Dona. 1. Cor. 11. 29.

from the partaking of the body and blood. Neither tendeth it to any other end which he saith in another place: What maruellest thou, if to *Iudas* was giuen the bread of Christ, by which he might be made bond to the diuell: when thou seest on the contrarie side that to *Paul* was giuen the angell of the diuell, by whom he might be made perfect in Christ? he saith verily in another place, that the bread of the Supper was the body of Christ to them to whom *Paul* said, He that eateth vnworthily, eateth and drinketh iudgement to himselfe: and that they haue not therefore nothing, because they haue receiued naughtily. But in what sense, he declareth more fully in an other place. For taking in hand purposely to define how the wicked and euill doers, which professe the Christian faith with mouth but with deedes doe deny it, doe eat the body of Christ, (and that against the opinion of some which thought that they did not eat in sacrament onely but in very deed.) But neither (saith he) ought it to be said that they eat the body of Christ, because they are not to be reckoned among the members of Christ. For (to speake nothing of the rest) they cannot together be the members of Christ, and the members of a harlot. Finally where himselfe saith, He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, he sheweth that it is not sacramentally but in very deed to eat the body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this as though he had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that he doth eat my body, or drinke my blood. Let the readers weigh the things set as contraries in the comparison to eat, sacramentally, and in very deed: and there shall remaine no doubt. He confirmeth the same, no lesse plainly in these words: Prepare not your iawes, but your heart. Hereupon is this Supper commended. Loe we beleeue in Christ, when we receiue by faith: in receiuing we know what to thinke. We receiue a little and are fatted in heart. Therefore not that which is seene, but that which is beleeued, doth feed. Here also that which the wicked receiue, he restraineth to the visible signe: and teacheth that Christ is none otherwise receiued than by faith. So also in another place, pronouncing expressly that the good and the euill doe communicate together in the signes he excludeth the euill from the true eating of the flesh of Christ. For if they receiued the thing it selfe, he would not vtterly haue left that vnspoken which was more fit for his matter. Also in another place, entreating of the eating and the fruit thereof, he concludeth thus: Then shall the body and blood of Christ be life to euery man, if that which in the sacrament is visibly receiued, be in the truth it selfe spiritually eaten, spiritually drunke. Therefore who so make vnbeleeuers partakers of the flesh and blood of Christ, that they may agree with *Augustine*, let them shew vs the visible body of Christ forasmuch as, by his iudgement, the whole trueth is spirituall. And it is certainly gathered out of his words, that the sacramentall eating, when vnbeleefe closeth vp the entry to truth, is as much in effect as visible or outward eating. If the body of Christ might be eaten truly and yet not spiritually, what should that meane which he saith in another place? Yee shall not eat this body which ye see, and drinke the blood which they shall shed that shall crucifie me. I haue commanded a certaine sacrament vnto you, being spiritually vnderstood it shall quicken you. Verily he would not deny but that the same body which Christ offered for sacrifice, is deliuered in the Supper: but he did set out the maner of eating: namely that being receiued into heauenly glory, by the secret power of the spirit, it breatheth life into vs. I grant indeed that there is oftentimes found in him this maner of speaking, that the body of Christ is eaten of the vnbeleeuers: but he expoundeth himselfe, adding, In Sacrament. And in another place he describeth spirituall eating, in which our bitings consume not grace. And least mine aduersaries should say, that I fight with them with a heape of places, I would know of them how they can vnwinde themselues from one saying of his, where he saith that Sacraments doe worke in the onely elect that which they figure. Truely they dare not deny but that the bread in the supper figureth the body of Christ. Wherupon followeth that the reprobate are debarred from the partaking of it. That *Cyrill* also thought none otherwise, these words doe declare. As if a man vpon molten wax doe power other wax, he wholly tempereth the one wax with the other: so it is necessary if any man receiue the flesh and blood of the Lord that he be ioyned with him that Christ may be found in

Ioh. 6. 56. Lib. de ciuit. Dei. 21. c. 25.

Cont. Faust. lib. 13. cap. 16. Ser. 2. de verb. Apost.

In Psal. 98.

Hom. in Ioh. 27.

In 6. Ioan. c. 17.

in him and he in Christ. By these words, I thinke it is euident, that they are bereaued of the true and reall eating, that doe but sacramentally eat the body of Christ, which cannot be seuered from his power: and that therefore faileth not the faith of the promises of God, which ceaseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

Adoration of Christ in the sacrament vnwarranted.

35 This knowledge shall also easily draw vs away from the carnall worshipping, which some haue with peruerse rashnesse erected in the sacrament: because they made account with themselues in this maner: If it be the body, then both the soule and the Godhead are together with the body, which now cannot be seuered: therefore Christ is there to be worshipped. First if their accompaning which they pretend be denied them, what will they doe? For how much soeuer they cry out vpon an absurdity, if the body be seuered from the soule and the Godhead: yet what sound witted and sober man can perswade himselfe that the body of Christ is Christ: They thinke themselues indeed gaily to proue it with their logicall arguments. But sith Christ speaketh distinctly of his body and blood, but describeth not the maner of presence: how will they of a doubtful thing gather certainely that which they would? What then? If their consciences chance to be exercised with any more grieuous feeling, shall not they by and by with their logicall arguments be dissolued and melt? namely when they shall see themselues destitute of the certaine word of God, vpon which alone our soules do stand fast, when they are called to account, and without which they faint at euery first moment: when they shall call to minde that the doctrine and examples of the Apostles are against them, and that themselues alone are to themselues the authors of it. To such motions shall be added other not small prickings. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnesse to haue attempted that of which there is no where read any one word? But if they had, with such humblenesse as they ought, holden all their thoughts vnder the word of God, they would truely haue harkened to that which he said, Take, eat, drinke, and would haue obeyed this commandement, wherein he biddeth the Sacrament to be receiued, not to be worshipped. But they which, as it is commanded of God, doe receiue it without worshipping, are assured that they doe not swarue from Gods commandement: than which assuredneſſe there is nothing better when we take any worke in hand. They haue the example of the Apostles, whom we read not to haue fallen downe flat and worshipped it, but euen as they were sitting to haue receiued it and eaten it. They haue the vse of the Apostolike Church, wherein *Luke* reporteth that the faithful did communicate not in worshipping but in the breaking of bread. They haue the Apostles doctrine, wherewith *Paul* instructed the Church of the Corinthians, professing that he had receiued of the Lord that which he deliuered.

Act. 2. 4.

1. Cor. 11.

Adoration of the sacrament of Christs body superstitious, condemned in effect by the counsell of Nice, by the vse of the old Church and by Scripture.

Sursum corda.

36 And these things verily tend to this end, that the godly reader should weigh how perillous it is in so high matters to wander from the simple word of God to the dreames of our owne braine. But those things that are aboue said, ought to deliuer vs from all doubt in this behalfe. For that godly soules may therein rightly take hold of Christ they must needs be lifted vp to heauen. If this be the office of a Sacrament, to helpe the minde of man which otherwise is weake, that it may rise vpward to reach the height of spirituall mysteries: then they which are holden downe in the outward signe doe stray from the right way of seeking Christ. What then? Shall we deny that it is a superstitious worshipping, when men doe throw themselues downe before bread, to worship Christ therein? Doubtlesse the *Nicene* Synode meant to meet with this mischiefe, when it forbad vs to be humbly intentiue to the signes set before vs. And for none other cause was it in old time ordained, that before the consecration the people should with a loud voice be put in minde to haue their hearts lifted vpward. The Scripture it selfe also, beside that it diligently declareth vnto vs the ascention of Christ, whereby he conueyed away the presence of his body from our sight and conuersation: to shake away from vs all carnall thinking of him, so oft as it maketh mention of him, commandeth vs to be in mindes raised vpward, and to seeke him in heauen sitting at the right hand of the father. According to this rule he was rather to be spiritually worshipped

Col. 3. 2.

ped in heauenly glory, than this ſo perillous a kind of worſhipping to be deuiſed, full of carnall and groſſe opinion of God. Wherefore they that haue inuented the worſhiping of the Sacrament, haue not only dreamed it of themſelues beſide the ſcripture, in which no mention of it can be ſhewed (which yet ſhould not haue beene ouerpaſſed if it had beene acceptable to God :) But alſo all the Scripture crying out againſt it, they haue framed to themſelues a God after the will of their owne luſt, leauing the liuing God. For what is Idolatry, if this be not, to worſhip the gifts inſteed of the giuer himſelfe? Wherein they haue doubly offended : For both the honor taken from God was conueighed to a creature : and he himſelfe alſo diſhonored in the defiling and prophaning of his benefit, when of his holy ſacrament is made a curſed idole. But let vs contrariwiſe, leaſt we fall into the ſame pit, throughly ſettle our eares, eies, hearts, mindes, and tongues in the holy doctrine of God. For that is the ſchoole of the holy Ghoſt, the beſt Schoole-maſter, in which ſuch profit is attained, that nothing neede more to be gotten from any where elſe, but we willingly ought to be ignorant of whatſoeuer is not taught in it.

Chriſt in the ſacrament offered and giuen by promiſe vnto them not which behold and adore, but which eat and giue thankes : this ſacrament being inſtituted for the participation of Chriſt by faith and the profeſſion of our grateſull remembrance as two ſpeciall vſes

37 But now (as ſuperſtition, when it hath once paſſed the right bounds, maketh no end of ſinning) they fell a great way further. For they haue deuiſed Ceremonies altogether ſtrange from the inſtitution of the Supper, to this end only that they might giue diuine honors to the ſigne. We yeeld (ſay they) this worſhip to Chriſt. Firſt, if this were done in the Supper, I would ſay that that worſhipping onely is lawfull, which reſteth not in the ſigne, but is directed to Chriſt ſitting in heauen. But now by what pretenſe doe they boaſt that they worſhip Chriſt in that bread : when they haue no promiſe thereof? They conſecrate an hoſt, as they call it, which they may carry about in pompe, which they may ſhew foorth in a common gazing to be looked vpon, worſhipped, and called vpon. I aske by what power they thinke it to be rightly conſecrate. Verily they will bring foorth thoſe words, This is my body. But I will obiect to the contrary, that it was therewithall ſaid, Take and eat. Neither will I doe that of nothing. For when a promiſe is knit to a commandent, I ſay that the promiſe is ſo contained vnder the commandement, that being ſeuered it is made no promiſe at all. This ſhall be made plainer by a like example. God gaue a commandement, when he ſaid. Call vpon me : He added a promiſe, I will heare thee. If any man calling vpon *Peter* and *Paul*, doe glory vpon this promiſe, will not all men crie out that he doth wrongfully? And what other thing I pray, doe they which leauing the commandement concerning eating, doe catch hold of a maimed promiſe, this is my body, to abuſe it to ſtrange Ceremonies from the inſtitution of Chriſt? Let vs therefore remember that this promiſe is giuen to them which keepe the commandement ioyned with it : but that they be deſtitute of all the word, which remooue the Sacrament to any other way. We haue heertofore entreated how the myſtery of the holy ſupper ſerueth our Faith before God. But for as much as the Lord doth heere not onely bring into our remembrance ſo great largenes of his bounty, as we haue before ſhewed, but doth as it were from hand to hand bring it foorth, and ſtirreth vs to acknowledge it : he doth therewithall warne vs that wee be not vnthankefull to ſo plentifull liberality : but rather that wee would publiſh it with ſuch praiſes as it is meet, and aduance it with thankeſgiuing. Therefore when he deliuered the inſtitution of the ſacrament it ſelfe to the Apoſtles, hee taught them that they ſnould doe it in remembrance of him. Which *Paul* expoundeth, to declare the Lords death. That is, publikely and altogether with one mouth openly to confeſſe, that all our affiance of life and ſaluation is repoſed in the death of the Lord : that wee may glorifie him with our confeſſion, and may by our example exhort other to giue glory to him. Heere againe it appeareth whereunto the marke of this ſacrament is directed, namely to exerciſe vs in the remembrance of the death of Chriſt. For, this that we are commanded to declare the Lords death till he come to iudge, is nothing elſe but that we ſhould publiſh that with confeſſion of mouth, which our faith hath acknowledged in the ſacrament, that is, that the death of Chriſt is our life. This is the ſecond vſe of the Sacrament, which pertaineth to outward confeſſion.

Luk. 22. 19. 1. Cor. 11. 26.

38 Thirdly, the Lord alſo willed it to be to vs in ſteed of an exthortation, than which

which none other can more vehemently encourage and enflame vs both to pureneſſe and holineſſe of life, and alſo to charity, peace and agreement. For the Lord doth therein ſo communicate his body to vs, that he is made throughly one with vs, and we with him. Now ſith he hath but one body, whereof he maketh vs all partakers, it is neceſſary that all we alſo be by ſuch partaking made on body. Which vnity the bread which is deliuered in the ſacrament, repreſenteth: which as it is made of many graines in ſuch ſort mingled together that one cannot be diſcerned from another: after the ſame manner we alſo ought to bee conioined and knit together with ſo great agreement of minds, that no diſagreement or diuiſion come between vs. This I had rather to be expreſſed with *Pauls* words. The cup of bleſſing (ſaith he) which we bleſſe is the communicating of the blood of Chriſt: and the bread of bleſſing which wee breake, is the partaking of the body of Chriſt, therefore we all are one body that partake of one bread. We ſhall haue very well profited in the Sacrament, if this thought ſo ſhall be imprinted and ingrauen in our minds, that none of the brethren can be hurt, deſpiſed, refuſed, abuſed, or any wiſe be offended of vs, but that therewithall we do in ſo doing hurt, deſpiſe, and abuſe Chriſt with our iniurious dealings: that we cannot diſagree with our brethren but that we muſt therewithall diſagree with Chriſt: that Chriſt cannot be loued of vs, but that he muſt be loued in our brethren: that what care we haue of our owne body, ſuch alſo we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feeling of griefe, which is not ſpread abroad into all the other parts, ſo we muſt not ſuffer our brother to be grieued with any euill whereof we ſhould not alſo be touched with compaſſion. Therefore *Auguſtine* not without cauſe ſo oft calleth this ſacrament that bond of charity. For what ſharper ſpur could be put to vs, to ſtir vp mutuall charity among vs, than when Chriſt giuing himſelfe to vs, doth not only allure vs with his own example, that we ſhould mutually dedicate and deliuer our ſelues one to another: but in ſo much as he maketh himſelfe common to all, hee maketh all vs alſo one in himſelfe?

A third vſe of this ſacrament in ſtirring vp vnto vnity and loue.

1. Cor. 10. 16.

39 But hereby is that very well confirmed which I haue ſaide in another place, that the true miniſtration of the ſacrament ſtandeth not without the word. For whatſoeuer profit commeth to vs of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exerciſed in confeſſion, or to be ſtirred vp to duty, praier is needfull. Therefore nothing can be more diſorderly done in the ſupper, than if it be turned to a dumbe action: it hath been done vnder the tyranny of the Pope. For they would haue the whole force of conſecration to hang vpon the intent of the Prieſt, as though this nothing pertained to the people, to whom it moſt of all behooued that the myſtery ſhould be declared. But thereupon hath growen this error, that they marked not that thoſe promiſes wherewith the conſecration is made, are directed not to the elements themſelues, but to them that receiue them. But Chriſt ſpeaketh not to the bread, that it may be made his body, but commandeth his diſciples to eat, and promiſeth to them the communicating of his body and bloud. And none other order doth *Paul* teach than that together with the bread and the cup, the promiſes ſhould be offered to the faithfull. Thus it is truly. We ought not to imagine any magicall inchantment, that it bee ſufficient to haue mumbled vp the words, as though the elements did heare them: but let vs vnderſtand that thoſe words are a liuely preaching, which may edifie the hearers, which may inwardly pearce into their minds, which may be imprinted and ſetled in their hearts, which may ſhew foorth effectualneſſe in the fulfilling of that which it promiſeth: by theſe reaſons it cleerly appeareth that the laying vp of the ſacrament, which many do earneſtly require, that it may be extraordinarily diſtributed to the ſicke, is vnprofitable: For either they ſhall receiue it without rehearſing of the inſtitution of Chriſt, or the miniſter ſhall together with the ſigne ioine the true declaration of the myſtery. In ſilence is abuſe and fault. If the promiſes be rehearſed, and the myſtery declared, that they which ſhall receiue it may receiue it with fruit, there is no cauſe why we ſhould doubt that this is the true conſecration. To what end then will that other conſecration come, the force whereof commeth not ſo far as to the ſicke men? But they that doe ſo, haue the example of the old Church. I grant:

This ſacrament ſeuered from the word nothing but a dumbe ſhew.

grant: but in ſo great a matter, and in which we erre not without great danger nothing is ſafer than to follow the truth it ſelfe.

The danger of vnworthily receiuing this ſacrament.

40 Now as we ſee that this holy bread of the Supper of the Lord is ſpirituall meat, no leſſe ſweet and delicate than healthfull to the godly worſhippers of God, by the taſte whereof they feele that Chriſt is their life, whom it raiſeth vp to thankſgiuing, to whom it is an exhortation to mutuall charity among themſelues: ſo on the other ſide it is turned into a moſt noiſome poiſon to all them whoſe faith it doth not nouriſh and confirme, and whom it doth not ſtir vp to confeſſion of praiſe and to charity. For as bodily meat, when it finderh a ſtomacke poſſeſſed with euill humors, being it ſelfe alſo thereby made euill and corrupted doth rather hurt than nouriſh: ſo this ſpirituall meat, if it light vpon a ſoule defiled with malice and naughtineſſe, throweth it downe headlong with greater fall: verily not by the fault of the meat it ſelfe, but becauſe to defiled and vnbeleeuing men nothing is cleane, though otherwiſe it be neuer ſo much ſanctified by the bleſſing of the Lord. For (as *Paul* ſaith) they that eat and drinke vnworthily are guilty of the body and bloud of the Lord, and doe eat and drinke iudgement to themſelues, not diſcerning the body of the Lord. For ſuch kind of men as without any ſparkle of Faith, without any zeale of charity, doe thruſt themſelues foorth like ſwine to take the ſupper of the Lord, doe not diſcerne the body of the Lord. For in ſo much as they doe not beleeue that that body is their life, they doe as much as in them lieth diſhonour it, ſpoiling it of all the dignity thereof, and finally in ſo receiuing it they prophane and defile it. But in ſo much as being eſtranged and diſagreeing from their brethren, they dare mingle the holy ſigne of the body of Chriſt with their diſagreements, it is no thanke to them that the body of Chriſt is not rent in ſunder, and limbe meale torne in pieces. And ſo not vnworthely they are guilty of the body and bloud of the Lord, which they doe with vngodlineſſe full of ſacriledge ſo fowlly defile. Therefore by this vnworthy eating, they take to themſelues damnation. For whereas they haue no faith repoſed in Chriſt, yet receiuing the ſacrament they profeſſe that there is ſaluation for them nowhere elſe than in him, and doe forſweare all other affiance. Wherefore they themſelues are accuſers to themſelues, they themſelues pronounce witneſſe againſt themſelues, and they themſelues ſeale their owne damnation. Againe when they beeing with hatred and euill will deuided and drawn in ſunder from their brethren, that is from the members of Chriſt, haue no part in Chriſt: yet they doe teſtifie that this is the onely ſaluation to communicate with Chriſt, and to be made one with him. For this cauſe *Paul* commandeth, that a man prooue himſelfe, before that he eat of this bread or drinke of this cup. Whereby (as I expound it) he meant that euery man ſhould deſcend into himſelfe, and waigh with himſelfe, whether he doe with inward affiance of heart reſt vpon the ſaluation which Chriſt hath purchaſed: whether he acknowledge it with confeſſion of mouth: then whether he doe with deſirous endeuour of innocencie and holineſſe aſpire to the following of Chriſt: whether after his example he be ready to giue himſelfe to his brethren, and to communicate himſelfe to them with whom he hath Chriſt common to him: whether, as he himſelfe is accompted of Chriſt, he doe likewiſe on his behalfe take all his brethren for members of his owne body: whether he couet to cheriſh, defend and helpe them as his owne members. Not for that theſe duties both of faith and charity can now be perfect in vs: but becauſe we ought to endeuour this, and with all our deſires to long toward it, that we may daily more and more encreaſe our faith begun.

Tit. 1. 15.
2. Cor. 11. 29.

1. Cor. 11. 28.

Conſciences tormented by that worthineſſe of receiuing which is taught in the Church of Rome.

41 Commonly when they goe about to prepare men to ſuch worthineſſe of eating, they haue in cruell wiſe tormented and vexed poore conſciences: and yet they brought neuer a whit of all thoſe things that might ſerue to the purpoſe. They ſaid that thoſe did eate worthily which were in ſtate of grace. To bee in ſtate of grace they expounded to bee pure and cleanſed from all ſinne. By which doctrine all the men that euer haue at any time been or now be in earth, were debarred from the vſe of this Sacrament. For if we goe about this, to fetch our worthineſſe from our ſelues, we are vtterly vndone: only deſpaire and damnable ruine abideth for vs. Though we endeuour with our whole ſtrengths, we ſhall nothing more preuaile, but that then

at

at laſt we ſhall be moſt vnworthy, when we haue moſt of all trauelled about ſeeking of worthineſſe. To ſalue this ſore, they haue deuiſed a way to attaine worthineſſe: that, as much as in vs lieth, making examination, and requiring of our ſelues accompt of all our doings, we ſhould with contrition, confeſſion, and ſatisfaction cleanſe our vnworthineſſe, which way of clenſing, what maner of thing it is, we haue already ſhewed there where was more conuenient place to ſpeake of it. So much as ſerueth for our preſent purpoſe, I ſay that theſe be two hungry and vaniſhing comforts, to diſmaied and diſcouraged conſciences, and ſuch as are ſtricken with horror of their ſinne. For if the Lord by ſpeciall forbidding admitteth none to the partaking of the Supper but the righteous and innocent: there needeth no ſmall heed that may make a man aſſured of his owne righteouſneſſe which he heareth to be required of God. But whereby is this aſſuredneſſe confirmed vnto vs, that they are diſcharged afore God, which haue done ſo much as in them lay? But although it were ſo, yet when ſhall it be that a man may be bold to aſſure himſelfe that he hath done as much as in him lay? So when there is made no certaine aſſurance of our worthineſſe, the entry ſhal alway remaine ſhut by that horrible forbidding, whereby is pronounced that they eat and drinke iudgement to themſelues, which eat and drinke vnworthily.

The medicinable vertue of this ſacrament vnto men weakened with the conſciences of their owne vnworthineſſe.

42 Now it is eaſie to iudge what manner of doctrine this is which raigneth in the Papacy, and from what Author it hath proceeded, which with the outragious rigor therof, bereaueth and ſpoyleth, miſerable ſinners and ſuch as be tormented with feare and ſorrow, of the comfort of this Sacrament in which yet all the ſweet delicates of the Goſpell were ſet before them. Surely the deuill could by no readier way deſtroy men, than by ſo making them ſenſeleſſe, that they could not perceiue the taſt and ſauor of ſuch food, wherewith it was the will of the moſt good heauenly Father to feed them. Leaſt therefore we run into ſuch headlong downefall, let vs remember that this holy banket is medicine to the ſicke, comfort to ſinners, liberall gift to the poore: which bring no profite to the healthy, righteous, and rich, if any ſuch could be found. For whereas in it Chriſt is giuen vs for meat: we vnderſtand that without him we pine, ſtarue, and faint, like as famine deſtroyeth the liuely ſtrength of the body: Againe, whereas he is giuen vs for life: we vnderſtand that without him we are in our ſelues vtterly dead. Wherefore this is the worthineſſe both the onely and beſt that wee can bring to God, if we offer to him our owne vileneſſe and (as I may ſo call it) vnworthineſſe, that of his mercy he may make vs worthy of him: if we deſpaire in our ſelues, that wee may be comforted in him: if we humble our ſelues, that we may be raiſed vp of him: if wee accuſe our ſelues, that we may be iuſtified of him: moreouer if we aſpire to that vnitie which he commendeth to vs in his ſupper: and as he maketh vs all one in himſelfe, ſo if we wiſh to vs all altogether one ſoule, one heart, one tongue. If we haue theſe things throughly well weighed and conſidered, ſuch thoughts although they ſhake vs yet ſhall neuer ouerthrow vs. As how ſhould we being needy and naked of all good things, we defiled with filthineſſe of ſinnes, we halfe dead, eat the body of the Lord worthily? We will rather thinke that we being poore come to the liberall giuer, we ſicke to the Phiſition, we ſinners to the authour of righteouſneſſe, finally, we dead men to him that giueth life: that that worthineſſe which is commanded of God, conſiſteth chiefely of Faith, which repoſeth all things in Chriſt and nothing in vs: and next of charity, and the ſelfe ſame charity which it is enough to offer vnperfect to God, that he may increaſe it to better, foraſmuch as it cannot be giuen perfect. Some other agreeing with vs in this, that the worthineſſe it ſelfe conſiſteth in Faith and Charity: yet in the meaſure of worthineſſe haue gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charity equal with that which Chriſt hath ſhewed toward vs. But hereby they doe none otherwiſe than thoſe other before, driue all men away from comming to this holy Supper. For if their ſentance ſhould take place, no man ſhould receiue but vnworthily, for as much as all without exception ſhould be holden guilty and conuict of their vnperfectneſſe. And truely it were a point of too much amazed dulneſſe, I will not ſay fooliſhneſſe, to require ſuch perfection in the Sacrament, as may make the Sacrament voide and ſuperfluous: which was not ordained for the perfect, but for the weake and feeble

to a weake, to ſtir vp, to pricke forward and exerciſe the affection of Faith and Charity, and to correct the default of either of them.

The liberty granted vnto men and their wanton folly ſhewed in ceremonies annexed to the adminiſtration of this Sacrament.

43 But ſo much as concerneth the outward forme of doing, whether faithfull receiue it in their hand or no, whether they deuide it, or euery one eat that which is giuen him: whether they put againe the cup in the hand of the Deacon, or deliuer it to the next: whether the bread be leauened, or vnleauened: whether the wine be red or white: it maketh no matter. Theſe things be indifferent and left in the liberty of the Church. Howbeit it is certaine, that the vſage of the old Church was, that euery one ſhould take it into his hand. And Chriſt ſaid, Diuide it among you. The Hiſtories report that it was leauened and common bread before the time of *Alexander* Biſhop of Rome, which firſt delighted in vnleauened bread: But for what reaſon I ſee not, vnleſſe it were with a new ſight to draw the eies of the common people to woondering at it, rather than to inſtruct their mindes with good religion. I adiure all them that are touched with any thought but light zeale of godlineſſe, to tell whether they doe not euidently ſee, both how much more brightly the glory of God ſhineth herein, and how much more aboundant ſweetneſſe of ſpirituall comfort commeth to the faithfull, than in theſe cold and player-like triſles, which bring none other vſe but to deceiue the ſenſe of the amazed people. This they call the holding of the people in religion, when being made fooliſh and ſenſeleſſe with ſuperſtition it is drawen whither they liſt. If any man will defend ſuch inuentions by antiquity, I my ſelfe alſo am not ignorant how ancient is the vſe of chreſme, and blowing in Baptiſme: How nigh to the age of the Apoſtles the Supper of the Lord was infected with ruſtineſſe: but this verily is the wawardneſſe of mans boldneſſe, which can not with hold it ſelfe but that it muſt alway play and be wanton in the myſteries of God. But let vs remember that God doth ſo highly eſteeme the obedience of his word, that he willeth vs in it to iudge both his Angels and the whole world. Now, bidding farewell to ſo great a heape of ceremonies: it might thus haue been moſt comlily miniſtred, if it were oft and at leaſt euery weeke ſet before the church but that firſt they ſhould begin with publike praiers: then a ſermon ſhould be made; then the miniſter hauing bread and wine ſet vpon the boord, ſhould rehearſe the inſtitution of the ſupper: and then ſhould declare the promiſes that are in it left vnto vs? and therewithall ſhould excommunicate all them that by the Lords forbidding are debarred from it, afterward they ſhould pray that with what liberality the Lord hath giuen vs this holy foode, he would inſtruct and frame vs alſo with the ſame faith, and thinkefulneſſe of minde to receiue it, and that foraſmuch as we are not of our ſelues, he would of his mercy make vs worthy of ſuch a banket: that then either Pſalmes ſhould be ſung, or ſomewhat read, and the faithfull ſhould in ſeemely order communicate of the holy banket, the Miniſters breaking the bread and giuing it to the people: that when the ſupper is ended, exhortation ſhould be made to pure faith and confeſſion of faith, to charity, and to maners meete for Chriſtians: laſt of all that giuing of thankes ſhould be rehearſed, and praiſes be ſong to God: which being ended the congregation ſhould be let go in peace.

The often receiuing of this ſacrament.

44 Theſe things that wee haue hitherto ſpoken of this Sacrament, doe largely ſhew, that it was not therefore ordayned, that it ſhould be receiued yeerely once, and that ſlightly for manners ſake (as now commonly the cuſtome is) but that it ſhould be in often vſe to all Chriſtians that with often remembrance they ſhould repeate the paſſion of Chriſt: by which remembrance they might ſuſtaine and ſtrengthen their faith, and exhort themſelues to ſing confeſſion of praiſe to God, and to publiſh his goodneſſe: finally by which they might nouriſh mutuall charity, and teſtifie it among themſelues, whereof they ſaw the knot in the vnitie of the body of Chriſt. For ſo oft as we communicate of the ſigne of the body of the Lord, we doe as by a token giuen and receiued, interchangeably binde our ſelues one to another vnto all duties of loue, that none of vs doe any thing whereby he may offend his brother, nor leaue any thing vndone whereby he may helpe him, when need requireth and ability ſufficeth. That ſuch was the vſe of the Apoſtolike Church, *Luke* rehearſeth in the Acts, when he ſaith that the faithfull were continuing in the doctrine of the Apoſtles, in communicating, in breaking of bread, and in prayers. So was it altogether meete

Act. 2. 42.

to

to be done, that there ſhould be no aſſemblie of the Church without the word, prayers, partaking of the Supper and almes. That this order was alſo inſtitute among the *Corinthians* we may alſo ſufficiently gather of *Paul*, and it is certaine that in many ages afterward it was in vſe. For thereupon came thoſe old Canons, which they father vpon *Anacletus* and *Calixtus*, that when the conſecration is done, all ſhould communicate, that will not be without the dores of the Church. And it is read in thoſe old Canons, which they call the Canons of the Apoſtles: that they which continue not vnto the end, and doe not receiue the holie Communion, muſt be corrected as men that mooue vnquietneſſe to the Church. Alſo in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the Scriptures, and doe abſtaine from the Communion, ſhould be remooued from the Church, till they haue amended this fault. Which although in the firſt Councell at *Toletum* it was either ſomewhat qualified, or at leaſt ſet foorth in milder words, yet is there alſo decreed, that they, which when they haue heard the Sermon are found neuer to communicate, ſhould be warned: if after warning they abſtaine, they ſhould be debarred from it.

45 Verily by theſe ordinances the holie men meant to retaine and maintaine the often vſe of the Communion, which often vſe they had receiued from the Apoſtles themſelues, which they ſaw to be moſt wholſome for the faithfull, and by little and little by the negligence of the common people to grow out of vſe, *Auguſtine* teſtifieth of his owne time: The Sacrament (ſaith he) of this thing, of the vnitie of the Lords body, is ſomewhere daily, ſomewhere by certaine diſtances of the daies, prepared vnto the Lords table, and is there receiued at the table, to ſome vnto life, to otherſome vnto deſtruction. And in the firſt Epiſtle to *Ianuarius*: ſome doe daily communicate of the body and blood of the Lord: ſome receiue it at certaine daies: in ſome places there is no day let paſſe wherein it is not offered: in ſome other places onely vpon the Saturday and the Sunday, and in ſome other places neuer but on the Sunday. But forasmuch as the common people was (as we haue ſaid) ſomewhat ſlack, the holie men did call earneſtly vpon them with ſharp rebukings, leaſt they ſhould ſeeme to winke at ſuch ſlothfulneſſe. Such an example is in *Chryſoſtome* vpon the Epiſtle to the Epheſians. It is not ſaid vnto him that diſhonoured the banket: wherefore didſt thou ſit downe? but wherefore diddeſt thou come in? Whoſoeuer is not partaker of the myſteries, he is wicked and ſhameleſſe for that he ſtandeth heere preſent. I beſeech you if any be called to a banket, waſheth his hands, ſitteth downe, ſeemeth to prepare himſelfe to eate, and then doth taſte of nothing: ſhall he not ſhame both the banker, and the maker of the banket? So thou ſtanding among them that with prayer doe prepare themſelues to receiue the holie meate, haſt euen in this that thou haſt not gone away, confeſſed that thou art one of the number of them, at the laſt thou doeſt not partake: had it not been better that thou hadſt not been preſent? Thou wilt ſay, I am vnworthie. Therefore neither waſt thou worthie of the communion of prayer, which is a preparing to the receiuing of the holie myſterie.

The firſt beginnings of ſlacknes in communicate.

In 6. cap. Iehan. tract. 26.

In cap. 1. Hom. 16. 12.

46 And truely this cuſtome, which commandeth to communicate yeerely once, is a moſt certaine inuention of the diuell, by whoſe miniſterie ſoeuer it was brought in. They ſay that *Zepherinus* was author of that decree, which it is not likely to haue been ſuch as we now haue it. For he by his ordinance did peraduenture not after the worſt manner prouide for the Church, as the times then were. For it is no doubt but that then the holie Supper was ſet before the faithfull ſo oft as they came together in aſſemblie, neither is it any doubt but that a good part of them did communicate. But when it ſcarcely at any time happened that all did communicate together, and whereas it was neceſſarie that they which were mingled with prophane men and idolaters, ſhould by ſome outward ſigne teſtifie their faith: the holie man for order and policies ſake, appointed that day, wherein the whole people of Chriſtians ſhould by partaking of the Lords Supper vtter a confeſſion of their faith. The ordinance of *Zepherinus* being otherwiſe good hath been euill wreſted of them that came after, when a certaine lawe was made of one communicating yeerely: whereby it is come to paſſe, that almoſt all men when they haue once communicate, as though they had gaily diſcharged themſelues for all the reſt of the yeere, ſleepe ſoundly on both eares.

The cuſtome of yeerely once receiuing, peruerſe.

It ought to haue been farre otherwiſe done. Euery weeke at the leſt, the Lords table ſhould be ſet before the aſſembly of the Chriſtians: the promiſes ſhould be declared, which might feed vs ſpiritually at it: none ſhould indeed be compelled by neceſſitie, but all ſhould be exhorted and pricked forward: the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungrie men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the diuell this cuſtome was thruſt in, which when it appointeth one certaine day of the yeere, maketh men ſlothfull for all the reſt of the yeere. We ſee in deede that this peruerſe abuſe was crept in euen in the time of *Chryſoſtome:* but wee may alſo therewithall ſee how much it diſpleaſed him. For hee complaineth with greeuous words in the ſame place which I euen now alleadged, that there is ſo great inequalitie of this matter, that often in ſome times of the yeere they came not euen when they were cleane, but at Eaſter they came euen when they were vncleane. Then he crieth out: O cuſtome, O preſumption. Then in vaine is the daily offring vſed: in vaine we ſtand at the altar: there is none that partaketh together with vs. So farre is it off that he allowed it by his authoritie adioyned to it.

An ordinance to take away halfe this Sacrament from the people.

47 Out of the ſame ſhop proceeded alſo another ordinance, which hath ſtolen away or violently taken away the halfe of the ſupper from the better number of the people of God, namely the ſigne of the blood, which being denied to lay and profane men (for with ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhauen and annointed men. It is the commandement of the eternall God, that all ſhould drinke: which commandement man dare diſcontinue and repell with a new and contrary law, commanding that not all ſhould drinke. And that theſe law-makers ſhould not ſeeme to fight without reaſon againſt their God, they pretend perils that might happen if this holie cup were commonly giuen to all: as though thoſe dangers had not beene foreſeene and marked of the eternall wiſedome of God. And then ſubtlely forſooth they reaſon, that the one is enough for both. For if (ſay they) it be the body, it is whole Chriſt, which cannot now be ſeuered from his body. Therefore by accompanying the bodie containeth the blood. Lo how our wit agreeth with God, when it hath neuer ſo little begun with looſe raines to be wanton and wilde. The Lord ſhewing bread ſaith that it is his body: when he ſheweth the cup, he calleth it his blood. The boldneſſe of mans reaſon crieth out contrariwiſe, that the bread is the blood, and the wine is the body: as though the Lord had for no cauſe ſeuered his body from his blood both in words and in ſignes: or as though it had euer been heard ſpoken that the body or blood of Chriſt is called God and Man. Verily if he had meant to ſignifie whole himſelfe, he might haue ſaid it is I: as he is wont to ſpeake in the Scriptures, and not, this is my body, this is my blood. But he willing to help our weakeneſſe, did ſet the cup ſeuerally from the bread, to teach that he ſufficeth no leſſe for drinke than for meate. Now let one part be taken away, then we ſhall finde but the one halfe of the nouriſhments in him. Therefore, although it be true which they pretend, that the blood is in the bread by way of accompanying, and againe, the body in the cup, yet they defraud godly ſoules of the confirmation of Faith which Chriſt deliuereth vs as neceſſary. Therefore bidding their ſubtleties farewell, we muſt hold faſt the profit which is by the ordinance of Chriſt in the two earneſts.

Cauillous allegations for defenſe of the halfe communion.

48 I know in deede that the miniſters of Sathan doe heere cauill, as it is an ordinarie thing with them to make mockery of the Scriptures. Firſt they alleadge that of one bare doing ought not to be gathered a rule whereby the Church ſhould be bound to perpetuall obſeruing. But they lie when they ſay that it was but a bare doing: for Chriſt did not onely deliuer the cup, but alſo did inſtitute that his Apoſtles ſhould in time to come doe the ſame. For they are the words of a commander, Drinke ye all of this cup. And *Paul* ſo rehearſeth that it was a deede, that he alſo commendeth it for a certaine rule. Another ſtarting hole is, that the Apoſtles alone were receiued of Chriſt to the partaking of this Supper whom he had already choſen and taken into the order of the ſacrificing Prieſts. But I would haue them anſwere me to fiue queſtions, from which they ſhall not be able to eſcape, but that they ſhall be eaſily conuinced with their lies. Firſt, by what oracle haue they this ſolution reuealed, being ſo ſtrange from the

the word of God? The Scripture reckoneth twelue that ſate with Ieſus: but it doth not ſo obſcure the dignitie of Chriſt that it calleth them ſacrificing Prieſts, of which name we will ſpeake hereafter in place fit for it. Though he gaue it then to the twelue, yet he commanded that they ſhould doe the ſame, namely, that they ſhould ſo diſtribute it among them. Secondly, why in that better age, from the Apoſtles almoſt a thouſand yeares, were all without exception made partakers of both the ſignes? was the old Church ignorant what gueſts Chriſt had receiued to the Supper? It were a point of moſt deſperate ſhameleſneſſe, heere to ſticke and dally in graunting it to be true. There remaine the Eccleſiaſticall hiſtories, there remaine the bookes of the old writers, which miniſter euident teſtimonies of this matter. The fleſh (ſaith *Tertullian*) is fed with the body and blood of Chriſt, that the ſoule may be fatted with feeding vpon God. How (ſaid *Ambroſe* to *Theodoſius*) wilt thou receiue with ſuch hands the holie body of the Lord? With what boldneſſe wilt thou with thy mouth partake of the cup of the precious blood? And *Hierome* ſaith. The Prieſts which make the Thankeſgiuing, and doe diſtribute the blood of the Lord to the people. *Chryſoſtome*, Not as in the old law the prieſt did eate part, and the people part: but one body is ſet before all, and one cup. Thoſe things that pertaine to the Thankeſgiuing are all common betweene the Prieſt and the people. The ſelfe ſame thing doth *Auguſtine* teſtifie in many places.

Lib. de reſurrect. carnis. Theod. lib. 3. ca. 8. Euchariſtia. Hier. in 2. Mal. Chryſ. in 2. Cor. Cap. 8. Euchariſtia.

49 But why diſpute I about a thing moſt knowne? Let all the Greeke and Latine writers be read ouer: ſuch teſtimonies ſhall each where offer themſelues. Neither was this cuſtome growen out of vſe, while there remained one drop of pureneſſe in the Church. *Gregory*, whom you may rightly ſay to haue beene the laſt Biſhop of *Rome*, teacheth, that it was kept in his time. What is the blood of the Lambe, yee haue now learned, not by hearing, but by drinking. His blood is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeeres after his death, when all things were growen out of kinde. For neither was that taken onely for an vſage, but alſo for an inuiolable law. For then was in force the reuerence of Gods inſtitution, and they doubted not that it was ſacriledge, to ſeuer thoſe things which the Lord had conioyned. For thus ſaith *Gelaſius*. We haue found, that ſome receiuing onely the portion of the holie body, doe abſtaine from the cup. Let them without doubt, becauſe they ſeeme to be bound with I wot not what ſuperſtition, either receiue the Sacraments whole, or be debarred frō them whole. For the diuiding of this myſterie is not committed without great ſacriledge. Thoſe reaſons of *Cyprian* were heard, which truely ought to moue a Chriſtian minde. How (ſaith he) doe we teach or prouoke them to ſhed their blood in the confeſſing of Chriſt, if we deny his blood to them that ſhall fight? Or how doe we make them fit for the cup of Martyrdome: if wee doe not firſt in the Church by the right of communion admit them to drinke the cup of the Lord? Whereas the Canoniſts doe reſtraine that decree of *Gelaſius* to the Prieſts, that is ſo childiſh a cauill that it needs not to be confuted.

The cuſtome of miniſtring the cup to the people not abrogated as long as there continued any drop of pureneſs in the Church.

De conſecr. diſt. 2. cap. comper.

Ser. 5. de lap.

50 Thirdly, why did he ſimply ſay of the bread, that they ſhould eate: but of the cup, that they ſhould all drinke? euen as if he had meant of ſet purpoſe to meete with the craft of Satan. Fourthly, if (as they would haue it) the Lord vouchſafed to admit to his Supper onely ſacrificing Prieſts, what man euer durſt call to the partaking of it, ſtrangers whom the Lord had excluded? yea and to be partaking of that gift, the power whereof was not in their hands, without any commandement of him which onely could giue it. Yea vpon confidence of what warrant doe they vſe at this day to diſtribute to the common people the ſigne of the body of Chriſt, if they haue neither commandement nor example of the Lord? Fiftly, did *Paul* lie, when he ſaid to the Corinthians, that he had receiued of the Lord that which he had deliuered to them? For afterward he declareth the thing that he deliuered, that all without difference ſhould communicate of both the ſignes. If *Paul* receiued of the Lord, that all ſhould be admitted without difference: let them looke of whom they haue receiued which doe driue away almoſt all the people of God: becauſe they cannot now pretend God to be the Author of it, with whom there is not yea and nay. And yet ſtill for cloking of ſuch abhominations they dare pretend the name of the Church, and with ſuch

Three other reaſons why the people ſhould communicate in both kindes.

such pretence defend it. As though either these Antichrists were the Church, which so easily tread vnder foote, scatter abroad, and destroy the doctrine and institution of Christ: or the Apostolike Church were not the Church, in which the whole force of religion flourished.

THE EIGHTEENTH CHAPTER.

Of the Popish Masse, by which sacriledge the Supper of Christ hath not onely been prophaned, but also brought to nought.

The sacrifice of the Masse being held to be a sacrifice propitiatorie, is nothing but a meere prophanation of the Supper of the Lord.

WIth these and like inuentions Satan hath trauelled, as by ouerspreading of darkenesse to obscure and defile the holie Supper of Christ, that at least the pureneſse of it should not be kept still in the Church. But the head of horrible abhomination was when he aduanced a signe, by which it might not onely be darkened and peruerted, but being vtterly blotted and abolished should vanish and fall out of the remembrance of men: namely when he blinded almost the whole world with a most pestilent error that they should beleeue that the Masse is a sacrifice and oblation to obtaine the forgiuenesse of sinnes. How at the beginning the founder sort of the schoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed subtleties: which howsoeuer they may be defended with cauilling, yet are therefore to be refused of all good men, becauſe they doe nothing else but spread much darkenesse ouer the brightnesse of the supper. Therefore bidding them farewell, let the readers vnderstand that I heere match in fight with that opinion, wherewith the Romish Antichrist and his prophets haue infected the whole world, namely that the Masse is a worke whereby the sacrificing priest which offereth vp Christ, and the other that do partake at the same oblation, do deserue the fauour of God: or that it is a cleansing sacrifice, whereby they reconcile God to themselues. Neither hath this beene receiued onely in common opinion of the people, but the very doing it selfe is so framed, that it is a kind of pacifying wherewith satisfaction is made to God for the purging of the quick and dead. The words also which they vse, do expresse the same: and no other thing may we gather of the daily vse of it. I know how deepe rootes this pestilence hath taken, vnder how great seeming of goodnes it lurketh, how it beareth in shew the name of Christ, how in the one name of Masse many beleeue that they comprehend the whole summe of faith. But when it shall be by the word of God most cleerely prooued, that this Masse, how much soeuer it be coloured and glorious, yet shamefully dishonoreth Christ, burieth and oppresseth his crosse, putteth his death in forgetfulnesse, taketh away the fruit that commeth thereof vnto vs, doth weaken and destroy the sacrament wherein was left the memorie of his death: shall there then be any so deepe rootes, which this most strong axe, I meane the word of God, shall not cut downe and ouerthrow? Is there any face so beautifull, that this light cannot bewray the euill which lurketh vnder it?

Christ dishonored by the sacrifice of the Masse.

2 Let vs therefore shew that which hath beene set in the first place, that in it is intolerable blasphemie and dishonour done to Christ. For he was consecrate of his Father a Priest and bishop, not for a time as we read that they were ordained in the old testament, whose life being mortall their Priesthood also could not be immortall; for which cause also there needed successors that should from time to time be put in the place of them that died. But in place of Christ, which is immortall, there needeth no vicar to be set after him. Therefore he was ordained of the Father a Priest for euer, according to the order of *Melchisedech*, that he should execute an euerlasting Priesthood. This mystery had been long before figured in *Melchisedech*, whom when the Scripture had once brought in for the Priest of the liuing God, it neuer afterward made mention of him as though he had had no end of his life. After this point of likenesse, Christ was called a Priest according to his order. Now they that doe daily sacrifice, must needes appoint Priests to make the oblations whom they must appoint as it were successors and vicars in stead of Christ. By which putting in stead of him, they doe not onely spoile Christ of his honour, and plucke from him the prerogatiue of eternall Priesthood, but also trauell to thrust him downe from the right hand of his Father, on which hee cannot sit immortall, but that hee must therewithall remaine the eternall Priest.

Heb. 5. 5. & 7. 17. & 9. 11. & 21.

Psal. 110. 14.

Genes. 14. 18.

Neither

Neither let them say for themselues that their petie sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall Priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the words of the Apostle, than that they may so escape: namely, that there were many other Priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their frowardnesse, they arme themselues with the example of *Melchesidech* to defend their wickednesse. For, because it is said that he offered bread and wine, they gather that he was a foreshewing of their Masse: as though the likenesse between him and Christ were in the offering of bread and wine. Which is so emptie and trifling that it needeth no confutation. *Melchisedech* gaue bread and wine to *Abraham* and his companions, to refresh them being wearie after their iourney and battle. What is this to a sacrifice? Moses praiseth the gentlenesse of the holy King: these fellowes vnseasonably coyne a mysterie whereof no mention is made. Yet they deceitfully paint their error with another colour, because it followeth by and by after, And he was the priest of the highest God. I answere, that they wrongfully draw to the bread and wine that which the Apostle referreth to the blessing. Therefore when he was the Priest of God he blessed *Abraham*. Whereupon the same Apostle (than whom we neede to seeke no better expositor) gathereth his excellencie, because the lesser is blessed of the greater. But if the oblation of *Melchesidech* were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth out all euen the least things, haue forgotten so earnest and weighty a thing? Now (howsoeuer they trifle) they shall in vaine goe about to ouerthrow the reason which the Apostle himselfe bringeth, that the right and honor of sacrificing priesthood ceaseth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing Priest.

Heb. 7. 13.

Heb 7. 7.

3 An other vertue of the Masse was, that it oppresseth and buryeth the crosse and passion of Christ. This verily is most certaine, that the crosse of Christ is ouerthrowen so soone as the Altar is set vp. For if hee offered himselfe for a sacrifice vpon the crosse, that hee might sanctifie vs for euer, and purchase to vs eternall redemption: vndoubtedly the force and effectualnes of that sacrifice continueth without any end. Otherwise wee should thinke nothing more honorably of Christ, than of oxen and calues which were sacrificed vnder the law: the offerings whereof are prooued vnsufficiuall and weake by this that they were oft renued. Wherefore either we must confesse, that the sacrifice of Christ, which hee fulfilled vpon the crosse, wanted the force of eternall cleansing, or that Christ hath made an end of all with one sacrifice once for euer. This is it that the Apostle saith, that this chiefe Bishop Christ once appeared by offering vp of himselfe before the ending of the world, to the driuing away of sinne. Againe, that we are sanctified by the will of God, by the offering of the body of Iesus Christ once. Againe, That Christ with one oblation for euer hath made perfect them that are sanctified: whereunto he adioyneth a notable sentence, that forgiuenesse of sins being once purchased, there remaineth no more any oblation. This also Christ signified by his last saying and vttered among his last gaspings, when hee said, it is ended. We are woont to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his owne sacrifice is perfited and fulfilled whatsoeuer was for our saluation. Shall it be lawfull for vs daily to patch innumerable sacrifices to such a sacrifice, (the perfection whereof he hath so shiningly set foorth) as though it were vnperfect? When the holy word of God not only affirmeth, but also crieth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth euerlasting: who so require an other sacrifice, doe they not accuse this of imperfection and weakenesse? But as for the Masse, which hath beene deliuered in such sort that there may euery day bee made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby hee offered him an onely sacrificed oblation to the father, should be buried and drowned? Who, vnlesse he be blind, cannot see that it was the boldnesse of Satan, which wrastled against so open and cleare truth? Neither am I ignorant with what deceits that Father of lying vseth to colour this his fraude, saying that there are not sundry nor diuers sacrifices, but that one selfe same sacrifice

The crosse of Christ thereby buried and oppressed.

Heb 9. 12.

Heb. 9. 26. & 10. 10.

Ioh. 19, 19.

crifice is repeated. But ſuch ſmokes are eaſily blowen away. For in the whole diſcourſe the Apoſtle trauelleth to prooue: not onely that there are no other ſacrifices, but that that one ſacrifice was once offered vp, and ſhall no more bee repeated. The ſubteller men doe yet ſlip out at a narrower hole, ſaying, that it is not a repeating but an applying. But this Sophiſticall argument alſo is no leſſe eaſily confuted. For neither did Chriſt once offer vp himſelfe with this condition: that his ſacrifice ſhould be daily confirmed with new oblations: but that by the preaching of the Goſpell, and miniſtring of the holy Supper, the fruit thereof ſhould bee communicated vnto vs. So *Paul* ſaith that Chriſt our Paſſeouer was offered vp, and biddeth vs to eate of him. This (I ſay) is the meane whereby the Sacrifice of the croſſe is rightly applied to vs, when it is communicated to vs to take the vſe of it, and we with true faith receiue it.

1.Cor.5.7.

The weake ſupporters of the Maſſe.

4 But it is woorth the labour to heare, with what other foundation beſide theſe they vphold the ſacrifice of the Maſſe. For they draw to this purpoſe the Propheſie of *Malachie*, whereby the Lord promiſeth that the time ſhall come when throughout the whole world there ſhall be offered to his name incenſe and a cleane ſacrifice. As though it were a new or vnwonted thing among the Prophets, when they ſpeake of the calling of the Gentiles to expreſſe by the outward ceremonie of the law the ſpirituall worſhipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gentiles ſhould be called into the true fellowſhip of religion. Like as alſo they are wont altogether to deſcribe by figures of their law, the truth that was deliuered by the Goſpell. So they ſet for turning to the Lord, aſcending into Ieruſalem: for the worſhipping of God, the offering of all kindes of gifts: for larger knowledge of him which was to be giuen to the faithfull in the kingdome of Chriſt, dreames and viſions. That therefore which they alleadge, is like vnto an other Prophecie of *Eſay*, where the Prophet foretelleth of three altars to be ſet vp in Aſſyria, Ægypt, and Iurie. For firſt I aske, whether they doe not grant that the fulfilling of this Prophecie is in the kingdome of Chriſt. Secondly, where be theſe altars, or when were they euer ſet vp. Thirdly whether they thinke that to euery ſeuerall kingdome is appointed a ſeuerall Temple, ſuch as was that at Ieruſalem. Theſe things if they weigh, I thinke they will confeſſe, that the Prophet vnder figures agreeable with his time, prophecieth of the ſpirituall worſhip of God to be ſpread abroad into the whole world. Which we giue to them for a ſolution. But of this thing ſith there doe euery where examples commonly offer themſelues, I will not buſie my ſelfe in longer rehearſall of them. Howbeit herein alſo they are miſerably deceiued, that they acknowledge no ſacrifice but of the Maſſe, whereas indeed the faithfull doe now ſacrifice to the Lord, and doe offer a cleane offering, of which ſhall bee ſpoken by and by.

Mal.1.8.

Ioel 2.28.

Eſay 19.21.

By the ſacrifice of the Maſſe, the memorie of the death of Chriſt blotted out.

5 Now I come downe to the third office of the Maſſe, where I muſt declare how it blotteth out the true and onely death of Chriſt, and ſhaketh it out of the remembrance of men. For as among men the ſtrength of a Teſtament hangeth vpon the death of the Teſtator: ſo alſo our Lord hath with his death confirmed the Teſtament whereby hee hath giuen vs forgiueneſſe of ſinnes and eternall righteouſneſſe. They that dare varie or make new any thing in this Teſtament, doe denie his death, and hold it as it were of no force. But what is the Maſſe, but a new and altogether diuers Teſtament? For why? Doth not euery ſeuerall Maſſe promiſe new forgiueneſſe of ſinnes, new purchaſing of righteouſneſſe: ſo that now there bee ſo many Teſtaments, as there be Maſſes? Let Chriſt therefore come againe, and with another death confirme this Teſtament, or rather with infinite deaths confirme innumerable Teſtaments of Maſſes. Haue not I therefore ſaid true at the beginning, that the onely and true death of Chriſt is blotted out by Maſſes? Yea what ſhall we ſay of this that the Maſſe directly tendeth to this end, that if it be poſſible, Chriſt ſhould be ſlaine againe? For where is a Teſtament (ſaith the Apoſtle) there of neceſſitie muſt be the death of the Teſtator. The Maſſe ſheweth it ſelfe to be a new Teſtament of Chriſt: therefore it requireth his death. Moreouer the hoſte which is offered, muſt neceſſarily bee ſlaine and ſacrificed. If Chriſt in euery ſeuerall Maſſe be ſacrificed, then he muſt at euery moment bee in a thouſand places cruelly ſlaine. This is not mine but the Apoſtles

Heb.9.16.

ſtles argument, If he had needed to offer himſelfe oft, he muſt oft haue died ſince the beginning of the world. I know that they haue an anſwere in readineſſe, whereby alſo they charge vs with ſlander. For they ſay that that is obiected againſt them which they neuer thought, nor yet can. And we know, that the death and life of Chriſt is not in their hand. We looke not whether they goe about to kill him: onely our purpoſe is to ſhew, what manner of abſurditie followeth of their vngodly and wicked doctrine. Which ſelfe thing I proue by the Apoſtles owne mouth. Though they cry out to the contrarie a hundred times, that this ſacrifice is vnbloodie: I will denie that it hangeth vpon the will of men, that ſacrifices ſhould change their nature, for by this meane the holy and inuiolable ordinance of God ſhould faile. Whereupon followeth that this is a ſure principle of the Apoſtle, that there is required ſhedding of bloud, that waſhing may not be wanting.

The death of Chriſt made vnfruitfull by the ſacrifice of the Maſſe.

6 Now is the fourth office of the Maſſe to be entreated of, namely to take away from vs the fruit that came to vs of the death of Chriſt, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to minde that hee is redeemed by the death of Chriſt when he ſeeth a new redemption in the Maſſe? Who can truſt that ſinnes are forgiuen him: when he ſeeth a new forgiueneſſe? Neither ſhall he eſcape that ſhall ſay, that wee doe for no other cauſe obtaine forgiueneſſe of ſinnes in the Maſſe, but becauſe it is already purchaſed by the death of Chriſt. For he bringeth nothing elſe than as if he ſhould boaſt, that Chriſt hath redeemed vs with this condition that wee ſhould redeeme our ſelues. For ſuch doctrine hath beene ſpread by the miniſters of Satan, and ſuch at this day they maintaine with cryings out with ſword and fire, that we when in the Maſſe we offer vp Chriſt to his Father, by this worke of offering doe obtaine forgiueneſſe of ſinnes, and are made partakers of the paſſion of Chriſt. What now remaineth to the paſſion of Chriſt, but to bee an example of redemption, whereby we may learne to be our owne redeemer? Chriſt himſelfe, when in the Supper he ſealeth the confidence of pardon, doth not bid his Diſciples to ſtick in that doing, but ſendeth them away to the ſacrifice of his death: ſignifying that the Supper is a monument or memoriall (as the common ſpeech is) whereby they may learne that the ſatisfactorie cleanſing ſacrifice, by which the Father was to be appeaſed, muſt haue beene offered but once. For neither is it enough to know that Chriſt is the onely ſacrifice, vnleſſe the onely ſacrificing be ioyned with it, that our faith may be faſtened to his croſſe.

The Sacrament of that holy ſupper thereby defaced, and deſtroyed.

7 Now I come to the concluſion, namely that the holy Supper, in which the Lord had left the remembrance of his paſſion grauen and expreſſed, is by the ſetting vp of the Maſſe, taken away, defaced, and deſtroyed. For the Supper it ſelfe is the gift of God, which was to bee receiued with thankeſgiuing. The ſacrifice of the Maſſe is faigned to pay a price to God, which he may receiue for ſatisfaction. How much difference there is betweene to giue and to receiue, ſo much doth the ſacrifice differ from the Sacrament of the Supper. And this truly is the moſt wretched vnthankfulneſſe of man, that where the largeneſſe of Gods bountie ought to haue beene acknowledged, and thanks to be giuen, therein he maketh God his debtor. The Sacrament promiſed, that by the death of Chriſt we are not onely once reſtored into life, but are continually quickened, becauſe then all the parts of our ſaluation were fulfilled. The ſacrifice of the Maſſe ſingeth a farre other ſong, that Chriſt muſt be daily ſacrificed, that he may ſomewhat profit vs. The Supper ſhould haue beene diſtributed in the common aſſemblie of the Church, that it might informe vs of the communion whereby we all cleaue together in Chriſt Ieſus. The ſacrifice of the Maſſe diſſolueth and plucketh in ſunder this communitie. For after that the error grew in force, that there muſt be ſacrificers that ſhould ſacrifice for the people, the Supper of the Lord as though it were poſted ouer to them, ceaſed to bee communicated to the congregation of the faithfull according to the commandement of the Lord. An entrie was made open to priuate Maſſes, which might rather reſemble a certaine excommunication, than that ſame communitie ordained of the Lord, when that petie ſacrificer willing ſeuerally by himſelfe to deuoure his ſacrifice, doth ſeuer himſelfe from the whole people of the faithfull. I call priuate Maſſe (leaſt any man be deceiued) whereſoeuer there is

no

no partaking of the Lords Supper among the faithfull, although otherwise a great multitude of men be present.

Priuate Masses wicked abuses.

8 And whence the very name of Masse first sprung, I could neuer certainly iudge: sauing that it seemeth to me likely that it was taken of the offerings that were giuen. Whereupon the old writers vse it commonly in the plurall number. But to leaue striuing about the name, I say that priuate Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commanded vs? not to take, and diuide it among vs? What manner

1.Cor. 10.16. of obseruing of the commandement doth *Paul* teach? not the breaking of bread which is the communion of the bodie and blood? Therefore when one taketh it without distributing, what likenesse is there? But that same one man doth it in the name of the whole Church. By what commandement? Is not this openly to mocke God, when one man priuatly taketh to himselfe that which ought not to haue beene done but among many? But because the words of Christ and *Paul* are plaine enough, we may briefly conclude, that whersoeuer is not breaking of bread to the communion of the faithfull, there is not the supper of the Lord, but a false aud wrongfull counterfaiting of the supper. But a false counterfaiting is a corrupting. Now the corrupting of so great a mysterie is not without wickednesse, Therefore in priuate Masses is a wicked abuse. And (as one fault in religon from time to time breedeth another) after that that manner of offering without communion was once crept in, by litle and little they began in euery corner of Churches to make innumerable Masses, and diuersly to draw the people hither and thither, which should haue come together into one assemblie, that they might reknowledge the mysterie of their owne vnitie. Now let them goe and denie it to be idolatrie, that in their Masses they shew foorth bread to be worshipped in stead of Christ. For in vaine they boast of those promises of the presence of Christ, which howsoeuer they be vnderstood, verily were not giuen to this purpose, that wicked and prophane men so oft as they will, and to whatsoeuer abuse they list, may make the bodie of Christ: but that the faithfull, when with religious obseruation they doe in celebrating of the Supper follow the commandement of Christ, may enioy the true partaking of him.

No commandement in Scripture to warrant Massing sacrificers.

9 Beside that, this peruersnesse was vnknowen to the purer Church. For howsoeuer the more shamelesse sort among our aduersaries doe here goe about to disguise the matter with false colours, yet it is most sure that all antiquitie is against them, as wee haue afore prooued in other things, and it may more certainely be iudged by the continuall reading of olde writers. But ere I make an end of speaking of it, I aske our

1.Sam. 16.22. Massing doctors, sith they know that obedience is more esteemed of God than oblations, and that he more requireth that his voice be harkened to, than that sacrifices bee offered: how they beleeue that this manner of sacrificing is acceptable to God, whereof they haue no certaine commandement, and which they see not to be allowed by any one syllable of the Scripture. Moreouer when they heare the Apostle say, that no man taketh to himselfe the name and honor of sacrificing priesthood, but he that is called as *Aaron* was: yea and that Christ himselfe did not thrust in himselfe, but obeied the calling of his Father: either they must bring forth God the Author and ordainer of their sacrificing Priesthood, or they must confesse that the honour is not of God, into which they haue with wicked rashnesse broken in vncalled. But they cannot shew one title of a letter that maintaineth their sacrificing priesthood. Why therefore shall not their sacrifices vanish away which cannot be offered without a Priest?

Such sacrifice neuer allowed by old writers as the Church of Rome hath deuised in the Masse.

10 If any man doe thrust in short sentences of the old writers gathered heere and there, and doe by their authoritie trauaile to proue that the sacrifice which is done in the Supper is farre otherwise to be vnderstanded than wee doe expound it: let him bee briefly answered thus: if the question bee of allowing the forged deuise of sacrifice, such as the Papists haue faigned in the Masse, the olde writers doe neuer speake in defence of such sacriledge. They doe indeed vse the word Sacrifice: but there withall they expound, that they meane nothing else but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing Priest (as they each where report of him) made on the Crosse. The Hebrewes (saith *Augustine*) in the sacrifices of

Lib 20. contra Faust. c. 18.

beasts

beasts which they offered to God, did celebrate a prophecie of the sacrifice to come, which Christ offered: the Christians doe with the holie oblation and partaking of the body of Christ celebrate a remembrance of the sacrifice alreadie made. Heere verily he teacheth altogether the same thing, which is written in moe words in the booke of Faith to *Peter* the Deacon, whosoeuer be the author of it. The words be these, Beleeue most stedfastly and doubt not at all, that the onely begotten himselfe, being made flesh for vs, offered himselfe for vs a sacrifice and oblation to God into a sauour of sweetnesse: to whom with the Father and the Holy Ghost in the time of the old Testament beasts were sacrificed: and to whom now with the Father and the Holy Ghost (with whom he hath one Godhead) the holie Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which he should offer for our sinnes, and of his blood which he should shed to the forgiuenesse of sinnes. But in this sacrifice is thankesgiuing and rehearsall of the flesh of Christ which he offered for vs, and of his blood which the same he hath shed for vs. Whereupon *Augustine* himselfe in many places expoundeth it to be nothing else but a sacrifice of praise. Finally you shall commonly find in him, that the Supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witnesse of that singular, true, and onely sacrifice wherewith Christ hath cleansed vs. Also there is a notable place in his fourth booke of the Trinitie the xxiiij. Chapter, where after that he hath discoursed of the onely sacrifice, he thus concludeth: because in a sacrifice fower things are considered, to whom it is offered, and of whom, what is offered, and for whom. The same he himselfe the one and true Mediator reconciling vs to God by the sacrifice of peace, remaineth one with him to whom he offered: maketh them one in him for whom he offered: is one himselfe which offered, and the thing which he offered. To the same effect also speaketh *Chrysostome*. But they so challenge the honor of sacrificing priesthood to Christ, that *Augustine* testifieth it to be the voice of Antichrist if any man make a Bishop intercessor betweene God and men.

Cont. aduers. legis.

Lib. 1. cont. Parm. cap. 8.

11 Yet doe we not deny but that the offering vp of Christ is there so shewed in vs, that the spectacle of the Crosse is in a manner set before our eies: as the Apostle saith that Christ was crucified in the eies of the Galathians, when the preaching of the Crosse was set before them. But forasmuch as I see that those old Fathers also wrested this remembrance another way than was agreeable with the institution of the Lord, (because their supper contained I wot not what repeated or at least renewed forme of sacrificing) the safest way for godly harts shall be to rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authoritie alone ought to be in force. Truly sith I find that they haue kept a godly and true sense of this whole mysterie, and I doe not perceiue that they meant to abate any thing were it neuer so little from the onely sacrifice of the Lord, I cannot condemne them of vngodlinesse: yet I thinke that they cannot be excused, but that they haue offended somewhat in the manner of the celebration. For they counterfaited the Iewish manner of sacrificing more neerely than either Christ had ordained, or the nature of the Gospel did beare. Therefore that same ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that beeing not contented with the simple and naturall institution of Christ, they swarued to the shadowes of the law.

Christ after a sort offered because his offering as it were painted out by this mysterie: in celebration whereof the Fathers not simplie to be allowed, though not to be condemned of vngodlinesse neither. Gal. 3. 1.

12 If a man doe diligently weigh, that this difference is put by the word of the Lord betweene the sacrifices of *Moses*, and our Thankesgiuing, that whereas those did represent to the Iewish people, the same effectualnesse of the death of Christ, which is at this day deliuered to vs in the supper, yet the maner of representing was diuers. For in those, the Leuiticall priests were commanded to figure that which Christ should performe it: there was brought a sacrifice which should be in the stead of Christ himselfe: there was an altar whereupon it should bee offered: Finally all things were so done, that there was set before their eies an image of the sacrifice which was to be offered to God for a satisfactorie cleansing. But since the time that the sacrifice is ended the Lord hath appointed to vs another order: namely, that it should conueigh to

The difference betweene the sacrifices of Moses and our thankesgiuing.

the faithfull people the fruit of the ſacrifice offered to him by the ſonne. Therefore he hath giuen vs a table wherat we ſhould eat, not an altar whereupon ſacrifice ſhould be offered: he hath not conſecrated prieſts to ſacrifice, but miniſters to diſtribute the holy banket. How much more high and holy the myſtery is, ſo much more religiouſly and with greater reuerence it is meet to be handled. Therefore there is no way ſafer, than putting away all boldneſſe of mans vnderſtanding, to ſticke faſt in that alone which the Scripture teacheth. And truly if we conſider that it is the ſupper of the Lord and not of men, there is no cauſe why we ſhould ſuffer our ſelues to be remooued one haire breadth from it by any authority of men or preſcription of yeeres.

1.Cor.11.20. Therefore when the Apoſtle minded to cleanſe it from all faults which had alreadie crept into the Church of the Corinthians, he vſeth the readieſt way thereunto, that is, he calleth it backe to the only inſtitution of it, from whence he ſheweth that a perpetuall rule ought to be fetched.

The name of ſacrifice, two kinds thereof in the law, in the Goſpell, two other thereunto anſwerable.

13 Now leaſt any wrangler, ſhould ſtirre vs vp ſtriſe by reaſon of the names of ſacrifice and ſacrificing prieſt, I will alſo declare, but yet briefly what in the whole diſcourſe I haue meant by a ſacrifice, and what by a ſacrificing prieſt. Who ſo ſtretch the word ſacrifice to all holy Ceremonies and doings of religion, I ſee not by what reaſon they do it. We do know that by the continuall vſe of the Scripture a ſacrifice is called that which the Greeks call ſometime Thuſia, ſometime Proſphora, ſometime Telete. Which being generally taken comprehendeth whatſoeuer is in any wiſe offered to God. Wherefore we muſt make diſtinction: but yet ſo that this diſtinction may haue a ſupernall appliance of ſimilitude from the ſacrifices of the law of *Moſes*: vnder the ſhadowes whereof the Lord willed to repreſent to his people the whole truth of ſacrifices. Of thoſe although there were diuers formes, yet they may all be referred to two ſorts. For either there was oblation made for ſinne after a certaine manner of ſatisfaction, whereby guiltineſſe was redeemed before God: or it was a ſigne of the worſhiping of God, and a teſtifying of religion: ſometime in ſtead of ſupplication, to craue the fauour of God: ſometime in ſtead of thankſgiuing, to teſtifie thankfulneſſe of mind for benefits receiued: ſometime only for an exerciſe of godlineſſe, to renew the ſtabliſhing of the couenant, to which later ſort pertained burnt offerings, drinke offerings, oblations, firſt fruits, and peace offerings. Wherefore let vs alſo diuide ours into two kinds: and for teachings ſake let vs call the one the ſacrifice of worſhip and of godly deuotion, becauſe it conſiſteth in the honoring and worſhipping of God, which the faithfull both owe and yeeld vnto him: or, if you will, the ſacrifice of Thankſgiuing: for as much as it is giuen to God of none but of them that being loden with immeaſurable benefits, doe render to him themſelues with all their doings. The other may be called propitiatory or of expiation. The ſacrifice of expiation is that which tendeth to appeaſe the wrath of God, to ſatisfie his iudgement, and ſo to waſh and wipe away ſinnes: whereby the ſinner cleanſed from the filthy ſpots of them, and reſtored into purity of righteouſneſſe, may returne into fauour with God himſelfe. So in the

Exod.29.3. law thoſe were called ſacrifices that were offered for the purging of ſinnes: not for that they were ſufficient to recouer the fauour of God, or to put away iniquity: but for that they ſhadowed out ſuch a true ſacrifice which at length was fully done by Chriſt alone: and by him alone, becauſe it could be done by none other: and once, becauſe the effectualneſſe and force of that one ſacrifice which Chriſt hath fully done, is eternall, as he himſelfe hath teſtified with his owne mouth, when he ſaid that it was ended

Iohn 19.30. and fulfilled: that is to ſay, that whatſoeuer was neceſſary to the reconciling of the fathers fauour, to the obtaining of the forgiueneſſe of ſinnes, to righteouſneſſe and to ſaluation, all the ſame was performed and fulfilled with that his only oblation, and there ſo nothing wanted thereof, that there was afterward no place left to any other ſacrifice.

In the ſacrifice of the Maſſe Chriſt blaſphemed and ſold, the ſacrificer himſelfe not authoriſed.

14 Wherefore I determine, that it is a moſt wicked reproch, and blaſphemie not to be ſuffered, as well againſt Chriſt as againſt the ſacrifice which he hath fully done by his death vpon the croſſe for vs, if any man by renewing an oblation thinke to purchaſe the pardon of ſinnes, to appeaſe God, and to obtaine righteouſneſſe. But what is elſe done by Maſſing, but that by deſeruing of new oblation we may be made

partakers

partakers of the passion of Christ. And that there might be no measure of madding, they thought it but a small thing to say that there is made indifferently a common sacrifice for the whole Church, vnlesse they further said that it is in their choise to apply it peculiarly to this man or that man to whom they would, or rather to euery one whosoeuer he were that would buy for himselfe such ware with ready mony. Now because they could not reach to the price that *Iudas* had, yet that they might in some marke resemble their author, they kept the likenesse of number. *Iudas* sold him for thirty siluer pence: these fellowes sell him after the French account, for thirty brasen pence: but *Iudas* sold him once, these fellowes sell him as oft they can find a buier. In this sense also we deny that they be sacrificing priests, that is to say, they that with such an oblation are meanes to God for the people, they that appealing God, may purchase the satisfactory purging of sinnes. For Christ is the only Bishop and sacrificing Priest of the new Testament, into whom all Priesthoods are remooued, and in whom they be shut vp and ended. And if the Scripture had made no mention of the eternall priesthood of Christ: yet for as much as God, since that he hath taken away those olde priesthoods, hath ordained none, the Apostles argument remaineth inuincible, that no man taketh honour to himselfe, but he that is called of God. By what affiance therfore dare these robbers of God, that boast themselues for the butchers of Christ, call themselues the sacrificing Priests of the liuing God?

The common price of a Masse in France is three karolus, which make twenty deniers, about the value of a sterling grote. Heb. 5. 4.

15 *Plato* hath an excellent place in his second booke of common weale. Where when he entreateth of the old manners of expiation, and laugheth to scorne the foolish confidence of euill men and wicked doers, which thought that their wicked doings were by these as by couerings hidden that the Gods could not see them, and did, as if they had gotten warrant of the Gods by couenant, more carelesly follow their owne lusts: he seemeth throughly to touch the manner of satisfactory purging of the Masse, such as is at this day in the world. To beguile and vndermine another man, all men know to be vnlawfull. To griue widdowes with wrongfull dealings, to rob the fatherlesse, to trouble the poore, by euill crafty meanes to catch other mens goods to themselues, with forswearings and deceits to enter forceably into any mans possessions, to oppresse any man with violence and tyrannous feare, all men confesse to be wicked. How therefore dare so many commonly do all these things, as though they should freely be bold to doe them? Truly, if we rightly weigh it, no other cause doth so much encourage them, but because they haue confidence, that by the sacrifice of a Masse, as by paiment of full price for recompence, they shall satisfie God, or at the lest that this is an easie way to compound with him. Then *Plato* proceedeth further to scorne their grosse blockishnesse, which thinke that by such satisfactory cleansings those paines are redeemed that otherwise they should suffer in hell. And whereto serue at this day the yeerly obites, and the greater part of Masses, but that they which throughout all their life haue beene most cruell tyrants, or most rauenous robbers, or giuen foorth to all mischieuous doings, should as though they were redeemed by this price, escape the fire of purgatory?

The very practise of the Church of Rome in their masse and the grossenesse thereof condemned euen by Plato himselfe.

16 Vnder the other kind of sacrifice, which we haue called the sacrifice of thanksgiuing, are contained all the dutifull workes of charity, which when we extend to our brethren, we honour the Lord himselfe in his members: then, all our praiers, prailings, giuings of thanks, and whatsoeuer we doe to the worshipping of God. All which things finally doe hang vpon the greater sacrifice, whereby we are in soule and body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but first our selues, and then all that is ours ought to be consecrate and dedicate to him: that whatsoeuer is in vs, may serue his glory, and may sauour of zealous endeuour to aduance it. This kind of sacrifice tendeth nothing at all to appease the wrath of God, nothing at all to obtaine forgiuenesse of sinnes, nothing at all to deserue righteousnesse: but is occupied only in magnifying and extolling of God. For it cannot be pleasant and acceptable to God, but at their hands, whom by forgiuenesse of sinnes already receiued he hath by other meanes reconciled to himselfe, and therefore acquited them from guiltinesse. But it is so necessary for the Church, that it cannot be away from it. Therefore it shall be

The sacrifice of praise and thanksgiuing.

euerlasting, so long as the people of God shall continue, as wee haue before alreadie shewed out of the Prophet: for in that meaning I will take this prophecie, For from the rising of the Sunne to the going downe thereof, great is my name among the Gentiles, and in euerie place incense shall be offered to my name, and a cleane offering: becausse my name is terrible among the Gentiles, saith the Lord: so far is it off, that we would put it away. So *Paul* biddeth vs to offer our bodies a sacrifice liuing, holie, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall manner of worshipping of God, which he did secretly set in comparison against the carnall sacrifices of the law of Moses. So liberall doing of good and communicating, are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had relieued the pouertie of *Paul*, is called a sacrifice of sweet smelling. So all the good works of the faithfull are called spirituall sacrifices.

Rom.12.1.

Heb.13.6. Phil.4.18.

Prayer and other good duties termed Sacrifices by the Prophets, and Christians in respect thereof Priests.

Psal.141.2. Osee 14. 3. Psal.51.21. Hebr.13.15. 1.Pet.2.9.

17 And why do I seeke out many examples? For commonly this manner of speaking is often found in the Scriptures. Yea and while the people of God was yet holden vnder the outward schooling of the law, yet the Prophets did sufficiently expresse, that vnder those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Iewes. After which manner *Dauid* prayed, that his prayer might as incense ascend into the sight of God. And *Osee* called giuing of thanks, the calues of lips, which in another place *Dauid* calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the fruits of lips confessing to his name. This kind of sacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thanksgiuing, we doe nothing but offer the sacrifice of praise. Of this office of sacrificing, all wee Christians are called a kingly Priesthood: becausse by Christ we offer to God that sacrifice of praise of which the Apostle speaketh, the fruit of lips that confesse to his name. For neither doe we with our gifts appeare in the sight of God without an intercessor. Christ is he, which being the Mediator comming betweene, we offer vs and ours to the Father. He is our Bishop, which being entred into the sanctuarie of heauen, hath opened the entrie to vs. He is the altar, vpon which we lay our gifts, that in him we may be bold all that we are bold. It is he (I say) that hath made vs a kingdome and Priests to the Father.

Masse a grand deceiuer of the world.

Reuel.1.6.

18 What remaineth, but that the blinde may see, the deafe may heare, children themselues may vnderstand this abhomination of the Masse? which being offered in a golden cup, hath made drunke the kings and peoples of the earth from the highest to the lowest, hath so striken them with drowsinesse and giddinesse, that being become more senselesse than bruite beasts, they haue set the whole ship of their safetie onely in this deadly deuouring gulfe. Truely Satan neuer did bend himselfe with a stronger engine than this to assaile and vanquish the kingdome of Christ. This is the *Helene*, for whom the enemies of the truth fight at this day with so great rage, so great furiousnesse, so great crueltie: and a *Helene* indeed, with whom they so defile themselues with spirituall whoredome, which is the most cursed of all. I doe not heere so much as once touch with my little finger those grosse abuses wherewith they might colour the vnholie pureneſſe of their holie Masse: how filthie marketings they vse, how vnhonest gaines they make with their massings, with how great rauening they fill their couetousnesse. Onely I doe point vnto, and that with few and plaine words, what maner of thing is euen the very holiest holinesse of the Masse, for which it hath deserued in certaine ages past to be so honorable and to be had in so great reuerence. For, to haue these so great mysteries set out according to their worthinesse, requireth a greater worke: and I am vnwilling to mingle herewith those filthie vncleannesses that commonly shew themselues before the eies and faces of all men, that all men may vnderstand, that the Masse taken in her most picked pureneſſe, and wherewith it may be set out to the best shew, without her appendances, from the roote to the top swarmeth full of all kind of wickednesse, blasphemie, idolatrie, and sacriledge.

Queene Helene the Grecian harlot, cause of the war of Troy.

* *No Sacrament in the Church but onely Baptisme, and the Lords Supper.*

19 * The readers now haue in a manner almost all those things gathered into an abridgement, which wee haue thought behouefull to be knowen concerning these

two

two Sacraments: the vſe of which hath beene deliuered to the Chriſtian Church from the beginning of the new teſtament, to continue to the very end of the world: namely, that Baptiſme ſhould be as it were a certaine entry into it, and an admiſſion into faith: and the Supper ſhould be as it were a continuall food, wherwith Chriſt ſpiritually feedeth the family of his faithfull. Wherefore as there is but one God, one faith, one Chriſt one Church, his body: ſo there is but one Baptiſme, and is not oft miniſtred againe. But the Supper is from time to time diſtributed, that they which haue beene once receiued into the Church, may vnderſtand that they be continually fed with Chriſt. Beſid theſe two as there is no other ſacrament ordained of God, ſo neither ought the Church of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choiſe of man to raiſe and ſet vp new ſacraments, he ſhal eaſily vnderſtand that remembreth that which hath beene heere before plainly enough declared, that is, that ſacraments are appointed of God to this end, that they ſhould inſtruct vs of ſome promiſe of his, and teſtifie to vs his good will toward vs: and he alſo that calleth to minde, that none hath beene Gods counſeller, that might promiſe vs any certainty of his will, or aſſure vs, and bring vs out of care, what affection he beareth toward vs, what he will giue, or what he will deny vs. For therewith is alſo determined, that no man can ſet foorth a ſigne to be a teſtimony of any will or promiſe of his: it is he himſelfe alone, that can by a ſigne giuen teſtifie to vs of himſelfe. I will ſpeake it more briefely, and peraduenrure more groſly, but more plainely, A Sacrament can neuer be without promiſe of ſaluation. All men gathered on a heape together can of themſelues promiſe nothing of our ſaluation. Therefore neither can they of themſelues ſet foorth or ſet vp a Sacrament.

Eſa. 40. 13. Rom. 11. 34.

20 Therefore let the Chriſtian Church be contented with theſe two, and let her not onely not admit or acknowledge any third for the preſent time, but alſo not deſire or looke for any to the end of the world. For whereas certaine diuerſe Sacraments, beſide thoſe their ordinarie ones, were giuen to the Iewes according to the diuerſe courſe of times, as Manna, Water ſpringing out of the rocke, the Braſen Serpent and ſuch other: they were by this change put in minde that they ſhould not ſtay vpon ſuch figures whoſe ſtate was not very ſteadfaſt: but that they ſhould looke for ſome better thing from God, which ſhould continue without any decaying, and without any end. But we are in a farre other caſe, to whom Chriſt is openly ſhewed: in whom all the treaſures of knowledge and wiſedome are hidden with ſo great abundance and plenty, that either to hope for or looke for any new encreaſe to theſe treaſures, is verily to mooue God to wrath, and to prouoke him againſt vs. We muſt hunger for, ſeeke, looke vpon, learne, and throughly learne Chriſt alone, vntill that great day ſhall appeare, wherein the Lord ſhall openly ſhew to the full the glory of his kingdome, and himſelfe ſuch as he is, to be beholden of vs. And for this reaſon this our age is in the Scriptures ſignified by the laſt houre, the laſt daies, the laſt times, that no man ſhould deceiue himſelfe with vaine looking for any new doctrine of reuelation. For many times and in many ſorts he ſpake before of his Prophets, in theſe laſt daies the heauenly Father hath ſpoken in his beloued Sonne, which onely can manifeſtly ſhew the Father: and indeed he hath manifeſtly ſhewed him to the full, ſo much as behoueth vs, while we now behold him by a glaſſe. As therefor this is now taken away from men, that they cannot make new Sacraments in the Church of God: ſo it were to be wiſhed, that as little as were poſſible of mans inuention might be mingled with thoſe Sacraments that are of God. For like as when water is powred in, the wine departeth and is delayed: and as with leauen ſcattered among it, the whole lumpe of dowe waxeth ſower: ſo the pureneſſe of the myſteries of God is nothing elſe but defiled when man addeth any thing of his owne. And yet we ſee how farre the Sacraments are ſwarued out of kinde from their naturall pureneſſe, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and geſturings: but of the word of God in the meane time there is neither any conſideration or mention, without which euen the Sacraments themſelues are not Sacraments. Yea and the very ceremonies that are ordained of God, in ſo great a rout cannot once liſt vp their head, but lie as it were oppreſſed. How little is that ſeene in Baptiſme, which

The diuerſe Sacraments of the Iewes, and our different caſe from theirs.
Exod. 16. 13. & 17. 6. 1. Cor. 10. 3. Num. 21. 8.

Ioh. 3. 14. Col. 2. 3.

1. Ioh. 3. 2. 1. Inh. 2. 18. 1. Pet. 1. 20. Heb. 1. 2.

1. Cor. 13. 12

onely ought there to haue ſhined and beene looked vpon, as we haue in an other place rightfully complained, euen Baptiſme it ſelfe? As for the Supper, it is vtterly buried, ſince that it hath been turned into the Maſſe, ſauing that it is ſeene once euery yeere but in a mangled and halfe torne faſhion.

THE NINETEENTH CHAPTER.

Of the fiue falſely named Sacraments: where is declared, that the other fiue which haue beene hitherto commonly taken for Sacraments, are not Sacraments: and then is ſhewed what manner of things they be.

A Sacrament defined to be a viſible ſigne of inuiſible grace, and this applied in the ſchoole of Rome to fiue other beſides thoſe two before handled.

OVr former diſcourſe concerning Sacraments might haue obtained this with the ſober and willing to learne, that they ſhould not ouer curiouſly proceed any further, nor ſhould without the word of God embrace any other Sacraments beſide thoſe two which they knew to be ordained of the Lord. But foraſmuch as that opinion of the ſeauen Sacraments, being commonly vſed in all mens talke, hauing wandred through all ſchooles and preachings, hath by very ancienty gathered rootes, and is yet ſtill ſettled in the mindes of men: I thought that I ſhould doe a thing worth the trauell, if I ſhould ſeuerally and more neerely ſearch thoſe other fiue that are commonly adnumbred among the true and naturall Sacraments of the Lord, and wiping away all deceitfull colour, ſhould ſet them foorth to be ſeene of the ſimple ſuch as they be, and how falſely they haue beene hitherto taken for Sacraments. Firſt, I here proteſt to all the godly, that I doe not take in hand this contention about the name for any deſiring of ſtriuing, but that I am by weighty cauſes led to fight againſt the abuſe of it. I am not ignorant that Chriſtians are Lords, as of words, ſo of all things alſo, and therfore may at their will apply words to things, ſo that a godly ſenſe be kept, although there be ſome vnproperneſſe in the ſpeaking. All this I grant: although it were better that the words ſhould be made ſubiect to things, than things to the words. But in the name of Sacrament there is another conſideration. For they which make ſeuen Sacraments, doe therewithall giue to them all this definition, that they be viſible formes of inuiſible grace: they make them altogether veſſels of the holy Ghoſt: inſtruments of giuing of righteouſneſſe, cauſes of the obtaining of grace. Yea and the maſter of the ſentences himſelfe denieth that the Sacraments of the Law of *Moſes* are properly called by this name, becauſe they did not deliuer in deed the thing that they figured. Is it, I beſeech you, to be ſuffered, that thoſe ſignes which the Lord hath hallowed with his owne mouth, which he hath garniſhed with excellent promiſes, ſhould not be accounted for Sacraments: and in the meane time this honour ſhould be conueighed away to thoſe vſages which men either haue deuiſed of themſelues, or at leaſt doe obſerue without expreſſe commandemnt of God? Therfore either let them change the definition, or let them abſtaine from the wronfull vſing of this word, which doth afterward engender falſe opinions and full of abſurdity. Extreame annointing (ſay they) is a figure and cauſe of inuiſible grace, becauſe it is a Sacrament: If wee ought in no wiſe to grant that which they gather vpon it, then truely we muſt reſiſt them in the name it ſelfe, leaſt thereby we admit that it may giue occaſion to ſuch an errour. Againe when they would prooue it to be a Sacrament they adde this cauſe, for that it conſiſteth of the outward ſigne and the word. If wee finde neither commandement nor promiſe of it, what can we doe elſe but cry out againſt them?

In no mans power but in Gods alone to inſtitute Sacraments.

2 Now appeareth that we brawle not about the word, but doe mooue a controuerſie not ſuperfluous concerning the thing it ſelfe. Therfore this we muſt ſtronly holdfaſt, which we haue with inuincible reaſon before confirmed, that the power to inſtitute a Sacrament is in the hand of none but of God onely. For a Sacrament ought with a certaine promiſe to raiſe vp and comfort the conſciences of the faithfull: which could neuer receiue this certainty from man. A Sacrament ought to be to vs a witneſſing of the good will of God toward vs, whereof none of all men or Angels can be witneſſe, foraſmuch as none hath beene of Gods councell. Therefore it is hee alone which doth with right authority teſtifie of himſelfe to vs by his word. A Sacrament

Eſay 40.13. Rom.11.34.

is

is a ſeale, wherewith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily things and elements of this world, vnleſſe they be by the power of God framed and appointed thereunto. Therefore man cannot ordaine a Sacrament, becauſe this is not in the power of man, to make that ſo great myſteries of God ſhould lie hidden vnder ſo baſe things. The word of God muſt goe before, which may make a Sacrament to be a Sacrament, as *Auguſtine* very well teacheth. Moreouer it is profitable that there be kept ſome difference betweene the Sacrament and other ceremonies, vnleſſe we will fall into many abſurdities. The Apoſtles prayed kneeling: therefore men ſhall not kneele without a Sacrament. It is ſaid that the Diſciples praied toward the Eaſt: therefore the looking into the Eaſt ſhall be a Sacrament. *Paul* willeth men in euery place to lift vp pure hands, and it is rehearſed that holy men oftentimes praied with their hands lifted vp, then let the lifting vp of hands alſo be made a Sacrament. Finally let all the geſtures of the holy ones turne into Sacraments. Howbeit I would not alſo much paſſe vpon theſe things, if ſo that they were not ioyned with thoſe other greater diſcommodities.

Hom. in Ioan. 80.

Act. 19. 40. & 10. 3. 6. 1. Tim. 2. 8.

3 If they will preſſe vs with the authority of the old Church, I ſay that they pretend a falſe colour. For this number of ſeuen is no where found among the Eccleſiaſticall writers: neither is it certaine at what time it firſt crept in. I grant indeed that ſometime they be very free in vſing the name of a Sacrament: but what meane they thereby? euen all ceremonies and outward rites, and all exerciſes of godlineſſe. But when they ſpeake of thoſe ſignes that ought too be witneſſes of the grace of God toward vs, they are contented with theſe two, Baptiſme, and the Supper. Leaſt any man ſhould thinke that I falſely boaſt of this, I will heere rehearſe a few teſtimonies of *Auguſtine*. To *Ianuarius* he ſaith. Firſt I would haue thee to hold faſt that which is the chiefe point of this diſputation, that our Lord Chriſt (as he himſelfe ſaith in the Goſpell) hath made vs ſubiect to a light yoake and a light burden. Wherefore he hath bound together the fellowſhip of the new people with Sacraments very few in number, very eaſie in obſeruing, very excellent in ſignification. As are Baptiſme hallowed in the name of the Trinity, and the Communicating of the body and blood of the Lord, and whatſoeuer elſe is ſet foorth in the Canonicall Scriptures. Againe, in his booke of Chriſtian doctrine. Since the Lords reſurrection, the Lord himſelfe and the doctrine of the Apoſtles hath deliuered certain few ſignes inſteed of many, and thoſe moſt eaſie to be done, moſt reuerend in vnderſtanding, moſt pure in obſeruing: as is Baptiſme and the celebrating of the body and blood of the Lord. Why doth he here make no mention of the holy number, that is, of the number of ſeuen? It is likely that he would not haue paſſed it ouer, if it had beene at that time ordained in the Church, ſpecially ſith he is otherwiſe in obſeruing of numbers more curious than need were? Yea, when he nameth Baptiſme and the Supper, and ſpeaketh nothing of the reſt: doth he not ſufficiently ſignifie, that theſe two myſteries doe excell in ſingular dignity, and that the other ceremonies doe reſt beneath in a lower degree? Wherefore I ſay that theſe Sacramentary Doctors are deſtitute not onely of the word of the Lord, but alſo of the conſent of the old Church, how much ſoeuer they glory of this pretence. But now let vs come downe to the ſpeciall things themſelues.

Although the word Sacrament be in the Fathers largely applied, yet S. Auguſtine ſpeaking of thoſe principall myſteries which Chriſt hath left vnto his Church, doth mention only Baptiſme and the celebrating of the body and blood of Chriſt. Epiſt. 118. Lib. 3. cap. 9.

Of Confirmation

4 This was the manner in old time, that the children of Chriſtians, when they were growen to age of diſcretiō ſhould be brought before the Biſhop: that they ſhould fulfill that duty which was required of thoſe that being growen in yeeres did offer themſelues to Baptiſme. For theſe ſat among thoſe that were to be catechiſed, till being fully inſtructed in the myſteries of the faith, they could make a confeſſion of their faith before the Biſhop and the people. Therefore they that were baptiſed being infants, becauſe they had not then made confeſſion of their faith before the Church, were about the end of their childe-hood or in the beginning of their yeeres of diſcretion preſented againe by their parents, and were examined of the Biſhop according to the forme of the Catechiſme, which they had then certaine and common. And that this doing, which otherwiſe ought worthily to be graue and holy, might haue the more reuerence

The cauſe and manner of ancient confirmation, with the opinions of Leo & Hierome concerning it.

uerence and dignitie, there was added alſo the Ceremonie of laying on of hands. So that ſame child, his faith being allowed, was let goe with ſolemne bleſſing. The old writers doe oft make mention of this manner. *Leo* the Pope writeth: If any returne from Hereticks, let him not be baptiſed againe (but which he wanted among the Hereticks) let the vertue of the ſpirit be giuen him by the Biſhops laying on of his hands. Heere our aduerſaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghoſt is giuen, but *Leo* himſelfe doth in an other place declare what he meaneth by thoſe words: Who ſo (ſaith he) is baptiſed among hereticks, let him not be rebaptiſed, but with calling vpon the holy Ghoſt, let him be confirmed with laying on of hands: becauſe he receiued onely the forme of baptiſme without ſanctifying. *Hierome* alſo maketh mention of it, writing againſt the Luciferians. But although I doe not denie that *Hierome* ſomewhat erreth therein, for that he ſaith that it is an obſeruation of the Apoſtles: yet he is moſt farre from theſe mens follies, and the very ſame alſo he qualifieth, when he addeth, that this bleſſing is giuen to the Biſhops onely, rather in honour of their prieſthood than by the neceſſitie of law. Therefore ſuch laying on of hands, which is done ſimplie in ſtead of bleſſing, I praiſe, and would that it were at this day reſtored to the pure vſe thereof.

Epi. 39.

Epi. 77.

For confirmation as at this day they vſe it in the Church of Rome, there is in the word of God no warrãt.

5 But the later age hauing in a manner blotted out the thing it ſelfe, hath ſet I wot not what faigned confirmation for a Sacrament of God. They haue faigned that the vertue of confirmation is, to giue the holy Ghoſt to the encreaſe of Grace, which in baptiſme was giuen to innocencie: to ſtrengthen them to battaile, which in baptiſme were new begotten to life. This Confirmation is celebrate with annoynting, and with this forme of words, I ſigne thee with the ſigne of the holie croſſe, and confirme thee with the chreſme of ſaluation, in the name of the Father, and of the Sonne, and of the holie Ghoſt. All this is gaily and trimly done. But where is the word of God, that may promiſe heere the preſence of the holy Ghoſt? They cannot bring foorth one title. Whereby then will they certifie vs, that their chreſme is the veſſell of the holie Ghoſt? We ſee oyle, that it is a thicke and fat liquor and nothing elſe. Let the word (ſaith *Auguſtine*) be added to the element, and there ſhall be made a Sacrament. Let them (I ſay) bring foorth this word, if they will haue vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themſelues miniſters of the Sacraments, as they ought, we needed to ſtriue no longer. This is the firſt law of a miniſter, that he doe nothing without commandement. Go to, let them bring forth any commandement of this point of miniſterie, and I will not ſpeake one word more. If they haue no commandement, they cannot excuſe their boldneſſe full of ſacriledge. After this manner the Lord asked the Phariſees, whether the baptiſme of *Iohn* were from heauen or from men: if they had anſwered, from men, then he had made them confeſſe that it was trifling and vaine: if from heauen, then were they compelled to acknowledge the doctrine of *Iohn*. Therefore leaſt they ſhould too much ſlander *Iohn*, they durſt not confeſſe that it was from men. If therefore Confirmation be from men, it is prooued to be vaine and trifling: if they will perſwade vs that it is from heauen, let them prooue it.

Matt. 12. 25.

Impoſition of hands vſed by the Apoſtles, no preſident for popiſh confirmation.

6 They doe indeed defend themſelues with the example of the Apoſtles, whom they thinke to haue done nothing raſhly. This is well in deede: neither would wee blame them, if they ſhewed themſelues followers of the Apoſtles. But what did the Apoſtles? *Luke* reporteth in the Acts, that the Apoſtles which were at *Hieruſalem*, when they heard that *Samaria* had receiued the word of God, ſent thither *Peter* and *Iohn*: they prayed for the Samaritans, that they might receiue the holy Ghoſt, which was not yet come into any of them, but they were baptiſed onely in the name of Ieſus: when they had prayed, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghoſt. And of this laying on of hands he diuers times maketh mention. I heare what the Apoſtles did: that is, they faithfully executed their miniſterie. The Lord willed that thoſe viſible and wonderfull graces of the holie Ghoſt, which he then poured out vpon his people, ſhould be miniſtred and diſtributed of his Apoſtles by the laying on of hands. But vnder this laying on of hands: I thinke there was not contained any higher myſterie: but I expound it, that they adioyned

Act. 8. 21.

adioyned ſuch a ceremonie, that by the very outward doing they might ſignifie, that they commended and as it were offered to God him vpō whom they laid their hands. If this miniſterie which the Apoſtles then executed, were yet ſtill remayning in the Church, the laying on of hands alſo ought to be kept. But ſince that ſame grace hath ceaſed to be giuen, whereto ſerueth the laying on of hands? Truely the holy Ghoſt is yet preſent with the people of God, without whom being guider and directer, the Church of God cannot ſtand. For we haue the eternall promiſe and which ſhall euer ſtand in force, by which Chriſt calleth to himſelfe them that thirſt, that they may drinke liuing waters. But thoſe miracles of powers, and manifeſt workings, which were diſtributed by the laying on of hands, haue ceaſed, neither behooued it that they ſhould be but for a time. For it behooued that the preaching of the Goſpell while it was new, ſhould be gloriouſly ſet foorth and magnified, with vnheard of, and vnwonted miracles. From which when the Lord ceaſed, he did not by and by forſake his Church, but taught that the royaltie of his kingdome and the dignitie of his word was excellently enough diſcloſed. In what point therefore will theſe ſtage-players ſay that they follow the Apoſtles? They ſhould haue done it with laying on of hands, that the euident power of the holy Ghoſt might by and by ſhew foorth it ſelfe. This they bring not to paſſe: why therefore doe they boaſt that the laying on of hands maketh for them, which we reade in deede that the Apoſtles vſed, but altogether to another end? Iohn 7. 37.

7 This hath like reaſon as if a man ſhould teach that the breathing wherewith the Lord breathed vpon his Diſciples, is a Sacrament whereby the holy Ghoſt is giuen. But whereas the Lord did this once, he did not alſo will that we ſhould doe the ſame. After the ſame manner alſo the Apoſtles laid on their hands, during the time that it pleaſed the Lord that the viſible graces of the holy Ghoſt ſhould be diſtributed at their prayers: not that they which come after, ſhould onely player-like and without the thing in deede counterfait an emptie and cold ſigne, as theſe Apes doe. But if they prooue that in laying on of hands they follow the Apoſtles, (wherein they haue no like thing with the Apoſtles, ſauing I wot not what ouerthwart wrongfull counterfaiting) yet whence commeth their oyle which they call the oile of ſaluation? Who taught them to ſeeke ſaluation in oyle? Who taught them to giue to it the power of ſtrengthening? Did *Paul*, which draweth vs farre away from elements of the world, which condemneth nothing more than the ſticking to ſuch petty obſeruation? But this I boldly pronounce not of my ſelfe, but from the Lord. Who ſo call oyle the oyle of ſaluation, they forſweare the ſaluation which is in Chriſt, they deny Chriſt, they haue no part in the kingdome of God. For oyle is for the belly, and the belly for oyle, the Lord ſhall deſtroy both. For all theſe weake elements, which decay with very vſe, belong nothing to the kingdome of God, which is ſpirituall, and ſhall neuer decay. What then? will ſome men ſay: doe you meaſure with the ſame meaſure, the water wherewith we be baptiſed, and the bread and wine vnder which the Supper of the Lord is giuen? I anſwere, that in Sacraments giuen of God, two things are to be looked vnto: the ſubſtance of the bodily thing which is ſet before vs, and the forme that is by the word of God printed in it, wherein lieth the whole ſtrength. In reſpect therefore that the bread, wine, and water that are in the Sacraments offered to our ſight, doe keepe their owne ſubſtance, this ſaying of *Paul* alway hath place, Meate for the belly, and the belly for meates: God ſhall deſtroy them both. For they paſſe and vaniſh away with the faſhion of this world. But in reſpect that they be ſanctified by the word of God, that they may be Sacraments, they doe not hold vs in the fleſh, but doe truely and ſpiritually teach vs. Iohn 20. 22. Gal. 4. 9. Col. 2. 20. 1. Cor. 6. 13.

8 But let vs yet more neerely looke into it, how many monſters this fat liquor foſtereth and feedeth. Theſe annointers ſay, that the holy Ghoſt is giuen in baptiſme, to innocencie: in confirmation, to encreaſe of grace: that in Baptiſme, we are new begotten into life: in confirmation, we are prepared to battle. And they are ſo paſt ſhame, that they deny that Baptiſme can well be done without confirmation. O wickedneſſe! Are we not therefore in Baptiſme buried together with Chriſt, being made partakers of his death, that we may be alſo partners of his reſurrection? But this fellowſhip

With derogation from baptiſme, force giuen vnto confirmation which doth not belong vnto it.

Rom.6.4. lowship with the death and life of Christ *Paul* expoundeth to bee the mortifiyng of our flesh, and quickning of our Spirit: for that our olde man is crucified, that wee may walke in newnesse of life. What is to be armed to battell if this be not? If they counted it a matter of nothing to treade vnder feete the word of God: why did they not yet at least reuerence the Church, to whom they will in euery point seeme so obedient? But what can be brought so forth more strong against their doctrine, than that decree of the *Millenitane* Councell? Who so saith that Baptisme is giuen only for forgiuenesse of sinnes, and not for a helpe of grace to come, accursed be he. But whereas *Luke*, Act.8.16. in the place which we haue alleadged, saith that they were baptised in the name of Iesus Christ, which had not receiued the holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which beleeued in Christ with heart, and confessed him with mouth: but meaneth of that receiuing of the holie Ghost, whereby the open powers and visible graces were receiued. So is it said that the Act.2.4. Apostles receiued the Spirit on the day of Pentecost, whereas it had beene long before said vnto them of Christ, it is not you that speake, but the Spirit of my Father which speaketh in you. Behold all ye that are of God, the malicious and poysonous deceit of Sathan. That thing which was truely giuen in Baptisme, he lyingly saith to be giuen in his confirmation, that he may by stealth lead you vnware from Baptisme. Who now can doubt that this is the doctrine of Sathan, which cutting away from Baptisme the promises properly belonging to Baptisme, doth conuey away and remooue them, to an other thing? It is found (I say) vpon what manner of foundation this godly annointing standeth. The word of God is, that all they which are baptised in Christ, haue put on Christ with his gifts. The word of the Annointers is, that they receiued in Baptisme no promise, by which they may bee armed in battailes. That is the voice of truth, therefore this must be the voice of lying. Therefore I can more truely define this confirmation than they haue hitherto defined it: namely, that it is a notable slander of Baptisme, which darkeneth, yea abolisheth the vse thereof: that it is a false promise of the Diuell, which draweth vs away from the word of God. Or if you will, it is oyle defiled with the lying of the Deuill, which as it were by ouerspreading of darknesse deceiueth the eyes of the simple.

Gal.3.27. De conse. dist. 5. cap. Sp.

Christianitie imagined imperfect without Confirmation and but halfe Christianitie. Verba cap. 1 de conse. dist. 5. con. aurel. cap. vt Iemni.

9 They adde furthermore, that all the faithfull ought after Baptisme to receiue the holy Ghost by laying on of hands, that they may bee found full Christians: because he shall neuer a be Christian, that is not chresmed with the Bishops Confirmation. These be their owne sayings word for word. But I had thought that whatsoeuer things pertained to Christianitie, were all set foorth in writing and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be sought and learned from elsewhere than out of the Scriptures. Therefore the whole wisedome of God, the heauenly trueth, the whole doctrine of Christ, doth but begin Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to haue neuer beene chresmed: forasmuch as the oyle was not yet made, which being poured vpon them, they might fulfill all the parts of Christianitie, or rather might bee made Christians which yet were none. But, though I hold my peace, they doe largely confute themselues. For how many of the number of their owne people doe they annoint after Baptisme? why therefore doe they suffer such halfe Christians in their flocke, whose imperfection might easily bee holpen? Why doe they with so careless negligence suffer them to omit that which was not lawfull to bee omitted without grieuous offence? Why doe they no more seuerely call vpon the keeping of a thing so necessarie, and without which saluation cannot bee obtained, vnlesse peraduenture some bee preuented by death? Verily when they so freely suffer to be despised, they secretly confesse that it is not of so great value as they boast it.

* *Confirmation preferred before Baptisme in worthinesse, because that administred by a Bishop*

* 10 Last of all they determine that this holy annointing is to be had in greater reuerence than Baptisme: because this annointing is peculiarly ministred by the hands of the chiefe Bishops, but Baptisme is commonly distributed by euery Priest. What may a man here say, but that they are vtterly mad, which so flatter their owne inuentions, that in comparison of them they carelesly despise the holy ordinances of God?

O mouth that robbeſt God, dareſt thou ſet a fat liquor onely defiled with the ſtinke of thine owne breath, and enchanted with murmuring ſound of wordes, againſt the Sacrament of Chriſt, and to compare it with water hallowed with the word of God? But thy wickednesse accounted this but a ſmall matter, vnleſſe thou didſt alſo prefer it aboue the ſame. Theſe be the anſwers of the holy ſea, theſe be the Oracles of the Apoſtolicke treſtle. But ſome of them, euen in their owne opinion, begun ſomewhat to qualifie this vnbridled madneſſe. It is (ſay they) to be worſhipped with greater reuerence: peraduenture not for the greater vertue and profit that it giueth: but becauſe it is giuen of the worthier men, and is made in the worthier part of the bodie, that is, in the forehead: or becauſe it bringeth a greater increaſe of vertues, although Baptiſme auaile more to forgiueneſſe. But in the firſt reaſon do they not bewray themſelues to be Donatiſts, which meaſure the force of the Sacrament by the worthineſſe of the miniſter. But I will admit, that Confirmation be called the worthier by reaſon of the worthineſſe of the Biſhops hand. But if a man aske of them, from whence ſo great prerogatiue hath beene giuen to Biſhops, what reaſon will they bring beſide their owne luſt? The Apoſtles alone vſed that power, which alone diſtributed the holy Ghoſt. Are the Biſhops alone Apoſtles? Yea are they Apoſtles at all? But let vs alſo grant them that: why doe they not by the ſame argument affirme, that Biſhops alone ought to touch the Sacrament of the blood in the Supper of the Lord: which they therefore denie to lay men, becauſe the Lord gaue to the Apoſtles alone? If to the Apoſtles alone, why doe they not conclude: therefore to the Biſhops alone? But in that place they make the Apoſtles, ſimple Prieſts: but now the giddineſſe of their head carrieth them another way, ſuddenly to create them Biſhops. Finally *Ananias* was no Apoſtle, to whom yet *Paul* was ſent that he ſhould receiue his ſight, be baptiſed, and be filled with the holy Ghoſt. I will adde this alſo to the heape. If by the law of God this was the proper office of Biſhops, why haue they beene ſo bold to giue it away to common Prieſts? as we read in a certaine Epiſtle of *Gregorie*.

Cap. de his vero. Diſt. eadem.

Lib 4. Senten. Diſt. 7. cap. 2.

Act. 19. 17. Diſt. 19. cap. Peruenit.

11 As for their other reaſon, how trifling, fond, and fooliſh is it, to call their confirmation worthier than the baptiſme of God, becauſe in it the forehead is annointed with oyle, and in baptiſme the hinder part of the head, as though baptiſme were done with the oyle and not with the water? I call all the godly to witneſſe, whether thoſe loſels doe not endeuor themſelues to this onely end, to corrupt the pureneſſe of the Sacraments, with their leauen. I haue already ſpoken this in another place, that in the Sacraments, that which is of God, ſcarcely glimmereth through at holes, among the route of the inuentions of men, If any man did not beleeue me therein, let him now at leaſt beleeue his owne Maſters. Loe paſſing ouer the water, and making no accompt of it, they highly eſteeme the onely oyle in baptiſme. We therefore on the contrarie ſide doe ſay that in Baptiſme the forehead alſo is dipped in water. In compariſon of this, we eſteeme not your oyle worth one peece of dung, whether it be in baptiſme or in confirmation. If any alleadge that it is ſould for more: by this adding of price, the goodneſſe (if any were in it) is corrupted: ſo much leſſe may they commend a moſt filthy deceit by theft. In the third reaſon they bewray their owne vngodlineſſe, while they prate that in confirmation is giuen a greater increaſe of vertues than in baptiſme. By the laying on of hands the Apoſtles diſtributed the viſible graces of the ſpirit. In what thing doe theſe mens fat liquor ſhew it ſelfe fruitfull? But away with theſe qualifiers, that couer one ſacriledge with many ſacriledges. It is like the Gordian: which it is better to breake in ſunder, than to labour ſo much in vndoing it.

Confirmation the worthier becauſe in it the former, in baptiſme the hinder part of the head annointed.

12 But now when they ſee themſelues deſtitute of the word of God and probable reaſon, they pretend as they are wont, that it is a moſt ancient obſeruation and ſtabliſhed by conſent of many ages. Although that were true, yet they winne nothing thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They muſt prooue God to be the Author of their confirmation if they will haue it taken for a ſacrament. But why do they obiect antiquitie, whereas the old writers, when they minde to ſpeake properly, doe no where reckon moe ſacraments than two? If a fortreſſe of our faith were to be ſought from men, wee haue an inuincible tower, that the old fathers neuer acknowledged thoſe for ſacraments which theſe men doe

Confirmation not eſtabliſhed by conſent of antiquitie, and if it were yet not proued thereby a ſacrament.

doe lyingly faigne to the ſacraments. The old writers ſpeake of the laying on of hands: but doe they call it a Sacrament? *Auguſtine* plainely affirmeth that it is no other thing than praier. Neither let them heere barke againſt me with their ſtinking diſtinctions, that *Auguſtine* meant that, not of the laying on of hands vſed to confirmation, but which was vſed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wreſt it to any other ſenſe than *Auguſtine* himſelfe wrote it, I giue them leaue after their ordinary manner to oppreſſe me, not only with railing: but alſo with ſpitting at me. For he ſpeaketh of them that returned from ſchiſme to the vnity of the Church. He denieth that they needed to be newly baptiſed: for he ſaith, that the laying on of hands ſufficeth, that by the bond of peace the Lord may giue them the holy Ghoſt. But for as much as it might ſeeme an abſurdity, that the laying on of hands ſhould be done of new rather than Baptiſme: he ſheweth a difference. For (ſaith he) what other thing is the laying on of hands, than praier vpon a man? And that this is his meaning appeareth by another place, where he ſaith: Hand is laid vpon Heretikes amended, for the coupling of Charitie, which is the greateſt gift of the holy Ghoſt, without which whatſoeuer holy thinges are in man they auaile not to ſaluation.

Liber. 2. de bap. contra Donat. c. 16.

Lib. 5 ca. 23.

The ancient right, and profitable vſe of true confirmation.

13 But I would to God we did keepe ſtill the maner which I haue ſaid to haue beene in the old time, before that this vntimely deliuered image of a Sacrament was borne: not that it ſhould be ſuch a confirmation as they faigne, which cannot once be named without iniury to Baptiſme: but a Catechiſing, whereby children or they that were neere to the age of diſcretion did declare an account of their faith before the Church. But it ſhould be the beſt manner of Catechiſing, if a forme were written to that vſe, containing and familiarly ſetting out a ſumme in a manner of all the Articles of our religion, in which the whole Church of the faithfull ought without controuerſie to agree: that a child being ten yeeres old ſhould offer himſelfe to the Church to declare a confeſſion of his faith, ſhould be examined of euery article, and anſwer to euery one: if he were ignorant of any thing, or did not vnderſtand it, he might be taught. So ſhould he, before the Church witneſſing and beholding it, profeſſe the onely, true, and pure faith, wherewith the people of the faithfull doth with one minde worſhip the one God. If this diſcipline were at this day in force, truely the ſlothfulneſſe of ſome parents would be whetted, who doe careleſly neglect the inſtruction of their children as a thing nothing belonging to them, which then without open ſhame they could not omit: there ſhould be among Chriſtian people a greater conſent of faith, and not ſo great ignorance and rudeneſſe of many: ſome ſhould not be ſo raſhly carried away with new and ſtrange doctrines: finally all ſhould haue as it were a certaine orderly inſtruction of Chriſtian learning.

Of Penance.

The ancient laying on of hands by the Biſhop and Clergy after penance holy and healthfull for the Church.

14 In the next place they ſet Penance, of which they intreat ſo confuſedly and diſorderedly, that conſciences can beare away no ſure or ſound thing of their doctrine. We haue already in another place declared at large what we haue learned out of the Scriptures concerning repentance, and then what they alſo teach of it. Now we haue this onely to touch, what reaſon they had that raiſed vp the opinion, which hath heertofore raighned in Churches and Schooles, that it is a Sacrament. But firſt I will briefly ſay ſomewhat of the vſage of the old Church, the pretence whereof they haue abuſed to ſtabliſh their faigned inuention. This order they kept in publike penance, that they which had fully done the ſatisfactions enioyned them, were reconciled with ſolemne laying on of hands. That was the ſigne of abſolution, whereby both the ſinner himſelfe was raiſed vp before God with truſt of pardon and the Church was admoniſhed gently to receiue him into fauour, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to giue peace. That this doing might be of great dignity, and haue more commendation among the people it was ordained that the biſhops authority ſhould alway be vſed for the meane herein. From hence came that decree of the ſecond Councell at *Carthage*: Be it not lawfull to a Prieſt at the Maſſe publikely to reconcile a penitent. And another decree of the Councell at *Arauſium*, let thoſe which

Epi. li. 1. ca. 2.

in

in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands vſed in the reconciling: if they recouer of their ſicknes let them ſtand in the degree of penitents, and when the time is fully expired, let them receiue of the Biſhop the laying on of hands vſed in reconciling. Againe the decree of the third Councell at *Carthage:* Let not the Prieſt without the authoritie of the Biſhop, reconcile a penitent. All theſe tended to this end, that the ſeueritie which they would haue to be vſed in that behalfe, ſhould not with too much lenitie grow to decay. Therefore they willed the Biſhop to be iudge of it, which was likely that he would be more circumſpect in the examination thereof. Howbeit *Cyprian* in a certaine place ſheweth, that not onely the Biſhop, but alſo the whole Clergie laid their hands on him. For thus he ſaith. At the full time they doe penance, then they come to the Communion, and by the laying on of hands of the Biſhop and the Clergie they receiue power to partake of the Communion. Afterward by proceſſe of time it came to this point, that beſide publick penance they vſed this ceremonie alſo in priuate abſolutions. Hereupon came that diſtinction in Gratian betweene publick and priuate reconciliation. I iudge that ſame old vſage of which *Cyprian* maketh mention, to haue been holie and healthfull for the Church, and I would that it were at this day reſtored. As for this latter, although I dare not diſallow it, or ſpeake more ſharply againſt it, yet I thinke it to be leſſe neceſſarie. Howſoeuer it be, yet we ſee that the laying on of hands in penance is a ceremonie ordained of men, not of God, which is to be ſet among meane things and outward exerciſes: and thoſe verily which are not to be deſpiſed, but which ought to be in a lower degree than thoſe that are commended vnto vs by the word of the Lord.

Cap. 33.

Decret. 26. quæſt. 6.

15 But the Romaniſts and Schoolemen, (which haue an ordinarie cuſtome to corrupt all things with wrong expounding them) doe heere very carefully trauell in finding out a Sacrament. Neither ought it to ſeeme any maruell, for they ſeeke a knot in a ruſh. But where they haue it beſt, they leaue a thing entangled in ſuſpenſe, vncertaine, and confounded and troubled with diuerſitie of opinions. They ſay therefore that the outward penance is a Sacrament, and if it bee ſo, that it ought to bee taken for a ſigne of the inward penance, that is, of the contrition of heart, which ſhall bee the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one full one. But, that the outward penance is onelie the Sacrament: the inward is both the thing and the Sacrament: and that the forgiueneſſe of ſinnes is called the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we haue aboue ſet, examine thereby that which theſe men call a Sacrament, and they ſhall finde that it is not an outward ceremonie ordained of the Lord for the confirming of our faith. If they cauill that my definition is not a law which they need to obey: let them heare *Auguſtine*, whom they faigne that they eſteeme as moſt holy. Viſible Sacraments (ſaith hee) were ordained for carnall mens ſake, that by degrees of Sacraments they may bee conueighed from thoſe things that are ſeene with eies to thoſe things that are vnderſtanded. What like thing doe either they themſelues ſee, or can they ſhew to other in that which they call the Sacrament of Penance? The ſame *Auguſtine* ſaith in another place: It is therefore called a Sacrament, becauſe in it one thing is ſeene, and another thing is to be vnderſtanded. That which is ſeene hath a bodily forme, that which is vnderſtanded, hath a ſpirituall fruit. Neither doe theſe things in any wiſe agree with the Sacrament of Penance ſuch as they faigne it, where there is no bodily forme that may repreſent a ſpirituall fruit.

Deuiſes and ſhifts to make penance a Sacrament.

Lib. 4. Senten. diſt. 22. ca. 2.

Lib. 3. quæ. vet. teſtam.

Sermone de bap. infant.

16 And, to kill theſe beaſtes vpon their owne fighting place, if there be any Sacrament here to be ſought, may it not bee much more colourably ſaid that the abſolution of the Prieſt is a Sacrament, than Penance either inward or outward? for it might readily bee ſaid, that it is a ceremonie to aſſure our faith of the forgiueneſſe of ſinnes, and hath a promiſe of the keies as they call it, Whatſoeuer yee ſhall binde or looſe vpon earth, ſhall be bound or looſed in heauen. But ſome man would haue obiected, that the moſt part of them that are abſolued of the Prieſts obtaine no ſuch thing by ſuch abſolution, whereas by their doctrine the Sacraments of the new law ought to worke indeed that which they figure. This were but to be laughed at. For, as in the Supper, they

Abſolution after penance though not a Sacrament, yet rather a Sacrament than penance it ſelfe.

they make a double eating, a Sacramentall eating, which is equally common to good and to euill, and a ſpirituall eating which is onely proper to the good: why might they not alſo faigne that abſolution is receiued two waies? Yet could I not hitherto vnderſtand what they meant with this their doctrine, which we haue alreadie taught how far it diſagreeth from the truth of God, when we purpoſely intreated of that argument. Heere my mind is onely to ſhew, that this doubt withſtandeth not, but that they may call the abſolution of the Prieſt a Sacrament. For they might anſwere by the mouth of *Auguſtine* that ſanctification is without the viſible ſacrament, and the viſible ſacrament without inward ſanctification. Againe, that the ſacraments doe worke in the onely elect that which they figure. Againe, that ſome do put on Chriſt ſo farre as to the partaking of the Sacrament, otherſome to ſanctification: the one, the good and euill equally doe: this other the good onely. Truely they haue more than childiſhly erred and be blinded in the cleere ſunne, which trauelling with great hardneſſe, yet eſpied not a thing ſo plaine and open to euery man.

Lib. 3. quæ. vet. Teſtament. De bap. par. Liber 5. de bap. contr. Donat.

17 Yet leaſt they ſhould waxe too proud, in what part ſoeuer they ſet the Sacrament, I denie that it ought rightfully to be taken for a Sacrament. Firſt, becauſe there is no ſpeciall promiſe to it, which is the onely ſubſtance of a Sacrament. Againe, becauſe whatſoeuer ceremonie is heere ſhewed foorth, it is the meere inuention of men: whereas we haue alreadie prooued that the ceremonies of Sacraments cannot be ordained but of God. Therefore it was a lie and deceit which they haue inuented of the Sacrament of penance. This faigned Sacrament they haue garniſhed with a meete commendation, calling it a ſecond boord after ſhipwracke, becauſe if a man haue by ſinning marred the garment of innocencie which he receiued in Baptiſme, he may by penance repaire it. But it is the ſaying of *Hierom*. Whoſe ſoeuer it be, it cannot be excuſed but that it is vtterly wicked if it be expounded after their meaning. As though Baptiſme be blotted out by ſinne, and is not rather to be called to remembrance of euerie ſinner, ſo oft as he thinketh of the forgiueneſſe of ſinne, that he may thereby gather vp himſelfe, and recouer courage, and ſtrengthen his faith? that he ſhall obtaine the forgiueneſſe of ſinnes which is promiſed him in Baptiſme. But that which *Hierome* hath ſpoken hardly and vnproperly, that by penance Baptiſme is repaired (from which they fall away that deſerue to be excommunicate from the Church) theſe good expoſitors draw to their wickedneſſe. Therefore you ſhall moſt fitly ſpeake, if you call Baptiſme the ſacrament of penance, ſith it is giuen for a confirmation of grace, and ſeale of confidence, to them that purpoſe repentance. And leaſt you ſhould thinke this to be our deuiſe, beſide this that it agreeth with the words of the Scripture, it appeereth that it was in the old Church commonly ſpoken like a moſt certaine principle. For in the booke of Faith to *Peter*, which is ſaid to be *Auguſtines*, it is called the Sacrament of Faith and of peſſance. And why flee we to vncertaine ſayings? As though we could require any thing more plaine, than that which the Euangeliſt reciteth: that *Iohn* preached the baptiſme of repentance vnto forgiueneſſe of ſinnes?

Reaſons why penance can be no Sacrament.

Lib. 4. Sent. diſt. 14. cap. 1. De peni. diſt. 1. cap. 2.

Decr. 15. quæ. 1. cap. firmiſſime. Marke 1. 4. Luke 3. 3.

Of extreme vnction as they call it.

18 The third faigned Sacrament is extreme vnction, which is not done but of the Prieſt, and that in extremes (ſo they terme it) and with oyle conſecrate of the Biſhop, and with this forme: By this holie annointing, and by his moſt kinde mercie, God pardon thee, whatſoeuer thou haſt offended by ſeeing, by hearing, by ſmelling, feeling, taſting. They faigne that there be two vertues of it, the forgiueneſſe of ſinnes, and eaſe of bodily ſickneſſe if it be ſo expedient: if not, the ſaluation of the ſoule. They ſay that the inſtitution of it is ſet of *Iames*, whoſe words are theſe: Is any ſicke among you? Let him bring in the Elders of the Church, and let them pray ouer him, annointing him with oyle in the name of the Lord: and the praier of faith ſhall ſaue the ſicke man, and the Lord ſhall raiſe him vp: and if he be in ſinnes, they ſhall be forgiuen him. Of the ſame ſort is this annointing, of which we haue aboue ſhewed that the other laying on of hands is, namely a playerlike hypocriſie, whereby without reaſon and without fruit they would reſemble the Apoſtles. *Marke* rehearſeth that the Apoſtles at their firſt ſending, according to the commandement which they haue receiued of the

The annointing of the ſicke which was vſed in the time of the Apoſtles, no ſuch matter as papiſh extreme vnction. Iames 5. 14.

Mark. 6. 13.

the Lord, raiſed vp dead men, caſt out diuels, cleanſed leprous men, healed the ſicke, and that in healing of the ſicke they vſed oile. They annointed (ſaith he) many ſicke men with oile, and they were healed. Hereunto *Iames* had reſpect, when he commanded the Elders to be called together to annoint the ſicke man. That vnder ſuch Ceremonies is contained no higher myſtery, they ſhall eaſily iudge which marke how great liberty the Lord and his Apoſtles vſed in theſe outward things. The Lord going about to reſtore ſight to the blind man, made clay of duſt and ſpettle, ſome he healed with touchings, other ſome with his word. After the ſame manner the Apoſtles healed ſome diſeaſes with the word only, ſome with touching, other ſome with annointing. But it is likely that this annointing was not (as all other things alſo were not) cauſeleſly put in vre, I grant: yet not that it ſhould be a meane of healing, but only a ſigne, that the dulneſſe of the vnskilfull might be put in mind from whence ſo great power proceeded, to this end that they ſhould not giue the praiſe thereof to the Apoſtles. And that the holy Ghoſt and his gifts are ſignified by oile it is a common and vſuall thing. But that ſame grace of healing is vaniſhed away, like as alſo the other miracles, which the Lord willed to be ſhewed for a time, whereby he might make the new preaching of the Goſpell maruellous for euer. Therefore though we grant neuer ſo much, that annointing was a ſacrament of thoſe powers which were then miniſtred by the hands of the Apoſtles, it now nothing pertaineth to vs to whom the miniſtration of ſuch powers is not committed.

Iohn 9 6. Mat. 9. 29. Luke 18. 42. Act. 3. 6. & 5. 16. & 19. 12. Pſal. 45. 8.

19 And by what greater reaſon doe they make a ſacrament of this annointing, than of all other ſignes that are rehearſed to vs in the Scripture? Why doe they not appoint ſome *Syloah* to ſwim in, whereinto at certaine ordinary recourſes of time ſicke men may plunge themſelues? That (ſay they) ſhould be done in vaine. Truly no more in vaine than annointing. Why doe they not lie along vpon dead men, becauſe *Paul* raiſed vp a dead child with lying vpon him? Why is not clay made of ſpittle and duſt, a Sacrament? But the other were but ſingular examples: but this is giuen of *Iames* for a commandement. Verily *Iames* ſpake for the ſame time, when the Church yet ſtill enioyed ſuch bleſſing of God. They affirme indeed that there is yet ſtill the ſame force in their annointing: but we find it otherwiſe by experience. Let no man now maruell, how they haue with ſuch boldneſſe mocked ſoules, which they know to be ſenſleſſe and blind when they are ſpoiled of the word of God, that is, of their life and light: ſith they are nothing aſhamed to goe about to mocke the liuing and feeling ſenſes of the body. Therefore they make themſelues worthy to be ſcorned, while they boaſt that they are endued with the grace of healings. The Lord verily is preſent with his in all ages, and ſo oft as need is he helpeth their ſickneſſes no leſſe than in old time: but he doth not ſo vtter thoſe manifeſt powers, nor diſtributeth miracles by the hands of the Apoſtles: becauſe this gift both was but for a time, and alſo is partly fallen away by the vnthankfulneſſe of men.

Extreme annointing a forceleſſe and vnwarranted ceremonie.
Iohn 9. 7. Act. 10. 10.

20 Therefore as not without cauſe the Apoſtles haue by the ſigne of oile openly teſtified, that the grace of healings committed to them was not their owne power, but the power of the holy Ghoſt: ſo on the other ſide they are wrong doers to the holie Ghoſt, which make a ſtinking oile and of no force, to be his power. This is altogether like as if one would ſay that all oile is the power of the holy Ghoſt, becauſe it is called by that name in Scripture: that euery doue is the holy Ghoſt, becauſe he appeared in that forme. But theſe things, let them looke too. So much as for this preſent is enough for vs, we doe moſt certainly perceiue that their annointing is no Sacrament: which is neither a Ceremonie ordained of God, nor hath any promiſe. For when we require theſe two things in a Sacrament, that it be a ceremonie ordained of God, and that it haue a promiſe of God: we doe therewithall require that the ſame ceremonie be giuen to vs, and that the promiſe belong vnto vs. For no man doth affirme that Circumciſion is now a Sacrament of the Chriſtian Church, although it both was an ordinance of God, and had a promiſe knit vnto it: becauſe it was neither commanded to vs, nor the promiſe which was adioined to it was giuen to vs with the ſame condition. That the promiſe which they proudly boaſt of in their annointing, is not giuen to vs, we haue euidently ſhewed, and they themſelues declare by experience.

Extreme annointing hath neither ordinance of God to be grounded on nor promiſe of grace annexed.
Mat. 3. 16. Iohn 1. 32.

rience. The ceremonie ought not to haue been vſed, but of them that were endued with the grace of healings, not of theſe butchers that can more skill of flaying and murthering than of healing.

If S. Iames did command anointing as a thing to continue in the Church, yet not annointing at ſuch vnſeaſonable time, by ſuch perſons, with ſuch oile in ſuch perſwaſion, as the Church of Rome vſeth. Iam. 5. 14.

21 Howbeit although they obtaine this, that that which *Iames* commandeth concerning annointing, agreeth with this age (which they are moſt farre from) yet euen ſo they ſhall not haue much preuailed in prouing of their vnction wherewith they haue hitherto annointed vs. *Iames* willeth that all ſicke men be annointed: theſe men infect with their fat liquor, not ſicke men, but corpſes halfe dead, when the life lieth alreadie labouring at the top of their lips, or (as they themſelues terme it) in extremes. If they haue in their Sacrament a preſent medicine, whereby they may either eaſe the ſharpneſſe of diſeaſes, or at leaſt may bring ſome comfort to the ſoule, they are too cruell that doe neuer heale in time. *Iames* willeth that the ſicke man be annointed of the elders of the Church: theſe men allow no annointer but the pety ſacrificing Prieſt. Whereas they expound in *Iames presbyteros* the Elders to be Prieſts, and fondly ſay that the plurall number is there ſet for comelineſſe ſake: that is but trifling: as though the Churches at that time abounded with ſwarms of ſacrificing Prieſts, that they might goe in a long pompous ſhew to carie a Pageant of holy oile. When *Iames* ſimply biddeth that ſicke men be annointed, I vnderſtand by it none other annointing but of common oile: and none other is found in *Markes* reherſall. Theſe men vouchſafe to haue none other oile, but that which is hallowed of the Biſhop, that is to ſay, warmed with much breathing on it, enchanted with much mumbling, and with the knee bowed nine times ſaluted in this manner: thriſe haile holy oile: thriſe haile holy chriſme: thriſe haile holy balme. Out of whom haue they ſucked ſuch coniurations? *Iames* ſaith: that when the ſicke man is annointed with oile, and praier hath been pronounced ouer him, if he be in ſinnes they ſhall be forgiuen him: namely, that the guiltineſſe being taken away, they may obtaine releaſe of the paine: not meaning that ſinnes are put away with fat liquor, but that the praiers of the faithfull whereby the afflicted brother is commended to God, ſhall not be vaine. Theſe men doe wickedly lie, that by their holy, that is to ſay, abominable annointing, ſinnes are forgiuen. Loe how gaily they ſhall preuaile, when they haue been at large ſuffered to abuſe the teſtimony of *Iames* at their pleaſure. And leaſt we ſhould need to trauell long in proofe hereof, their owne Chronicles doe diſcharge vs of this hardneſſe. For they report that Pope *Innocentius* which in *Auguſtines* time gouerned the Church of Rome, ordained that not only Prieſts, but alſo all Chriſtians ſhould vſe oile to annoint for their neceſſity and others. Author hereof is *Sigebert* in his Chronicles.

Of Eccleſiaſticall Orders.

In their ſacrament of orders ſeuen petie ſacraments contained or as ſome of them do thinke moe.

22 The fourth place in their regiſter hath the Sacrament of Order, but the ſame ſo fruitfull, that it breederh out of it ſelfe ſeuen little Sacraments. But this is verie worthie to be laughed at, that whereas they affirme that there be ſeuen Sacraments, when they goe about to rehearſe them, they reckon vp thirteene. Neither can they alleadge for themſelues, that they are but one Sacrament, becauſe they tend all to one Prieſthood, and are as it were certaine degrees vnto it. For ſith it is euident that in euery one of them are ſeuerall Ceremonies, and they themſelues ſay that there be diuers graces: no man can doubt but that they ought to be called ſeuen Sacraments if their opinions be receiued. And why ſtriue we about it as though it were a thing doubtfull, for as much as they themſelues doe plainlie and ſeuerally declare ſeuen? But firſt we will briefly knit vp by the way, how many and how vnſauorie abſurdities they thruſt in vnto vs, when they goe about to commend to vs their Orders in ſtead of Sacraments: and then we will ſee whether the Ceremonie which Churches vſe in ordering of Miniſters, ought to be called a Sacrament at all. They make therefore ſeuen Eccleſiaſticall orders or degrees, which they garniſh with the name of a Sacrament. Thoſe be dorekeepers, Readers, Exorciſtes, Acoluthes or followers, Subdeacons, Deacons, Prieſts. And ſeuen they ſay that they be, for the ſeuenfold grace of the holy Ghoſt, wherewith they ought to be endued that are promoted vnto them. But it is increaſed and more largely heaped to them in their promotion. Now

Lib. 4. Sent. diſt. 34. cap. 9.

the

the number it ſelfe is hallowed with a wronfull expounding of the Scripture, when they thinke that they haue read in *Eſay* ſeuen vertues of the holy Ghoſt, whereas both indeed *Eſay* there rehearſeth but ſixe, and alſo the Prophet meant not to comprehend them all in that place: for he is elſewhere as well called the Spirit of life, of ſanctification, of adoption of the children, as he is in that place called the Spirit of wiſedome, of vnderſtanding, of counſell, of ſtrength, of knowledge, and of the feare of the Lord. Howbeit ſome ſubtler men make not ſeuen orders, but nine, after the likeneſſe (as they ſay) of the Church triumphing. But among them alſo there is ſtrife: becauſe ſome would haue the ſhauing of the Cleargie to be the firſt order of all, and Biſhopricke the laſt: otherſome excluding ſhauing altogether, reckon Archbiſhopricke among the orders. *Iſidore* otherwiſe diuideth them. For he maketh Pſalmiſts and Readers to be diuers: he appointeth the Pſalmiſts for ſongs, and the Readers to the reading of the Scriptures, wherewith the people may be inſtructed. And this diſtinction is kept by the Canons. In ſo great diuerſity what will they haue vs to follow or flee? Shall we ſay that there be ſeuen orders? So teacheth the maſter of the ſchoole: but the moſt illuminate doctors doe otherwiſe determine. Againe they alſo diſagree among themſelues. Moreouer the moſt ſacred Canons call vs another way. Thus forſooth do men agree, when they diſpute of godly matters without the word of God.

Eſai 11.2. Ezech. 1,10. Rom. 14. & 8.15.

The firſt is the opinion of Hue, the other of Wilham of Parſe. Iſidor. lib 7. Diſt. 21. & diſt 33. cap. Lect. & cap. Oſtiarius.

23 But this exceedeth all follie, that in euery one of theſe they make Chriſt fellow with them. Firſt (ſay they) he executed the office of dore-keeper, when he did with a whip made of cords, driue the buiers and ſellers out of the temple. He ſignifieth himſelfe to be a dorekeeper, when he ſaith, I am the dore. He tooke vpon him the office of Reader, when he read *Eſay* in the Synagogue. He did the office of an Exorciſt, when touching the tongue and eares of the deafe and dumbe man, he reſtored to him his hearing. He teſtified himſelfe to be an Acoluth or follower in theſe words. He that followeth me walketh not in darkneſſe. He executed the office of Subdeacon, when being girded with a linnen cloth he waſhed the diſciples feet. He did beare the perſon of a Deacon, when he diſtributed his body and bloud in the Supper. He fulfilled the office of Prieſt, when he offered himſelfe vpon the croſſe a ſacrifice to his Father. Theſe things cannot ſo be heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. But moſt notable is their ſubtletie wherewith they play the Philoſophers about the name of *Acoluth*, calling him a Ceroferar, a taper bearer with a word (as I thinke) of ſorcerie, truly ſuch a one as was neuer heard of in all nations and languages, whereas Acoluthos in Greeke ſimply ſignifieth a follower. Howbeit if I ſhould earneſtly tarry in confuting theſe men, I ſhould my ſelfe alſo worthily be laughed at, they are ſo trifling and very mockeries.

Chriſt led through the ſeuen orders. Iohn 2.15. Iohn 10.7. Luke 4.17. Mark 16.33. Iohn 8.13. Iohn 3.4. Mat. 26.26. Mat. 27.50. Eph. 5.2.

24 But that they may not be able yet ſtill with falſe colours to deceiue euen very ſilly women, their vanitie is by the way to bee vttered. They create with greate pompe and ſolemnity their Readers, Pſalmiſts, Dorekeepers, Acoluthes, to execute thoſe offices, whereunto they appoint very children, or thoſe whom they call lay men. For who for the moſt part lighteth the candles, who powreth wine and water into the cruet, but a childe or ſome baſe fellow of the laity, that maketh his gaine thereof? Doe not the ſame men ſing, Doe they not ſhut and open the Church dores? For who euer ſaw in their temples an Acoluth, or Dorekeeper executing his office? But rather he that when he was a boy did the office of an Acoluth, when he is once admitted into the order of Acoluthes, ceaſeth to be that which he beginneth to bee called, that they may ſeeme to will of purpoſe to caſt off the office when they take vpon them the title. Behold why they haue need to be conſecrate by Sacraments, and to receiue the holy Ghoſt, namely, that they may do nothing. If they alleadge for excuſe, that this is the frowardneſſe of times, that they forſake and neglect their miniſteries: let them therewithall confeſſe that there is at this day in the Church no vſe nor fruit of their holy orders, which they maruellouſly aduance, and that their whole Church is full of curſe: becauſe it ſuffereth tapers and cruets to be handled of children and prophane men, which none are worthy to touch but they that are conſe-

Men conſecrated in the Church of Rome to execute certaine meane duties, as if they could not lawfully be done but by hallowed men, and yet men vnhallowed and vnconſecrated ſuffered to do them.

crate Acoluthes: and becauſe it committeth the ſongs to children, which ought not to be heard but of a hallowed mouth. As for their Exorciſts, to what end do they conſecrate them? I heare that the Iewes had their Exorciſts: but I ſee that they were ſo called of the exorciſines or coniurations which they vſed. Of theſe counterfait exorciſts who euer heard it ſpoken, that they ſhewed any example of their profeſſion? It is fained that they haue power giuen them to lay their hands vpon mad men, them that are to be catechiſed, and men poſſeſſed with diuels: but they cannot perſwade the diuels that they haue ſuch power, becauſe the diuels doe not only not yeeld to their commandements, but alſo vſe commanding authority ouer them. For a man can ſcarcely find euery tenth of them, that is not led with an euill Spirit. Therefore whatſouer things they babble concerning their pety Orders, they are patched together of fooliſh and vnſauory lies. Of the old Acoluthes, and Dorekeepers, and Readers, we haue ſpoken in another place, when we declared the order of the Church. Our purpoſe here is only to fight againſt that new found inuention of the ſeuenfold ſacrament in Eccleſiaſticall orders. Of which there is no where any thing read, but among theſe fooliſh praters the Sorboniſts and Canoniſts.

Act. 19. 13.

25 Now let vs conſider of the ceremonies which they vſe about it. Firſt whomſoeuer they receiue into their order of ſoldiers, they doe with one common ſigne enter them into Clergie. For they ſhaue them in the crowne, that the crowne may betoken kingly dignity, becauſe Clerks ought to be kings, that they may rule themſelues and other. For *Peter* ſpeaketh thus of them, Ye are a choſen kind, a kingly prieſthood, a holy nation, a people of purchaſe. But it was ſacriledge to take to themſelues alone that which is giuen to the whole Church, and proudly to glory of the title which they had taken from the faithfull. *Peter* ſpeaketh to the whole Church: theſe fellows wreſt it to a few ſhauen men: as though it were ſaid to them alone: be ye holy: as though they alone were purchaſed by the bloud of Chriſt: as though they alone were by Chriſt made a kingdome and prieſthood to God. Then they aſſigne alſo other reaſons: the top of their head is made bare, that their mind may be declared to be free vnto the Lord, which with open face may behold the glory of God. Or that they may be taught that the faults of their mouth and their eies muſt be cut off. Or the ſhauing of their head is the putting away of temporall things, and the hairie compaſſe about the crowne are the remnants of goods that are retained for their ſuſtenance. All inſignes: becauſe forſooth the vaile of the temple is not yet cut in ſunder. Therefore being perſwaded that they haue gaily diſcharged their duties, becauſe they haue figured ſuch things by their crowne, of the very things indeed they performe nothing at all. How long will they mocke vs with ſuch falſe colours and deceits? The Cleargie by ſhearing off a few haires doe ſignifie that they haue caſt away the abundance of temporall goods, that they behold the glory of God, that they haue mortified the luſt of the eares and eies: but there is no kind of men more rauening, more ſenſlefly dull, more luſtfull. Why doe they not rather truly performe holineſſe, than with falſe and lying ſignes counterfait a ſhew of it?

Raſure of the crowne miniſtred in token of ſpirituall kinglike dignity, and ſcepter to that purpoſe abuſed.

Cap. Dupl. 12. quæſt. 1. Pet. 2. 9.

Lib. 4. Sent. Diſt. 24. cap. Duo ſunt.

Lib. 4 Sent. Diſt. 24. cap. 1.

26 Moreouer when they ſay that the crowne of the Cleargie hath the beginning and reaſon from the Nazarites: what other thing doe they alleadge than that their myſteries are ſprung out of the Iewiſh ceremonies, or rather that they are meere Iewiſhneſſe? But whereas they further ſay, that *Priſcilla*, *Aquila*, and *Paul* himſelfe, taking a vow vpon them did ſheare their heads, that they might be purified: they bewray their groſſe ignorance. For it is no where read of *Priſcilla*: and of *Aquila* alſo it is doubtfull: for that ſame ſhearing may as well be referred to *Paul* as to *Aquila*. But, that we may not leaue to them that which they require, that they haue an example of *Paul*: the ſimpler muſt note, that *Paul* did neuer ſheare his head for any ſanctification, but only to ſerue the weakneſſe of his brethren. I am wont to call ſuch vowes the vowes of charity not of godlineſſe: that is to ſay, not taken in hand for any ſeruice of God, but to beare with the rudeneſſe of the weake: as he himſelfe ſaith, that he was made a Iew to the Iewes, &c. Therefore he did this, and the ſame but once, and for a ſhort time, that he might for a time faſhion himſelfe to the Iewes. Theſe men when they will without any vſe counterfait the purifying of the Nazarites, what doe they elſe

In ſcripture no preſident of the Poetiſh raſure miniſtred vnto Clerks at the firſt receit of their Clergie.

Act. 18. 18.

1. Cor. 9. 10.

Num. 6. 18.

elſe but raiſe vp another Iewiſhneſſe, when they wrongfully couet to follow the olde Iewiſhneſſe? With the ſame religiouſneſſe was that decretall Epiſtle made, which according to the Apoſtle, forbiddeth Clearkes that they ſhould not ſuffer their haire to grow, but ſheare it round like a bowle. As though the Apoſtle, when he teacheth what is comely for all men, were carefull for the round ſhearing of the Cleargie. Heereby let the Readers conſider, of what force and worthineſſe are thoſe other myſteries that follow, into which there is ſuch an entrie.

Cap. prohibemus. Diſt. 25. 1. Cor. 11. 4.

27 Whence the ſhearing of Clerkes tooke beginning, appeareth ſufficiently euen by *Auguſtine* alone. Whereas at that time none ſuffered their haire to grow, but nice men, and ſuch as coueted a ſmoothneſſe and trimneſſe not meete enough for men: it ſeemed to be a point of no good example, if that were permitted to the Clergie. Therfore Clearkes were commanded either to ſheare their head or to ſhaue it, that they ſhould not beare any ſhew of woman-like trimming. But this was ſo common, that certaine Monkes, that they might the more ſet out their holineſſe with notable and ſeuerall attire from other men, did let their haire grow long. But afterward when the faſhion turned to wearing of haire, and certaine nations were added to Chriſtiandome which alway vſed to weare long haire, as *Fraunce*, *Germanie*, and *England*: it is likely that Clerkes did euery where ſheare their heads, leaſt they ſhould ſeeme to couet the gaineſſe of haire. At the laſt in a corrupter age, when all olde ordinances were either peruerted or gone out of kinde into ſuperſtition, becauſe they ſaw no cauſe in the ſhearing of the Cleargie (for they had retained nothing but a fooliſh counterfaiting) they fled to a myſterie, which now they ſuperſtitiouſly thruſt in vnto vs for the approouing of their Sacrament. The dore-keepers at their conſecration receiue the keies of the Church, whereby they may vnderſtand that the keeping of it is committed to them. The readers receiue the holy Bible. The exorciſts receiue the formes of exorciſmes, which they ſhould vſe ouer mad men & them that are to be catechiſed. The Acoluthes receiue their tapers and cruet. Loe theſe are the ceremonies wherin (if God will) there is ſo much ſecret power, that they may be not onely ſignes and tokens, but alſo cauſes of inuiſible grace. For this they require by their definition, when they will haue them taken among the Sacraments. But to make an end in few words, I ſay it is an abſurditie that in their Schooles and Canons they make theſe leſſer orders Sacraments: whereas euen by their owne confeſſion that teach this, they were vnknowen to the primitiue Church, and deuiſed many yeeres after. For Sacraments, ſith they containe the promiſe of God, cannot be ordained of Angels, nor of men, but of God alone, whoſe office alone it is to giue promiſe.

The firſt occaſion of ſhearing in the Clergie, the deliuerie of keies vnto dore-keepers, the Bible vnto readers, the formes of exorciſme vnto exorciſts, of taper and cruet vnto Acoluthes.

Aug. de ope. monac. in fine. Item in Retract.

Lib. 4. Sent. Diſt. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconrie (as they call it) was remooued into that number, ſince that the route of the ſmaller ones began to grow. But becauſe they ſeeme to haue a teſtimonie for theſe out of the word of God, they doe peculiarly for honors ſake, call them holy orders. But now it is to be ſeene, how crookedly they abuſe the ordinances of God to their pretence. We will begin at the order of the Prieſthood or the ſacrificers office. For by theſe two names they ſignifie one thing, and ſo they call them to whom they ſay that it pertaineth to offer vpon the Altar the ſacrifice of the bodie and blood of Chriſt, to pronounce prayers, and to bleſſe the gifts of God. Therefore at their conſecration they receiue the patine with the hoſtes, for tokens of power giuen to them, to offer acceptable ſacrifices to God. And their hands are annointed: by which ſigne they are taught, that they haue power giuen them to conſecrate. But of the Ceremonies wee ſhall ſpeake heereafter. Of the thing it ſelfe I ſay: it ſo hath no title of the word of God which they pretend, that they could not more wickedly corrupt the order ſet by God. Firſt verily this ought to ſtand for a thing confeſſed (which wee haue affirmed in entreating of the Popiſh Maſſe) that they are all wrong-doers to Chriſt, which call themſelues ſacrificing Prieſts, or offer a ſacrifice of appeaſinent. Hee was appointed and conſecrate of the Father a Prieſt with an oath, according to the order of *Melchiſedech*, without any end, without any ſucceſſor. Hee once offered a ſacrifice of eternall ſatisfactorie cleanſing, and reconciliation: and now alſo being entred into the ſanctuarie of heauen, he maketh interceſſion for vs. In him we

The order of Prieſthood iniurious to Chriſt.

Pſal. 110. 2 Heb. 5. 6. & 7. 3.

we are all ſacrificing Prieſts, but to praiſes and giuings of thankes, finally to offer vs and ours to God. It was his ſingular office alone, with his offering to appeaſe God, and to purge ſinnes. When theſe men take that vpon them, what remaineth but that their ſacrificing Prieſthood is vngodly and full of ſacrilege? Truely they are too wicked, when they dare garniſh it with the name of a Sacrament. As touching the true office of Prieſthood, which is commended to vs by the mouth of Chriſt, I willingly account it in that degree. For therein is a ceremonie, firſt taken out of the Scriptures, then ſuch a one as *Paul* teſtifieth not to be vaine nor ſuperfluous, but a faithfull ſigne of ſpirituall grace. But whereas I haue not ſet it for a third in the number of Sacraments, I did it becauſe it is not ordinarie and common among all the faithfull, but a ſpeciall rite for one certaine office. But ſith this honour is giuen to the Chriſtian miniſterie, there is no cauſe therefore why the Popiſh ſacrificers ſhould bee proud. For Chriſt commanded diſtributers of his Goſpell and myſteries to bee ordained, not ſacrificers to be conſecrated. He gaue them commandement to preach the Goſpell and to feede the flocke, not to offer ſacrifices. Hee promiſed them the grace of the Holy Ghoſt, not to make ſatisfactorie purging of ſinnes, but rightly to execute and to maintaine the gouernment of the Church.

1. Tim. 4. 14.

Matt. 28. 19. Mar. 16 15. Ioh. 21. 15.

Blowing and giuing the holy Ghoſt in ordaining of Prieſts. Iohn 20. 22.

29 The ceremonies agree very well with the thing it ſelfe. Our Lord when hee ſent forth the Apoſtles to preach the Goſpell, did blow vpon them. By which ſigne he repreſented the power of the holy Ghoſt which he gaue vnto them. This blowing theſe good men haue retained, and as though they did put foorth the holy Ghoſt out at their throate, they whiſper ouer their ſilly Prieſts that they make, Receiue the holy Ghoſt. So leaue they nothing which they doe not ouerthwartly counterfait: I will not ſay like players (which vſe their geſturings neither without art nor without ſignification) but like Apes, which counterfait euery thing wantonly and without any choiſe We keepe (ſay they) the example of the Lord. But the Lord did many things which he willed not to be examples to vs. The Lord ſaid to the Diſciples, Receiue the holy Ghoſt. He ſaid alſo to *Lazarus*, *Lazarus* come foorth, He ſaid to the Man ſicke of the Palſie, Riſe, and walke. Why doe not they ſay the ſame to all dead men and ſicke of the Palſie? He ſhewed a proofe of his diuine power, when in blowing vpon the Apoſtles he filled them with the grace of the holy Ghoſt. If they goe about to doe the ſame thing, they enuiouſly counterfait God, and doe in a manner chalenge him to ſtriue with them: but they are far from the effect, and do nothing with this fooliſh geſturing but mocke Chriſt. Verily they be ſo ſhameleſſe, that they dare affirme that they giue the holy Ghoſt. But how true that is, experience teacheth, which crieth out that ſo many as be conſecrated Prieſts are of Horſes made Aſſes, of fooles made mad men. Neither yet doe I ſtriue with them for that: onely I condemne the ceremonie it ſelfe, which ought not to haue beene drawen to bee an example, forasmuch as it was vſed of Chriſt for a ſingular ſigne of one myracle: ſo farre is it off, that the excuſe of following his example ought to defend them.

Iohn 20. 22. Iohn 11. 43. Matt. 9. 5. Iohn 5 8.

Vocation of Prieſts to the imitation of the Sonnes of Aaron. Lib. 4. Sent. diſt. 24. cap. 8. & in can. diſt. 21. cap 1.

30 But of whom receiued they the annointing? They anſwere that they receiued it of the Sonnes of *Aaron*, from whom their order alſo tooke beginning. Therefore they had rather alway to defend themſelues with wrongfull examples, than to confeſſe that themſelues haue deuiſed that which they vſe without cauſe. But in the meane time they conſider not, that while they profeſſe themſelues the ſucceſſors of the Sons of *Aaron*, they are wrong doers of the Prieſthood of Chriſt, which alone was ſhadowed and figured by all the old ſacrificing Prieſthoods. In him therefore they were all contained and fulfilled, in him they ceaſed, as wee haue ſometimes already repeated, and the Epiſtle to the Hebrewes without helpe of any gloſſes teſtifieth. But if they bee ſo much delighted with the ceremonies of *Moſes*, why doe they not haſtily take Oxen, Calues, and Lambes to make ſacrifices? They haue indeed a good part of the olde Tabernacle and of the whole Iewiſh manner of worſhipping: but yet this wanteth in their religion, that they doe not ſacrifice Calues and Oxen. Who cannot ſee, that this obſeruation of annointing is much more hurtfull than Circumciſion, ſpecially when there is adioyned ſuperſtition and Phariſiacall opinion of the worthineſſe of the worke? For the Iewes did ſet in Circumciſion, truſt of righteouſneſſe: theſe men

men doe ſet in annointing, ſpirituall graces. Therefore while they couet to be counſaiters of the Leuites, they are made Apoſtataes from Chriſt, and doe put themſelues from the office of Paſtors.

31 This is (if God will) the holy oyle that printeth the marke that cannot bee raced out. As though oyle could not be wiped away with duſt and ſalt, or if it ſticke faſter, with ſope. But this marke is ſpirituall. What hath oyle to doe with the Soule? Haue they forgotten that which they oft chaunt to vs out of *Auguſtine*, that if the word be taken from the water, it ſhall be nothing but water, and that it hath this from the word that it is a Sacrament? What word will they ſhew in their fat liquor? Will they ſhew the commandement that was giuen to *Moſes*, concerning the annointing of the Sonnes of *Aaron*? But there is alſo commandement giuen, of the coate, the Ephod, the hat, the crowne of holineſſe, with which *Aaron* was to be garniſhed, and of the coates, girdles, and miters, wherewith the ſonnes of *Aaron* were to be clothed. There is commandement giuen, to kill a Calfe, and burne the fat of him for incenſe, to cut Rammes and burne them, to ſanctifie their eares and garments with the blood of another Ramme, and innumerable other obſeruations, which being paſſed ouer, I maruell why the only annointing of oyle pleaſeth them. But if they loue to be ſprinkled, why are they rather ſprinkled with oyle than with blood? Forſooth they goe about a wittie thing, to make one Religion of Chriſtianitie, Iewiſhneſſe, and Paganiſme, as it were of patches ſowed together. Therefore their annointing ſtinketh which is without the ſalt, that is, the word of God. There remaineth laying on of hands, which as I grant in true and lawfull Orderings to bee a Sacrament, ſo I denie that it hath any part in this play, where they neither obey the commandement of Chriſt, nor haue reſpect to the end whereunto the promiſe ought to lead vs. If they will not haue the ſigne denied them, they muſt apply it to the thing it ſelfe, whereunto it is appointed.

No reaſon why the Church of Rome ſhould in the matter of her Veſſels, vſe the ceremonie of annointing more than the reſt, which were vſed in the maſſe of Leuiticall Prieſts: the laying on of hands idle in that action which no commandement of God doth warrant. Exod. 30. 31.

32 About the order alſo of Deaconrie I would not ſtriue with them, if that ſame miniſterie which was in the Apoſtles time and in the purer Church, were reſtored to the vncorrupted ſtate thereof. But what like thing haue they whom thoſe men faigne to be Deacons? I ſpeake not of the men (leaſt they ſhould complaine that the doctrine is wrongfully weighed by the faultes of the men) but I affirme that for thoſe whom they deliuer vs by their doctrine, they vnworthily fetch teſtimonie from the example of them whom the Apoſtolicke Church ordained Deacons. They ſay that it pertaineth to their Deacons to ſtand by the Prieſts, to miniſter in all things that are done in the Sacraments, namely in Baptiſme, in the Chreſme, in the Patine, in the Chalice: to bring in the offerings and lay them vpon the Altar, to make ready the Lords Table, and to couer it: to carry the Croſſe, to pronounce and ſing the Goſpel and Epiſtle to the people. Is heere any one word of the true miniſterie of Deacons? Now let vs heare the inſtituting of them. Vpon the Deacon that is ordered, the Biſhop alone layeth his hand. He laieth a praier booke and a Stoale vpon his left ſhoulder, that he may vnderſtand that he hath receiued the light yoke of the Lord, whereby hee may ſubdue to the feare of God thoſe things that pertaine to the left ſide. He giueth him the text of the Goſpell, that hee may perceiue himſelfe to bee a publiſher of it. And what belong theſe things to Deacons? They doe euen like as if a man would ſay that he ordained them Apoſtles whom hee appointed onely to burne frankincenſe, to trim the Images, to ſweepe the Churches, to catch Mice, to driue away Dogs. Who could ſuffer ſuch kinde of men to bee called Apoſtles, and to be compared with the very Apoſtles of Chriſt? Therefore let them not heereafter lyingly ſay that thoſe be Deacons, whom they inſtitute onely for their enterlude-like plaies. Yea and by the very name it ſelfe they ſufficiently declare what manner of office they haue. For they call them Leuites, and will haue their order and beginning referred to the children of *Leui*. Which I giue them leaue to doe, ſo that they doe not afterward garniſh them with the fethers of other,

The order of Deaconrie.

33 Of Subdeacons to what purpoſe is it to ſpeake? For whereas indeed they were in olde time appointed for care of the poore, they aſſigne to them I wot not what trifling buſineſſe, as to bring the chalice with the patine, the little cruet with water, and the

The order of Subdeaconrie and the trifling vſe thereof.

the towell to the Altar, to powre water to wash hands, &c. Now whereas they speake of receiuing and bringing in of offerings, they meane those which they deuoure as abandoned to their holy vse. With this office very well agreeth the forme of their consecrating. That he receiue of the Bishop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to haue vs confesse that the holy Ghost is enclosed. What godly man can abide to grant this? But, to make once an end, wee may determine the same of them that we doe of the rest. Neither neede we to repeate further these things that are aboue declared. This may be enough to teach the sober and willing to learne (whom I haue taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie ioyned with a promise: or rather verily but where is a promise seen in a Ceremonie. Heere is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they vse, it is not read that any one is institute of God. Therefore heere can be no Sacrament.

Of Matrimonie.

Matrimonie not thereby proued a sacrament because it resembleth our coniowning with Christ.

34 The last is Matrimonie, which as all men confesse to be ordained of God, so no man vntill the time of *Gregorie* euer saw that it was giuen for a Sacrament. And what sober man would euer haue thought it? It is a good and holy ordinance of God, so tillage, carpentrie, shoomakers craft, barb ers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can iudge. But (say they) it is a signe of the holy thing, that is, of the spirituall conioyning of Christ with the Church. If by this word Signe, they vnderstand a Token set before vs of God to this end to raise vp the assurednesse of our faith, they are far beside the truth. If they simply take a signe for that which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, as one starre differeth from another star in brightnesse, so shall bee the resurrection of the dead. Loe here is one Sacrament. Christ saith, The kingdome of heauen is like a graine of mustard seede. Loe heere is another. Againe, The kingdome of heauen is like vnto leauen. Loe here is the third. *Esay* saith, Behold, the Lord shall feede his flocke as a shepheard. Loe here the fourth. In another place, The Lord shall goe foorth as a Giant. Loe here is the fift. Finally what end or measure shall there be? There is nothing but by this meane it shalbe a Sacrament. How many parables & similitudes are in the Scripture, so many Sacraments there shall be. Yea and theft shall be a Sacrament because it is written, the day of the Lord is like a theefe. Who can abide these Sophisters prating so foolishly? I grant indeed that so oft as wee see a vine, it is very good to call to remembrance that which Christ saith, I am a vine, ye be branches, my Father is the vine-dresser. So oft as a shepheard with his flocke commeth toward vs, it is good also that this come to our minde, I am a good shepheard, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, he is meete to be sent to Antycira.

1 Cor. 15. 42.
Matth. 13. 31. and 3. 3.
Esay 40. 11.
Esay 42. 13.
1. Thes. 5. 2.

John 15. 1.
John 10. 11.
Antycyra where groweth Helebor, a good purgation for phrenticke heads.

S. Pauls words wrested to proue Matrimonie a Sacrament.

35 But they still lay foorth the words of *Paul*, in which he giueth to Matrimonie the name of a Sacrament: he that loueth his wife, loueth himselfe. No man euer hated his owne flesh, but nourisheth it and cherisheth it, euen as Christ doth the Church: because we are members of his bodie, of his flesh and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shall be two in one flesh. This is a great sacrament: but I say in Christ and in the Church. But so to handle the Scriptures, is to mingle heauen and earth together. *Paul*, to shew to maried men what singular loue they ought to beare to their wiues, setteth foorth Christ to them for an example. For as he poured forth the bowels of his kindnesse vpon the Church which he had espoused to himselfe: so ought euery man to be affectioned toward his owne wife. It followeth after, he that loueth his wife loueth himselfe: as Christ loued the Church. Now to teach how Christ loued the Church as himselfe, yea how he made himselfe one with his spouse the Church, he applieth to him those

Eph. 5. 29.

things

things which *Moſes* reporteth that *Adam* ſpake of himſelfe. For when *Euah* was brought into his ſight, whom he knew to haue beene ſhapen out of his ſide: This woman (ſaith he) is a bone of my bones, and fleſh of my fleſh. *Paul* teſtifieth that all this was ſpiritually fulfilled in Chriſt and vs, when he ſaith that we are members of his bodie, of his fleſh, and of his bones, yea and one fleſh with him. At length he addeth a concluding ſentence, This is a great myſterie. And leaſt any man ſhould be deceiued with the double ſignifying of the words, hee expreſſeth that he ſpeaketh not of the fleſhly conioyning of man and woman, but of the ſpirituall mariage of Chriſt and the Church. And truely it is indeed a great myſterie, that Chriſt ſuffered a rib to be taken from himſelfe, whereof we might be ſhapen: that is to ſay, when he was ſtrong, he willed to be weake, that we might be ſtrengthned with his ſtrength: that now we may not our ſelues liue, but he may liue in vs.

Gen. 3. 23.

Gal. 2. 20.

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church ſhould ſuffer the puniſhment of their ignorance? *Paul* ſaid Myſterie: which word when the tranſlator might haue left being not vnuſed with Latin eares, or might haue tranſlated it a Secret: hee choſe rather to put in the word Sacrament, yet in no other ſenſe than *Paul* had in Greeke called it a myſterie. Now let them goe and with crying out raile againſt the skill of tongues, by ignorance whereof they haue ſo long moſt fowly beene blinde in an eaſie matter, and ſuch as offereth it ſelfe to bee perceiued of euery man. But why doe they in this one place ſo earneſtly ſticke vpon this litle word Sacrament, and ſome other times doe paſſe it ouer vnregarded? For alſo in the firſt Epiſtle to Timothie the Tranſlator hath vſed it, and in the ſelfe ſame Epiſtle to the Ephesians: in euerie place for Myſterie. But let this ſlipping bee pardoned them: at leaſt the lyers ought to haue had a good remembrance. For, when they haue once ſet out Matrimonie with title of a Sacrament, afterward to call it vncleannetſe, defiling, and fleſhly filthineſſe, how giddy lightneſſe is this? how great an abſurditie is it to debarre Prieſts from a Sacrament? If they denie that they debarre them from the Sacrament, but from the luſt of copulation: they eſcape not ſo away from mee. For they teach that the copulation it ſelfe is a part of the Sacrament, and that by it alone is figured the vniting that we haue with Chriſt in conformitie of nature: becauſe man and woman are not made one but by carnall copulation. How beit ſome of them haue heere found two Sacraments: the one of God and the Soule, in the betrothed man and woman: the other of Chriſt and the Church, in the husband and the wife. Howſoeuer it be, yet copulation is a Sacrament, from which it is vnlawfull that any Chriſtian ſhould be debarred: Vnleſſe peraduenture the Sacraments of Chriſtians doe ſo ill agree, that they cannot ſtand together. There is alſo another abſurditie in their doctrine. They affirme that in the Sacrament is giuen the grace of the holy Ghoſt: they teach that copulation is a ſacrament: and they deny that at copulation the holy Ghoſt is at any time preſent.

The Church of Rome abſurd & repugnant to her ſelfe in making Matrimonie a Sacrament.

1. Tim. 3. 9. Epheſ. 1. 9. Lib. 4. Sent. Diſt. 17. c. 4. & in Dec. 27. quæſt. 2. cap. Cum Sacra. gloſ. ea. lex diu. Ibid. Decret. li. 4. Sent. diſt 33. cap. 2. & in dec. 32. quæſt. 2. c. Quicpuid.

37 And, becauſe they would not ſimply mocke the Church, how long a row of errors, lies, deceits, and wickednetſes haue they knit to one error? ſo that a man may ſay, that they did nothing but ſeeke a Den of abhominations, when they made of Matrimonie a Sacrament. For when they once obtained this, they drew to themſelues the hearing of cauſes of Matrimonie: for it was a ſpirituall matter, which prophane Iudges might not meddle with. Then they made lawes, whereby they ſtabliſhed their tyranny, but thoſe partly manifeſtly wicked againſt God, and partly moſt vniuſt toward men. As are theſe: That mariages made betweene yong perſons without conſent of their Parents, ſhould remaine of force and ſtabliſhed, that the mariages bee not lawfull betweene the kinſfolkes to the ſeuenth degree: and if any ſuch bee made, that they bee diuorced. And the very degrees they faigne againſt the lawes of all nations, and againſt the ciuill gouernment of *Moſes*. That it bee not lawfull for a man that hath put away an adultreſſe, to marrie another. That ſpirituall kinſfolkes may not bee coupled in mariage. That there bee no mariages celebrated, from Septuageſime to the vtas of Eaſter, in three weekes before Midſommer, nor from Aduent, to Twelftide. And innumerable other like, which it were long to rehearſe. At length wee muſt creepe out of their mire, wherein our talke hath now tarried longer

The ſundry bad ordinances, practiſes and dealings of the Court of Rome, grounded on this opinion that Matrimonie is a Sacrament.

Deut. 18. 6.

longer than I would. Yet I thinke I haue ſomewhat profited that I haue partly plucked the Lions skins from theſe Aſſes.

THE TVVENTIETH CHAPTER.

Of Ciuill Gouernment.

Magiſtracie not taken away by the libertie which is promiſed in the Goſpell.

NOw whereas wee haue aboue ſet two kindes of gouernment in man, and whereas wee haue ſpoken enough of the one kinde which conſiſteth in the Soule or in the inward man, and hath reſpect to eternall life: this place requireth that we ſpeake ſomewhat alſo of the other, which pertaineth onely to the ciuill and outward righteouſneſſe of manners. For the courſe of this matter ſeemeth to be ſeuered from the ſpirituall doctrine of Faith, which I tooke in hand to entreat of: yet the proceeding ſhall ſhew that I doe rightfully ioyne them together, yea that I am of neceſſitie compelled to doe it: ſpecially ſith on the one ſide, madde and barbarous men doe furiouſly goe about to ouerthrow this order ſtabliſhed by GOD: and on the other ſide the flatterers of Princes, aduancing their power without meaſure, ſticke not to ſet it againſt the Empire of God himſelfe. Vnleſſe both theſe miſchiefes bee met withall, the pureneſſe of Faith ſhall bee loſt. Beſide that it is not ſinally for our behoofe, to know how louingly God hath in this behalfe prouided for mankinde, that there may flouriſh in vs a greater deſire of godlineſſe to witneſſe our thankfulneſſe. Firſt, ere we enter into the thing it ſelfe, wee muſt hold faſt that diſtinction which wee haue aboue ſet, (leaſt as it commonly happeneth to many) wee vnwiſely mingle theſe two things together, which haue altogether diuerſe conſideration. For when they heare that libertie is promiſed by the Goſpell, which acknowledgeth among men no King and no Magiſtrate, but hath regard to Chriſt alone: they thinke that they can take no fruit of their libertie, ſo long as they ſee any power to haue preeminence ouer them. Therefore they thinke that nothing ſhall bee ſafe, vnleſſe the whole world be reformed into a new faſhion: where may neither be Iudgements, nor Lawes, nor Magiſtrates, nor any ſuch thing which they thinke to withſtand their libertie. But whoſoeuer can put difference betweene the bodie and the Soule, betweene this preſent and tranſitorie life, and that life to come and eternall: hee ſhall not hardly vnderſtand that the ſpirituall kingdome of Chriſt, and the ciuill gouernment are things farre a ſunder. Sith therefore that is a Iewiſh vanitie, to ſeeke and incloſe the kingdome of Chriſt vnder the elements of the world: let vs rather thinking, as the Scripture plainly teacheth, that it is a ſpirituall fruit, which is gathered of the benefit of Chriſt, remember to keepe within the bonds thereof this whole libertie which is promiſed and offered vs in him. For what is the cauſe why the ſame Apoſtle which biddeth vs to ſtand, and not to bee made ſubiect to the yoke of bondage, in another place forbiddeth bond-ſeruants to be carefull of their ſtate: but becauſe ſpirituall libertie may very well agree with ciuill bondage? In which ſenſe alſo theſe his ſayings are to bee taken: In the kingdome of God there is no Iew, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Iew, nor Grecian, Circumciſion, Vncircumciſion, Barbarian, Scythian, Bondman, Freeman: but Chriſt is all in all. Whereby he ſignifieth, that it maketh no matter in what eſtate thou be among men, nor vnder the lawes of what nation thou liueſt: foraſmuch as in theſe things conſiſteth not the kingdome of Chriſt.

Gal. 5. 1. 1. Cor. 7. 21.

Gal. 3. 28. Col. 3. 11.

The vſe of ciuill gouernment among ſt Chriſtians.

2 Yet doth not this diſtinction tend heereunto, that we ſhould thinke that the whole order of Policie is an vncleane thing, nor pertaining at all to Chriſtian men. So indeed doe the phrenticke men, that are delighted with vnbridled licentiouſneſſe, cry out and boaſt. For ſith wee be dead by Chriſt to the elements of the world, and being remooued into the kingdome of God doe ſit among the heauenly ones: they thinke that it is vnworthy for vs, and farre beneath our excellence, to bee occupied with theſe prophane and vncleane cares that are buſied about affaires not pertaining to a Chriſtian man. To what purpoſe (ſay they) are lawes without iudgements and iudgement ſeates? But what hath a Chriſtian man to doe with iudgements themſelues? yea if it be not lawfull to kill, whereto ſerue lawes and iudgements among vs?

But

But as wee haue euen now giuen warning, that this kinde of gouernment is ſeuerall from that ſpirituall and inward kingdome of Chriſt: ſo is it alſo to be knowen that they nothing diſagree together. For the Ciuill gouernment doth now begin in vs vpon earth certaine beginnings of the heauenly kingdome, and in this mortall and vaniſhing life, doth as it were enter vpon an immortall and incorruptible bleſſednesſe: but the intent of his ſpirituall gouernment is, ſo long as wee ſhall liue among men, to cheriſh and maintaine the outward worſhipping of God, to defend the ſound doctrine of Godlineſſe and the ſtate of the Church, to frame our life to the fellowſhip of men, to faſhion our manners to ciuill righteouſneſſe, to procure vs into friendſhip one with another, to nouriſh common peace and quietneſſe: all which I grant to be ſuperfluous, if the kingdome of God, ſuch as it is now among vs doe deſtroy this preſent life. But if the will of God be ſo, that we while we long toward the heauenly countrey, ſhould be wayfairing from home vpon the earth: and ſith the vſe of ſuch wayfairing needeth ſuch helpes: they which take them from man, doe take from him his very nature of man. For whereas they alleadge that there is ſo great perfection in the Church of God, that her owne moderate gouernment ſufficeth it for a law: they themſelues doe fooliſhly imagine that perfection which can neuer bee found in the common fellowſhip of men. For ſith of naughtie men the pride is ſo great, and the wickedneſſe ſo obſtinate, as cannot be reſtrained with great ſharpneſſe of lawes: what thinke wee that they will doe, if they ſee vnpuniſhed libertie lie open to their lewdneſſe, which cannot euen with force be ſufficiently compelled not to doe euill.

Religion by ciuill policie maintained.

3 But of the order of Policie, there ſhall be another fitter place to entreat. Now our meaning is to haue this onely vnderſtanded, that to thinke to driue it away, is outragious barbarouſneſſe, the vſe whereof is no leſſe among men, than of bread, water, the ſunne, and aire, but the dignitie much more excellent. For it tendeth not only heereunto (which is the onely commoditie of all thoſe things) that men may breath, eate, drinke and bee cheriſhed (although indeede it comprehendeth all theſe things, while it maketh that they liue together) yet I ſay, it tendeth not heereunto onely: but alſo that idolatrie, ſacriledges againſt the name of God, blaſphemies againſt his truth, and other offences of religion may not riſe vp and be ſcattered among the people, that common quiet be not troubled, that euery man may keepe his owne ſafe and vnappaired, that men may vſe their affaires together without hurt, that honeſtie and modeſtie be kept among them: finally that among Chriſtians may bee a common ſhew of religion, and among men may be man-like ciuilitie. Neither let any man be mooued, for that I doe now referre the care of ſtabliſhing of religion to the Policie of men, which I ſeemed before to haue ſet without the iudgement of men. For I doe no more heere, than I did before, giue men leaue after their owne will to make lawes concerning religion and the worſhipping of God, when I allow the ordinance of Policie, which endeuoureth hereunto, that the true religion which is contained in the law of GOD, be not openly and with publicke ſacriledges freely broken and defiled. But the Readers being holden by the very plainneſſe of order, ſhall better vnderſtand what is to bee thought of the whole kinde of Ciuill gouernment, if we ſeuerally entreat of the parts thereof. There be three parts of it: the Magiſtrate which is the gouernour and keeper of the lawes: the Lawes according to which he gouerneth: the People, which are gouerned by the lawes, and obey the Magiſtrate. Therefore let vs firſt conſider of the office of the Magiſtrate, whether it be a lawfull vocation and allowed of God, what maner of office he hath, and how great is his power, then with what lawes a Chriſtian ciuill ſtate is to be ordered: then laſt of all, what profit of the lawes commeth to the people, what reuerence is due to the Magiſtrate.

The magiſtrates office allowed of God. Exod. 22. 8. Pſal. 82. 1. & 6.

4 The Lord hath not onely teſtified that the office of Magiſtrates is allowed and acceptable to him, but alſo ſetting out the dignitie thereof with moſt honourable titles, hee hath maruellouſly commended it vnto vs. That I may rehearſe a few of them. Whereas whoſoeuer bee in place of Magiſtrates are named Gods, let no man thinke that in that naming is ſmall importance. For thereby is ſignified that they haue commandement from God, that they are furniſhed with the authoritie of God, doe altogether beare the perſon of God, whoſe ſtead they doe after a certaine manner

Iohn 10.35. supply. This is not my cauillation, but the expoſition of Chriſt. If the Scripture (ſaith he) called them Gods to whom the word of God was giuen: What is this elſe, but that God hath committed his buſineſſe to them, that they ſhould ſerue in his office, and (as *Moſes* and *Ioſaphat* ſaid to their Iudges whom they appointed in euery ſeuerall Citie of *Iuda*) that they ſhould ſit in iudgement, not for man but for God? To the ſame purpoſe maketh this that the wiſedome of God affirmeth by the mouth of *Salomon*, that it is his worke, that Kings raigne, and counſellers decree righteous things, that Princes beare principalitie, and all the Iudges of the earth execute iudgement. For this is all one in effect as if it had beene ſaid, that it commeth not to paſſe by the peruerſneſſe of men, that the gouernment of all things in earth is in the hand of Kings and other Rulers, but by the prouidence and holy ordinance of God, to whom it ſo ſeemed good to order the matters of men: for as much as hee is both preſent and Preſident among them in making of lawes and in executing vprightneſſe of iudgements. Which *Paul* alſo plainely teacheth, when he reckoneth gouernments among the gifts of God, which being diuerſly diſtributed according to the diuerſitie of grace, ought to be emploied of the ſeruants of Chriſt to the edification of the Church. For although hee there properly ſpeaketh of a Councell of graue men, which in the primitiue Church were appointed that they ſhould haue the rule of ordering the publik diſcipline (which office in the Epiſtle to the Corinthians he calleth Gouernment) yet for as much as we ſee that the end of ciuill power commeth to the ſame point, it is no doubt but that hee commendeth vnto vs all kinde of iuſt gouernment. But hee ſpeaketh more plainely, where he purpoſely maketh a full diſcourſe of that matter. For both he ſheweth that power is the ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themſelues are the miniſters of God, to the well doers vnto praiſe: to the euill, reuengers vnto wrath. Hereunto may be added alſo the examples of holy men: of which ſome haue poſſeſſed kingdomes, as *Dauid*, *Ioſias*, *Ezechias*: otherſome, Lordſhips, as *Ioſeph* and *Daniel*: otherſome, Ciuill gouernments in a free people, as *Moſes*, *Ioſue*, and the Iudges: whoſe offices the Lord hath declared that he alloweth. Wherefore none ought now to doubt that the ciuill power is a vocation not onely holy and lawfull before God, but alſo the moſt holy, and the moſt honeſt of all other in the whole life of men.

Deuter. 1.16. 1. Chro. 19.6. Prou. 8.15.

Rom. 12.8.

1. Cor. 12.28.

Rom. 13.1.

The office of the ciuill magiſtrate no leſſe allowable in the ſight of God & needfull for men vnder Chriſt than it was before.

5 They which couet to bring in a ſtate without Rulers, take exception and ſay that although in olde time there were Kings and Iudges ouer the rude people, yet at this day that ſeruile kinde of gouerning agreeth not with the perfection which Chriſt hath brought with his Goſpell. Wherein they bewray not onely their ignorance, but alſo their diueliſh pride, while they take vpon themſelues perfection, of which not ſo much as the hundreth part is ſeene in them. But what manner of men ſoeuer they bee, it is eaſie to confute it: becauſe where *Dauid* exhorteth all Kings and Rulers to kiſſe the Sonne of God, hee doth not bid them, giuing ouer their authoritie, to take themſelues to a priuate life, but to ſubmit the power that they beare to Chriſt, that hee alone may haue preeminence aboue all. Likewiſe *Eſay*, when hee promiſeth that Kings ſhall be foſter-fathers of the Church, and Queenes ſhall bee nourſes, hee doth not depoſe them from their honour: but rather doth by an honorable title make them defenders to the godly worſhippers of God. For, that Prophecie pertaineth to the comming of Chriſt. I doe wittingly paſſe ouer many teſtimonies which doe each where offer themſelues, and eſpecially in the Pſalmes wherein all Gouernours haue their right maintained. But moſt cleare of all is the place of *Paul*, where admoniſhing *Timothie* that in the common aſſembly, praiers muſt be made for Kings, hee by and by addeth a reaſon, That wee may vnder them lead a quiet life with all godlineſſe and honeſtie: in which words he committeth the ſtate of the Church to their defence and ſaue-garding.

Pſalme 3.12.

Eſay 49.23.

1. Tim 2.2.

**The benefit which Magiſtrates themſelues may take by conſidering that they are appointed miniſters of the righteouſneſſe of God.*

*6 Which conſideration ought continually to buſie the Magiſtrates themſelues, for as much as it may put a great ſpurre to them whereby they may bee pricked forward to their dutie, and bring them a ſingular comfort whereby they may mitigate the hardnes of their office, which truly are both many and great. For with how great an endeuor of vprightnes, wiſedom, mildnes, continency, & innocency, ought they to charge themſelues,

themselues, which know themselues to be appointed ministers of the righteousnesse of God? By what assiance shall they admit vniustice to their iudgement seate, which they heare to be the throne of the liuing God? By what boldnesse shall they pronounce a wrongfull sentence with that mouth, which they vnderstand to be appointed an instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hand which they know to be ordained to write the actes of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnesse, and diligence, that they may represent in themselues vnto men a certaine image of the prouidence, preseruation, goodnes, good will, and righteousnesse of God. And they must continually set this before their eies, that if all they be accursed, that doe execute in deceit the worke of the vengeance of God, they are much more grieuously accursed, that vse themselues deceitfully in a rightfull vocation. Therefore when *Moses* and *Iosaphat* minded to exhort their Iudges to their dutie, they had nothing more effectuall to moue their minds withall, than that which we haue before rehearsed, Looke what yee doe. For yee sit in iudgement not for man but for God: namely, he which is neere to you in the cause of iudgement. Now therefore let the feare of the Lord be vpon you. Looke and be diligent: because there is no peruersenesse with the Lord our God. And in another place it is said, God stood in the assemblie of the Gods, and sitteth iudge in the middest of the gods, that they may be encouraged to their duetie when they heare that they be the deputies of God, to whom they must one day yeeld account of the gouernement of their charge. And worthily this admonition ought to be of great force with them. For if they make any default, they are not onely wrong doers to men whom they wickedly vexe, but also slanderers to God himselfe, whose holie iudgements they defile. Againe they haue also whereupon they may singularly comfort themselues, when they consider with themselues that they are not busied in prophane affaires, and such as are not fit for the seruant of God, but in a most holie office, namely forasmuch as they are the deputies of God.

Iere.48.11.

Deut.1.16. 2.Chro.19.6.

Psal.82.1. Esa.3.14.

7 As for them that are not moued with so many testimonies of Scripture from being bold to raile at this holie ministerie, as a thing disagreeing with Christian religion and godlinesse: what doe they else but raile at God himselfe, the dishonour of whom cannot but be ioyned with the reproch of his minister? And verily they doe not refuse the Magistrates, but doe cast away God, that he should not raigne ouer them. For if the Lord said this truely of the people of Israell: because they had refused the gouernment of *Samuel:* why shall it be lesse truely said at this day of them that giue themselues leaue to rage against all gouernments ordained of God? But sith the Lord said to the Disciples, that the kings of nations beare rule ouer them, but that among them it is not so, where he that is the first must be made the least: by this saying it is forbidden to all Christians that they should not take kingdomes or gouernment vpon them. O handsome expositors. There rose a strife among the Disciples which of them excelled other: the Lord, to suppresse this vaine ambition, taught them that their ministerie is not like vnto kingdomes, in which one man hath preeminence aboue the rest. I beseech you, what doth this comparison make to the dishonour of kingly dignitie? yea what doth it proue at all, but that the ministerie of an Apostle is not the office of a king? Moreouer although among the Magistrates themselues there be diuers formes, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For *Paul* also doth comprehend them altogether, when he saith, that there is no power but of God: and that which best liked him of all, is commended with notable testimonie aboue the other, namely the power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subiect) in old time could lesse be allowed of noble and the excellent sort of natures. But the Scripture to meete with their vniust iudgements, expresly by name: affirmeth, that it is the prouidence of Gods wisedome that Kings doe raigne, and peculiarly commandeth the King to be honored.

Reuilers of Magistrates, are railers at God: the rule of kings not taken away because the Apostles were by Christ forbidden to rule as kings.

1.Sam.8.7. Luk.22.25.

Rom.13.1.

Prou.8.15. 1.Pet.2.17.

8 * And truely it were very vaine that it should be disputed of priuate men which should bee the best state of policie in the place where they liue: for whom it is not

* *Diuers kinds of ciuill gouernment, and the lawfulnesse of each kinde.*

lawfull to consult of the framing of any common weale. And also the same could not be simply determined without rashnesse, forasmuch as a great part of the order of this question consisteth in circumstances. And if thou compare also the states themselues together without circumstances, it shall not be easie to discerne, which of them ouerweigheth the other in profitablenesse, they match so equally together. There is an easie way to fall from kingdome into tyranny: but not much harder is it to fall from the rule of the chiefest men to the faction of a few: but most easie of all from the peoples gouernment, to sedition. Truely if those three formes of gouernments which the Philosophers set out, to be considered in themselues I will not deny that either the gouernment of the chiefest men, or a state tempered of it and common gouernment far excelleth all other, not of it selfe, but because it most seldome chanceth that kings so temper themselues that their will neuer swarueth from that which is iust and right: againe, that they be furnished with so great sharpnesse of iudgement and wisdome that euery one of them seeth so much as is sufficient. Therefore the fault or default of men maketh, that it is safer and more tolerable that many should haue the gouernment, that they may mutually one helpe another, one teach and admonish another, and if any aduance himselfe higher than is meete, there may be ouerseers and masters to restraine his wilfulnesse. This both hath alway beene approoued by experience, and the Lord also hath confirmed it with his authority, when he ordained among the Israelites a gouernement of the best men very neere vnto common gouernment, at such time as he minded to haue them in best estate, till he brought foorth an image of Christ in *Dauid*. And as I willingly grant that no kinde of gouernment is more blessed than this, where liberty is framed to such moderation as it ought to be, and is orderly stablished to continuance: so I count them also most blessed, that may enioy this estate: and if they stoutly and constantly trauell in preseruing and retaining it, I grant that they doe nothing against their duty. Yea and the magistrates ought with most great diligence to bend themselues heereunto, that they suffer not the liberty of the people, of which they are appointed gouernours, to be in any part minished, much lesse to be dissolued: if they be negligent and litle carefull therein, they are false Faith-breakers in their office, and betrayers of their Country. But if they would bring this kinde to themselues, to whom the Lord hath appointed another forme of gouernment, so that thereby they be moued to desire a change, the very thinking thereof shall not onely be fooliſh and superfluous, but also hurtful. But as if thou bend not thine eies onely to one City, but looke about or behold the whole world together, or at least spread abroad thy sight into farther distances of countries, without doubt thou shalt finde that this is not vnprofitably appointed by the prouidence of God, that diuerse Countries should be ruled by diuerse kindes of gouernement. For the elementes hange together but by an vnequall temperature, so Countries also are with their certaine inequality very well kept in order. Howbeit all these thinges also are spoken in vaine to them whom the will of the Lord shall satisfie. For if it be his pleasure to set Kings ouer kingdomes, Senates, or Officers ouer Free-cities, whomsoeuer hee maketh Rulers in the places where wee are conuersant, it is our dutie to shew our selues yeelding and obedient vnto them.

The office of the magistrat reaching vnto both the tables of the law.

9 Now the office of Magistrates is in this place to be declared by the way, of what sort it is described by the word of God, and in what things it consisteth. If the Scripture did not teach, that it extendeth to both the tables of the Law, we might learne it out of the prophane writers. For none hath intreated of the duty of Magistrates, of making of laws and of publicke weale, that hath not begun at religion and the worshipping of God. And so haue they all confessed, that no policy can be happily framed, vnlesse the first care be of godlinesse, and that those lawes be preposterous which neglecting the right of God, doe prouide onely for men. Sith therefore withall the Philosophers religion hath the first place, and sith the same hath alway beene obserued by the vniuersall consent of all Nations, let Christian Princes and Magistrates be ashamed of their slothfulnesse, if they endeuour not themselues to this care. And we haue already shewed, that this duty is specially enioyned them of God: as it is meete, that they should imploy their trauell to defend and maintaine his honour, whose Vicegerentes

rents they be, and by whose benefit they gouerne. For this cause also chiefly are the holy Kings praised in Scripture, for that they restored the worship of God being corrupted or ouerthrowen, or tooke care of religion, that it might florish pure and safe vnder them. But contrariwise the holie historie reckoneth states without gouernours, among faults, saying, that there was no King in Israel, and that therefore euerie man did what pleased himselfe. Whereby their follie is confuted, which would haue them, neglecting the care of God, onely to applie themselues to be iudges of law among men. As though God appointed gouernours in his name to decide controuersies, and omitted that which was of much weightier importance, that he himselfe should be worshipped according to the prescribed rule of his lawe. But a desire to innouate all things without punishment mooueth troublesome men to this point, that they wish all reuengers of the breach of peace to be taken away. As for so much as perteineth to the second table, *Ieremie* warneth kings, to doe iudgement and righteousnesse, to deliuer the forceably oppressed from the hand of the false accuser, not to greeue the stranger and widow, not to doe wrong, and not to shed innocent bloud. To the same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needie, acquite the poore and needie, deliuer the poore and needie from the hand of the oppressor. And *Moses* giueth charge to the Princes whom he had sent in his stead: let them heare the cause of their brethren, and iudge betweene a man and his brother and a stranger, and not know faces in iudgement, let them heare as well the little as the great, and be not afraid of any man: because it is the iudgement of God. But I speake not of these things: that kings should not get to themselues multitudes of horses, nor cast their mindes to couetousnesse, nor to be lifted vp aboue their brethren: that they may be continually busied in studying vpon the lawe of the Lord all the daies of their life: that Iudges swarue not to the one side, nor receiue gifts: because in declaring heere the office of Magistrates, my purpose is not so much to instruct the Magistrates themselues, as to teach other what Magistrates be, and to what end they are set of God. Wee see therefore that they be ordained, defenders and reuengers of innocencie, honestie, and quietnesse, whose onely endeuour should be to prouide for the common safetie and peace of all men. Of which vertues *Dauid* professeth that he will be an examplar, when he shall be aduanced to the royall seate: that is, that he will not consent to any euill doings, but abhorre wicked men, slanderers, and proud men, and get to himselfe from each where honest and faithfull men. But sith they cannot performe this, vnlesse they defend good men from the wrongs of the euill, let them help the good with succour and defence, let them also bee armed with power whereby they may seuerally suppresse open euill doers and wicked men, by whose lewdnesse the common quiet is troubled or vexed. For wee throughly finde this by experience which *Solon* said, that commonweales consist of reward and punishment, and that when those be taken away, the whole discipline of cities faileth and is dissolued. For the care of equitie and iustice waxeth cold in the minds of many vnlesse there be due honour readie for vertue: neither can the wilfulnesse of wicked men be restrained but by seueritie and chastisement of paines. And these two parts the Prophet comprehendeth, when he biddeth kings and other gouernours to doe iudgement and righteousnesse. Righteousnesse is, to take into charge of tuition, to imbrace, to defend, to reuenge, to deliuer the innocent. Iudgement is, to withstand the boldnesse of wicked men, to represse their violence, to punish their offences.

Iud. 22. 25.

Iere. 22. 1.

Deut. 1. 16. Deut. 17. 16.

Psal. 101.

Iere. 21. 12. and 22. 3.

10 But heere, as it seemeth, doth arise a high and hard question. If by the lawe of God all Christians are forbidden to kill, and the Prophet prophecieth of the holie mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be together both godly and bloud shedders? But if wee vnderstand, that the Magistrate in executing of punishments doth nothing of himselfe, but executeth the very selfe iudgements of God, we shall be nothing combred with this doubt. The law of the Lord forbiddeth to kill: least manslaughter should be vnpunished, the lawmaker himselfe giueth to the ministers the sword in their hand, which they should drawe foorth against all man slayers. To afflict and to hurt, is not the doing of the

The vse of the Magistrates sword lawfull. Exod. 20. 13. Deut. 5. 17. Matt. 5. 21. Esai 11. 9. and 45. 25.

godly: but this is not to hurt, not to afflict, by the Lords commandement to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is heere done by the rashnesse of man, but all things by the authority of God that commandeth, which going before vs, we neuer swarue out of the right way. Vnlesse perhapes there be a bridle put vpon the righteousnesse of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why
Rom. 13.4. shall we cauill against the ministers of it? They beare not the sword in vaine, saith *Paul*: for they be the ministers of God to wrath, reuengers to euill doers. Therefore if Princes and other Rulers know that nothing shall be more acceptable to God than their obedience, let them apply this ministery, if they desire to shew their godlinesse, righteousnesse, and vncorruptnesse allowable to God. With this affection was *Moses* led,
Exod. 2. 12. Act. 7. 28. Exod. 32. 27. 1. King. 15. when knowing himselfe appointed by the power of the Lord to be the deliuerer of his people, he laid his hands vpon the Ægyptian. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacriledge of the people. *David* also when nie to the end of his life he gaue commandement to *Salomon* his sonne to slay *Ioab* and *Semi*. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the land, that all workers of wickednesse may be driuen out of the City of God. To which purpose also pertaineth the praise that is giuen to *Salomon*. Thou hast loued righteousnesse and hast hated wickednesse. How doth that milde and gentle nature of *Moses* burne out into so great cruelty, that being sprinkled and embrued with the blood of his breathren, he runneth through out the Campe to new slaughters? How doth *Dauid*, a man of so great gentlenesse in all his life, among his last breathings make that bloody testament, that his sonne should not bring the hoare haire of *Ioab* and *Semi* in peace to the graue? But they both when they executed the vengeance committed to them of God, so sanctified with cruell dealing their hands which they had defiled with
Prou. 16. 12. Prou. 20. 8. Prou. 20. 26. Prou. 25. 4. Prou. 17. 2. 5. sparing. It is an abomination with kings, saith *Salomon*, to doe iniquity, because his throne is stablished in righteousnesse. Againe, The king which sitteth in the throne of of iudgement spreadeth his eies vpon euery euill man. Againe, A wise king scattereth the wicked, and turneth them vpon the wheele. Againe, Take away the drosse from the siluer, and there shall come foorth a vessell to the melter; take away the wicked man from the sight of the king, and this throne shall be fast set in righteousnesse. Againe, he that iustifieth the wicked, and he that condemneth the righteous, both are abomination
Prou. 17. 11. Prou. 14. 24. to the Lord. Againe, A rebellious man purchaseth euill to himselfe, and a cruell messenger is sent vnto him. Againe, Who so saith to the wicked man, thou art righteous, him peoples and nations do curse. Now if their true righteousnesse be, with drawen sword to pursue guilty and wicked men: let them put vp their sword and hold their hands pure from blood, while in the meane time desperate men do raigne with murders and slaughters: then they shall make themselues guilty of most great wickednesse, so much lesse shall they get thereby the praise of godlinesse and righteousnesse. Onely let there bee no precise and cruell rigorousnesse, and that iudgement seat which may worthily bee called the rocke of accused men. For I am not he that either fauour extreame cruelty, or doe thinke that righteous iudgement can be pronounced, but while clemency the best and surest Counseller of Kings, as *Salomon* affirmeth, the preseruer of the kings throne is assistant, which a certaine man in old time truly said to be the principall gift of Princes. Yet a magistrate must take heed to both, that he doe neither with rigorousnesse of minde, wound rather than heale, or by superstitious affection of clemency fall into a most cruell gentlenesse, if with soft and loose tenderneste he be dissolute to the destruction of many men. For this was in old time not without cause commonly spoken vnder the Empire of Nerua, that it is indeed euill to liue vnder a Prince vnder whom nothing is lawfull, but much worse vnder whom all things, are lawfull.

The lawfulnes of warres iustly taken in hand.

11 But sith sometime kings and peoples must of necessity take sword in hand to execute such publike vengance, by this reason we may also iudge that the warres are lawfull which are so taken in hand. For if there be power deliuered them, wherby they may maintaine quiet to their dominion, whereby they may keepe downe the seditious stirres of vnquiet men, whereby they may helpe the forceably oppressed, whereby they may punish euill doings: can they at fitter seasons vtter it, than to suppresse his

rage

rage which troubleth both priuately the reſt of euery man, and the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doings? If they ought to be preſeruers and defenders of the lawes, they muſt alſo ouerthrow the enterpriſes of all them by whoſe wicked doing the diſcipline of lawes is corrupted. Yea if they worthily puniſh thoſe theeues whoſe iniuries haue extended only to a few: ſhal they ſuffer a whole country to be without puniſhment vexed and waſted with robberies? For it maketh no difference whether he be a king or one of the baſeſt of the commonalty, that inuadeth anothers country into which he hath no right, and ſpoileth it like an enemie: all are a like to be taken and puniſhed for robbers. This therefore both naturall equity, and the rule of duty teacheth that Princes are armed not onely to reſtraine priuate duties with iudiciall puniſhments, but alſo to defend with war the dominions committed to their charge, if at any time they be enimy-like aſſailed. And ſuch wars the holy Ghoſt by many teſtimonies of ſcripture declareth to be lawfull.

Warre not forbidden Chriſtians in the Goſpell.

12 If it be obiected againſt me, that in the New Teſtament is neither witneſſe nor example which teacheth that war is a thing lawfull for Chriſtians: firſt I anſwer, that the ſame rule of making war which was in old time remaineth alſo at this day, and that on the contrary ſide there is no cauſe that may debar magiſtrates from defending of their ſubiects. Secondly, that an expreſſe declaration of theſe matters is not to be ſought in the writings of the Apoſtles, where there purpoſe is not to frame a ciuill ſtate but to ſtabliſh the ſpirituall kingdome of Chriſt. Laſt of all I ſay that in them alſo is ſhewed by the way, that Chriſt hath by his comming changed nothing in this behalfe. For if Chriſtian doctrine (that I may ſpeake in *Auguſtines* owne words) condemned all warres, this ſhould rather haue beene ſaid to ſouldiers when they asked counſell of ſaluation, that they ſhould caſt away their weapons, and vtterly withdraw themſelues from the war. But it was ſaid to them: ſtrike no man, do no man wrong, let your wages ſuffice you. Whom he taught that their wages ought to ſuffice them, he did verily not forbid them to be warriers. But all Magiſtrates ought heere to take great heed, that they nothing at all follow their owne deſires: but rather, if they muſt puniſh let them not be borne away with a headlong angrineſſe, let them not be violently carried with hatred, let them not broile with vnappeaſable rigor, yea let them (as *Auguſtine* ſaith) pity common nature in him in whom they puniſh his priuate fault. Or if they muſt put on armour againſt the enemy, that is, the armed robber, let them not lightly ſeeke occaſion thereof, nor take it being offered vnleſſe they be driuen to it by extreame neceſſity. For if we ought to performe much more than that heathen man required, which would haue war to ſeeme a ſeeking of peace: truely we ought firſt to attempe all things ere we ought to trie the matter by war. Finally, in both kinds let them not ſuffer themſelues to be caried with any priuate affection, but be led onely with common feeling. Otherwiſe they doe very ill abuſe their power, which is giuen them, not for their owne commodity, but for others benefit and miniſtery. Moreouer of the ſame rightfull rule of making of war hangeth the order both of Gariſons, and Leagues, and other ciuill fortifications. Garriſons I call thoſe that are placed in towns to defend the borders of the Countrie: Leagues, which are made with Princes adioyning for this couenant that if any trouble happen in their lands they may mutually helpe them, and ioyne their forces in common together to ſuppreſſe the common enemies of mankinde: Ciuill fortification, whoſe vſe is in the art of war.

Auguſt. epi. 5. ad Marcel.

Luk. 3. 14.

Cicero of duties.

The lawfulneſſe of tributes and taxes which the dutie of Princes in that reſpect.

13 This alſo I will laſt of all adde, that tributes and taxes are the lawfull reuenues of Princes, which they may chiefely employ to ſuſtaine the common charges of their office: which yet they may likewiſe vſe to their priuate royalty which is after a certain maner conioyned with honour of the princely ſtate that they beare. As we ſee that *Dauid*, *Ezechias*, *Ioſias*, *Ioſophat*, and other holy Kings, and *Ioſeph* alſo and *Daniel*, according to the ſtate of the perſon that they did beare, were without offence of godlineſſe ſumptuous of the common charge, and we read in *Ezechiel* that there was a very large portion of land aſſigned to the Kings. Where although he paint out the ſpirituall kingdome of Chriſt, yet he fetcheth the examplar of his ſimilitude from the lawfull kingdome of men. But yet ſo that Princes againe on their behalfes ſhould remember, that their

Ezech. 48. 21.

their treasure chambers are not so much their owne priuate cofers, as the treasuries of the whole people (for so *Paul* testifieth) which they may not without manifest wrong prodigally waste or spoile: or rather that it is the very bloud of the people, which not to spare, is most cruell vnnaturalnesse: and let them thinke, that their impositions, and subsidies, and other kinds of tributes, are nothing but the supports of publicke necessitie, wherewith to wearie the poore communaltie without cause is tyrannicall extortion. These things doe not encourage Princes to wastfull expence and riot, (as verily there is no neede to adde a firebrand to their lusts that are of themselues too much alreadie kindled) but sith it much behooueth that they should with pure conscience before God be bold to doe all that they are bould to doe, least with wicked bouldnesse they come into the despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for priuate men, that they should not rashly and stubbornely giue themselues leaue to grudge at any expences of Princes, although they exceede common and ciuill measure.

Rom. 13.6.

14 Next to the Magistrate in ciuill states are lawes, the most strong sinewes of common wealthes, or (as *Cicero* calleth them according to *Plato*) the soules, without which the Magistrate can not stand, as they againe without the Magistrate haue no liuely force. Therefore nothing could be more truely said, than that the lawe is a dumbe Magistrate, and that the Magistrate is a liuing law. But whereas I promised to speake, with what lawes a Christian ciuill state ought to be ordered, there is no cause why any man should looke for a long discourse of the best kinde of lawes, which both should be infinite, and pertained not to this present purpose and place: yet in a few words, and as it were by the way, I will touch what lawes it may vse godlily before God, and be rightly gouerned by them among men. Which selfe thing I had rather to haue vtterly passed ouer with silence, if I did not vnderstand that many doe herein perilously erre. For there be some that denie that a common weale is well ordered, which neglecting the ciuill lawes of *Moses*, is gouerned by the common lawes of nations. How dangerous and troublesome this sentence is, let other men consider, it shall be enough for me to haue shewed that it is false and foolish. That common diuision is to be kept, which diuideth the whole law of God published into morall, ceremoniall, and iudiciall lawes: and all the parts are to be seuerally considered, that wee may know what of them pertaineth to vs, and what not. Neither in the meane time let any man be combred with this doubt, that iudicials and ceremonials also pertaine to the morall lawes. For although the old writers which haue taught this diuision, were not ignorant that these two later parts had their vse about manners, yet because they might be changed and abrogate, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which cannot stand the true holinesse of manners, and the vnchangeable rule of liuing rightlie.

A false and foolish opinion, that a state cannot be well ordred by the common lawes of nations except the ciuill lawes of Moses be obserued.

15 Therefore the morall law (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commandeth simplie to worship God with pure faith and godlinesse, and the other to embrace men with vnfaigned loue, is the true and eternall rule of righteousnesse prescribed to the men of all ages and times that will be willing to frame their life to the will of God. For this is his eternall and vnchangeable will, that he himselfe should be worshipped of vs all, and that we should mutually loue one another. The ceremoniall law was the schooling of the Iewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnesse came, wherein he would to the full manifestly shew his wisdome to the earth, and deliuer the truth of those things which then were shadowed with figures. The iudiciall law giuen to them for an order of ciuill state, gaue certaine rules of equity and righteousnesse, by which they might behaue themselues harmlesly and quietly together. And as that exercise of ceremonies properly pertained indeed to the doctrine of godlinesse (namely which kept the Church of the Iewes in the worship and religion of God) yet it might be distinguished from godlinesse it selfe: so this from of iudiciall orders (although it tended to no other end, but how the selfe-same charity might best be kept which is commanded by the eternall law of God) yet had a certaine thing differing from the very commandement of louing. As therefore the Ceremonies might be abro-

Men of all ages bound to the morall law of Moses, the ceremoniall giuen for a time, iudiciall instituted of God for them not for all men to be gouerned by.
Gal. 4.4.

gate,

gate, godlineſſe remaining ſafe and vndeſtroyed: ſo theſe iudiciall ordinances alſo being taken away, the perpetuall duties and commandements of charitie may continue. If this be true, verily there is libertie left to euerie nation to make ſuch lawes as they ſhall foreſee to be profitable for them: which yet muſt be framed after the perpetuall rule of charitie, that they may in deed varie in forme, but haue the ſame reaſon. For I thinke that thoſe barbarous and ſauage lawes, as were thoſe that gaue honour to theeues, that allowed common copulations, and other both much more filthie and more againſt reaſon, are not to be taken for lawes: for as much as they are not onely againſt all righteouſneſſe, but alſo againſt naturall gentleneſſe and kindneſſe of men.

The diuerſity of lawes, and the neceſſity that they ſhould be diuers, as times and places and occaſions differ.

16 This which I haue ſaid ſhall be plaine, if in all lawes we behold theſe two things as we ought, the making and the equitie of the lawe, vpon the reaſon whereof the making it ſelfe is founded and ſtayeth. Equitie, becauſe it is naturall, can be but one of all lawes: and therefore one lawe, according to the kind of matter, ought to be the propounded end to all lawes. As for making of lawes, becauſe they haue certaine circumſtances vpon which they partly hang, ſo that they tend all together to one marke of equitie, though it be diuers it maketh no matter. Now ſith it is certaine that the law of God which we call morall is nothing elſe but a teſtimonie of the naturall lawe, and of that conſcience which is engrauen of God in the minds of men, the whole rule of this equity whereof we now ſpeake is ſet foorth therein. Therefore it alone alſo muſt be both the marke and rule and end of all lawes. Whatſoeuer lawes ſhall be framed after that rule, directed to that marke, and limited in that end, there is no cauſe why we ſhould diſallow them, howſoeuer they otherwiſe differ from the Iewiſh law or one from another. The law of God forbiddeth to ſteale. What paine was appointed for theefs in the ciuill ſtate of the Iewes, is to be ſeene in Exodus. The moſt ancient lawes of other Nations puniſhed theft with recompence of double: the lawes that followed afterward, made difference betweene manifeſt theft and not manifeſt. Some proceeded to baniſhment, ſome to whipping, ſome at laſt to the puniſhment of death. Falſe witneſſe was amongſt the Iewes puniſhed with recompence of equall paine, in ſome places onely with great ſhame, in ſome places with hanging, in other ſome with the Croſſe. Manſlaughter all lawes vniuerſally doe reuenge with blood, yet with diuers kinds of death. Againſt adulterers in ſome places were ordained ſeuerer paines, in ſome places lighter. Yet we ſee how with ſuch diuerſity all tend to the ſame end. For with one mouth they altogether pronounce puniſhment againſt all the offences which haue beene condemned by the eternall law of God, as manſlaughters, theſts, adultery, falſe witneſſings: but in the maner of puniſhment they agree not. Neither is the ſame needfull, nor yet expedient. There is ſome country, which vnleſſe it ſhew rigor with horrible examples againſt manſlayers, ſhould immediately be deſtroyed with murders and robberies. There is ſometime that requireth the ſharpneſſe of paines to be increaſed. If there ariſe any trouble in a common-weale, the euils that are wont to grow thereof muſt be amended with new ordinances. In time of warre all humanity would in the noiſe of armour fall away, vnleſſe there were caſt into men an vnwoonted feare of puniſhments. In barrenneſſe, in peſtilence, vnleſſe greater ſeueritie be vſed, all things will come to ruine. Some nation is more bent to ſome certaine vice, vnleſſe it be more ſharply ſuppreſſed. How malicious and enuious ſhall he be againſt the publicke profite, that ſhall bee offended with ſuch diuerſitie which is moſt fit to hold faſt the obſeruing of the lawe of God? For, that which ſome ſay, that the lawe of God giuen by *Moſes* is diſhonoured, when it being abrogate, new are preferred aboue it, is moſt vaine. For neither are other preferred aboue it, when they are more allowed, not in ſimple compariſon, but in reſpect of the eſtate of the times, place, and nation: neither is that abrogate which was neuer made for vs. For the Lord gaue not the lawe by the hand of *Moſes*, which ſhould be publiſhed into all nations, and flouriſh euerie where: but when he had receiued the nation of the Iewes into his faith, defence, and protection, hee willed to be a lawmaker peculiarly to them, and like a wiſe lawmaker, hee had in making of his lawes a certaine ſingular conſideration of them.

Exod. 22. 1.

Deut. 19. 18.

17 Now remaineth that wee conſider that which wee haue ſet in the laſt place, what

What profit Christians receiue by lawes, iudiciall orders and magistrates.

what profit of lawes, iudiciall orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much priuate men ought to yeeld to Magistrates, and how farre their obedience ought to proceede. Many thought the office of Magistrates to be superfluous among Christians, because forsooth they cannot godlily craue their aide, namely sith they are forbidden to reuenge, to sue in the lawe, and to haue any controuersie. But whereas *Paul* contrariwise plainly testifieth, that he is the minister of God to vs for good: we thereby vnderstand, that he is so ordained of God, that we being defended by his hand and succours against the maliciousnesse and iniuries of mischeuous men, may liue a quiet and assured life. If he be in vaine giuen vs of the Lord for defence, vnlesse it be lawfull for vs to vse such benefite: it sufficiently appeereth that he may also without vngodlinesse be called vpon and sued vnto. But heere I must haue to doe with two kinds of men. For there be many men that boile with so great rage of quarelling at the lawe, that they neuer haue quiet with themselues vnlesse they haue strife with other. And their controuersies they exercise with deadly sharpnesse of hatred, and with mad greedinesse to reuenge and hurt, and doe pursue them with vnappeasable stiffenesse euen to the very destruction of their aduersarie. In the meane time, that they may not be thought to doe any thing but rightfully, they defend such peruersnesse with colour of lawe. But though it be graunted thee to goe to law with thy brother, yet thou mayst not by and by hate him, nor be carried against him with furious desire to hurt him, nor stubbornly to pursue him.

Rom. 13. 4.

A rule according whereunto both pleintifes and defendants may vse the help of the Magistrate in a question of their right well and lawfully.

18 Let this therefore be said to such men, that the vse of lawes is lawfull, if a man doe rightly vse it. And that the right vse both for the pleintife to sue, and for the defendant to defend, as if the defendant being summoned doe appeere at an appointed day, and doth with such exception as he can, defend his cause without bitternesse, but onely with this affection to defend that which is his owne by lawe: and if the pleintife being vnworthily oppressed either in his person or his goods, doe resort to the defence of the Magistrate, make his complaint, and require that which is equitie and conscience, but farre from all greedie will to hurt or reuenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather readie to yeeld of his owne and to suffer any thing, than to be caried with an enimie like minde against his aduersarie. Contrariwise when being filled with malice of minde, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they giue ouer any part of charitie, the whole proceeding euen of a most iust cause cannot but be wicked. For this ought to be a determined principle to all Christians, that a controuersie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse he beare as good will and loue to his aduersarie, as if the matter which is in the controuersie were alreadie concluded and ended by compesition. Some man will heere peraduenture say, that such moderation is so neuer vsed in going to law, that it should be like a miracle, if any such were found. I graunt in deede, as the manners of these times be, that there is seldome seene an example of a good contender in law, yet the thing it selfe being defiled with addition of no euill, ceaseth not to be good and pure. But when we heare that the helpe of the Magistrate is a holy gift of God: we must so much the more diligently take heed, that it be not defiled by our fault.

All contending at Law not precisely to be condemned.
Act. 22. 1. and 24. 12. and 25. 10. Numb. 15. 18. Matt. 5. 19. Deut. 22. 35. Rom. 12. 19.

10 As for them that precisely condemne all contendings at law, let them vnderstand that they doe therewithall despise the holy ordinance of God, and a gift of that kinde of gifts which may be cleane to the clane: vnlesse peraduenture they will accuse *Paul* of wicked doing, which did both put away from himselfe the slanders of his accusers with declaring also their deceit and maliciousnesse, and in iudgement claimed for himselfe the prerogatiue of the City of *Rome*, and when neede was he appealed from an vnrighteous gouernour to the Emperours iudgement seat. Neither withstandeth it, that all Christians are forbidden to desire reuenge, which we also doe driue far away from Christian iudgement seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicity, commit his cause to the Iudge as to a common defender, thinking nothing lesse than to render mutuall recompence

compence of euill, which is the affection of reuenge: or if any matter of life and death, or any great criminall action bee commenced, wee require that the accuser be such a one, as commeth into the Court being taken with no boiling heate of reuenge, and touched with no displeasure of priuate iniurie, but onely hauing in minde to withstand the enterprises of a mischieuous man, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done against that commandement whereby reuenge is forbidden to Christians. But they are not only forbidden to desire reuenge, but they are also commanded to waite for the hand of the Lord, which promiseth that hee will bee a present reuenger for the oppressed and afflicted: but they doe preuent all reuenge of the heauenly defendor, which require helpe at the Magistrates hand either for themselues or other. Not so. For wee must thinke that the Magistrates reuenge is not the reuenge of man, but of God, which (as *Paul* saith) hee extendeth and exerciseth by the ministerie of man for our good. Rom. 13 4.

20 And no more doe we disagree with the words of Christ, by which he forbiddeth to resist euill, and commandeth to turne the right cheeke to him that hath giuen a blow on the left, and to suffer him to take away thy cloake that taketh away thy coate, Hee willeth indeed there that the mindes of his should so much abhorre from desire of recompensing like for like, that they should sooner suffer double iniurie to be done to themselues, than to desire to reacquite it: from which patience neither doe wee also lead them away. For Christians truely ought to be a kinde of men made to beare reproches and iniuries, open to the malice, deceits, and mockeages, of naughtie men: and not that onely but also they must bee bearers of all these euils, that is to say, so framed with all their hearts, that hauing receiued one displeasure they make themselues ready for another, promising to themselues, nothing in their whole life but the bearing of a continuall crosse. In the meane time also they must doe good to them that do them wrong, and wish well to those that curse them, and (which is their onely victorie) striue to ouercome euill with good. Being so minded they will not seeke eye for eye, tooth for tooth, as the Pharisees taught their Disciples to desire reuenge, but (as we are taught of Christ) they will so suffer their bodie to be mangled, and their goods to bee maliciously taken from them, that they will forgiue, and of their owne accord pardon those euils so soone as they are done to them. Yet this euennesse and moderation of mindes shall not withstand, but that the friendship toward their enemies remaining safe they may vse the helpe of the Magistrate to the preseruing of their goods, or for zeale of publicke commoditie may sue a guiltie and pestilent man to be punished, whom they know that hee cannot bee amended but by death. For *Augustine* truely expoundeth that all these commandements tend to this end, that a righteous and godly man should bee readie to beare patiently the malice of them whom hee seeketh to haue made good men, that rather the number of the good may increase, not that hee should with like malice adde himselfe also to the number of the euill: then, that they more pertaine to the preparation of the heart, which is inwardly, than to the worke which is done openly: that in secret may be kept patience of minde with good will, but openly that may be done which we see may bee profitable to them to whom wee ought to beare good will.

The patience which Christians are inioyned to vse in no let but that they may also vse the Magistrate against the iniuries of vniust men. Matth. 5. 39.

Epist. 5. ad Marcel.

21 But this which is wont to bee obiected, that contendings in law are altogether condemned of *Paul*, is also false: It may easily bee perceiued by his words, that there was an innumerable rage of striuing at law in the Church of the Corinthians: so farre foorth that they did make the Gospell of Christ and the whole religion which they professed, open to the cauillations and euill speakings of the wicked. This is the first thing that *Paul* blameth in them, that by their intemperance of contentions, they brought the Gospell in slaunder among the vnbeleeuers. And then this point also, that in such sort they striued among themselues brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gaped one for anothers goods, prouoked one another, and being vnprouoked did hurt. Therefore hee inueigheth against that rage of contending, and not simply against all controuersies. But he pronounceth that it is a fault or a weaknesse, that they did not rather suffer losse of

All contendings at law not condemned by the Apostle. 1. Cor. 6. 6.

of their goods than to trauell euen to contentions for the preſeruing of them: namely when they were ſo eaſilie mooued with euery damage, and for moſt ſmall cauſes did runne to the Court of Lawe and to controuerſies, he ſaith that this is a prooſe that they were of a minde too readie to anger, and not well framed to patience. Chriſtians verily ought to doe this, that they had alway rather to yeeld of their owne right than to goe to law, from whence they can ſcarcely get out againe but with a minde too much mooued and kindled to hatred of their brother. But when a man ſeeth that without loſſe of charitie he may defend his owne, the loſſe whereof ſhould be a ſore hinderance vnto him: if he doe ſo he offendeth nothing againſt this ſaying of *Paul*. Finally (as wee haue taught in the beginning) charitie ſhall giue euerie man beſt counſell, without which whatſoeuer controuerſies are taken in hand, and beyond which whatſoeuer doe proceede, we hold it out of controuerſie that they be vniuſt and wicked.

The reuerend eſtimation which ſubiects ought to haue of their Magiſtrates.

22 The firſt duetie of Subiects toward their Magiſtrates is, to thinke moſt honorablie of their office, namely which they acknowledge to be a iuriſdiction committed of God, and therefore to eſteeme them and reuerence them as the miniſters and deputies of God. For a man may finde ſome, which yeeld themſelues very obedient to their magiſtrates, and would not that there were not ſome whom they ſhould obey, becauſe they ſo know it to be expedient for the common benefit: but of the Magiſtrates themſelues they thinke no otherwiſe than of certaine neceſſarie euils. But *Peter* requireth ſomewhat more of vs, when he commandeth that the King be honored, and *Salomon*, when he commandeth God and the King to be feared: For *Peter* vnder the word of honoring containeth a ſyncere and well deeming eſtimation: and *Salomon* ioyning the King with God, ſheweth that he is full of a certaine holie reuerence and dignitie. This is alſo a notable commendation in *Paul*, that we obey not onely for wrath but for conſcience. Whereby he meaneth that Subiects ought to be led not onely with feare of Princes and Rulers to be holden in their ſubiection (as they are wont to yeeld to their armed enemie, which ſee that vengeance ſhall readily be taken vpon them if they reſiſt) but becauſe the obediences that are ſhewed to them are ſhewed to God himſelfe, for as much as their power is of God. I ſpeake not of the men, as if the viſor of dignitie did couer fooliſhneſſe, or ſluggiſhneſſe, or cruelties, or wicked maners, and full of miſchieuous doing: but I ſay that the decree it ſelfe is worthie of honour and reuerence: that whoſoeuer be rulers may be eſteemed with vs, and haue reuerence, in reſpect of their being rulers.

1. Pet. 2. 17.
Prou. 24. 21.
Rom. 13. 5.

The obedience which we owe vnto Magiſtrates in our outward actions.

23 Of this then alſo followeth another thing: that with minds bent to the honouring of them, they declare their obedience in prooſe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publicke offices and charges that ſerue for common defence, or to doe any other of their commandements. Let euery ſoule (ſaith *Paul*) be ſubiect to the higher powers. For he that reſiſteth the power, reſiſteth the ordinance of God. The ſame *Paul* writeth to *Titus*: Warne them that they be ſubiect to rulers and powers, that they obey the Magiſtrates, that they be readie to euerie good worke. And *Peter* ſaith, Bee yee ſubiect to euerie humane creature (or rather as I tranſlate it, Ordinance) for the Lords ſake, either to the King as moſt excellent, or to the rulers that are ſent by him, to the puniſhment in deede of euill doers, but to the praiſe of well doers. Moreouer that they ſhould teſtifie that they doe not faigne ſubiection, but are ſincerely and heartily ſubiect, *Paul* addeth that they ſhould commend to God the ſafetie and proſperitie of them vnder whom they liue. I exhort (ſaith he) that there be made prayers, beſeechings, interceſſions, thankeſgiuings for all men, for Kings and for all that be ſet in ſuperioritie, that wee may liue a peaceable and quiet life with all godlineſſe and honeſtie. Neither let any man heere deceiue himſelfe. For ſith the Magiſtrate cannot be reſiſted, but that God himſelfe muſt alſo be reſiſted: although it may be thought that an vnarmed magiſtrate may freely be deſpiſed, yet God is armed which will ſtrongly take vengeance on the deſpiſing of himſelfe. Moreouer vnder this obedience I containe moderation, which priuate men ought to binde themſelues to keepe in caſes touching the publicke ſtate, that they doe not of their owne head intermedle in publicke buſineſſe, or raſhly breake

Rom. 13. 1.
Tit. 3. 1.
1. Peter 2. 13.
1. Tim. 2. 1.

breake into the office of the Magiſtrate, and enterpriſe nothing publickly. If any thing ſhall in a publicke ordinance be behoouefull to be amended, let not themſelues raiſe vprores, nor put their hands to the doing of it, which they all ought to haue faſt bound in this behalfe: but let them commit it to the iudgement of the Magiſtrate, whoſe hand alone is heerein at libertie. I meane, that they preſume to doe nothing vncommanded. For when the commandement of the ruler is adioyned, then are they alſo furniſhed with publicke authoritie. For as they are wont to call the counſellers of a King, his eares and eies: ſo not vnfitly a man may call them the hands of the Prince, whom by his commandement he ſetteth in authoritie for the doing of things.

The euill dealings of Magiſtrates the cauſe why men thinke they may withdraw both reuerence and obedience from them.

24 Now for as much as we haue hitherto deſcribed a Magiſtrate ſuch as is in deed the ſame that he is called, namely, the father of the countrey, and (as the Poet calleth him) the paſtor of the people, the keeper of peace, the protector of righteouſneſſe, the reuenger of innocencie: he is worthily to be iudged a mad man, that alloweth not ſuch a gouernment. But whereas this is in a manner the experience of all ages, that of Princes ſome being careleſſe of all things, to the foreſeeing whereof they ought to haue beene heedfully bent, doe without all care ſlothfully wallow in delights: otherſome addicted to their gaine, doe ſet out to ſale all lawes, priuiledges, iudgements, and graunts: otherſome ſpoile the poore communaltie of monie which they may after waſte vpon mad prodigall expendings: otherſome exerciſe meere robberies, in pilling of houſes, defiling of virgins and matrones, murdering of innocents: many cannot be perſwaded that ſuch ſhould be acknowledged for Princes, whoſe authoritie they ought to obey ſo farre as they may. For in ſo great hainous vnworthineſſe among doings ſo much contrary to the duty not onely of a Magiſtrate, but alſo of a man, they behold no forme of the image of God, which ought to ſhine in a Magiſtrate: when they ſee no token of that miniſter of God, which was giuen for praiſe to the good, and for vengeance to the euill: ſo neither doe they alſo acknowledge ſuch a gouernor, whoſe dignitie and authoritie the Scripture commendeth vnto vs. And truly this feeling of affection hath alway been naturally planted in the minds of men, no leſſe to hate and abhor tyrants, than to loue and honor lawfull kings.

Subiection due from vs euen to thoſe Magiſtrates who towards vs neglect their duty and abuſe their authority.

25 But if we looke to the word of God, it will leade vs further, that we be ſubiect not onely to the gouernment of thoſe princes which execute their office toward vs well and with ſuch faithfulneſſe as they ought, but alſo of all them, which by what meane ſoeuer it be, haue the dominion in poſſeſſion although they performe nothing leſſe than that which pertaineth to the dutie of Princes. For though the Lord teſtifieth that the Magiſtrates is a ſpeciall great gift of his liberalitie for preſeruing of the ſafetie of men, and appointeth to Magiſtrates themſelues their bounds: yet he doth therewithall declare, that of what ſort ſoeuer they be, they haue not their authoritie but from him: that thoſe in deede, which rule for benefit of the commonweale, are true examplars and patterns of his bountifulneſſe: that they that rule vniuſtly and wilfully, are raiſed vp by him to puniſh the wickedneſſe of the people: that all equally haue that maieſtie wherewith he hath furniſhed a lawfull power. I will proceed no further, till I haue added ſome certaine teſtimonies of that point. Yet we neede not much to labour to prooue that a wicked King is the wrath of God vpon the earth, for as much as I thinke that no man will ſay the contrary, and otherwiſe there ſhould be no more ſaid of a King than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that ſeeketh to kill thee, whereas the Scripture reckeneth all ſuch calamities among the curſes of God. But let vs rather tarie vpon prooving that which doth not ſo eaſily ſettle in the minds of men: that in a moſt naughtie man, and moſt vnworthie of all honour if ſo that he haue the publicke power in poſſeſſion, remaineth that noble and diuine power which the Lord hath by his word giuen to the miniſters of his righteouſneſſe and iudgement, and therefore that he ought of his ſubiects to be had in as great reuerence and eſtimation, ſo much as pertaineth to publicke obedience, as they would haue the beſt King if he were giuen them.

Iob 34.30. Oſee 13.11. Eſa.3.4. & 10.5. Deut.28.29.

26 Firſt, I would haue the readers to perceiue and diligently to marke that prouidence

The prouidence of God in disposing kingdomes and vsing the seruice of wicked Kings.

dence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vnto vs, in distributing of kingdomes and making Kings whom it pleaseth him. In *Daniel*, it is said: The Lord changeth times and courses of times, hee casteth away and maketh Kings. Againe: That the liuing may know that the Highest is mightie in the kingdome of men, and he shall giue it to whom he will. With which manner of sentences whereas the whole Scripture aboundeth, yet that same Prophecie of *Daniel* specially swarmeth full. Now what manner of King was *Nabuchadonezar*, he that conquered Hierusalem, it is sufficiently knowen, namely a strong inuader and destroier of other. Yet in *Ezechiel* the Lord affirmeth that he gaue him the land of *Aegypt* for the seruice that he had done to him in wasting of it. And *Daniel* said to him. Thou King art King of Kings, to whom the King of heauens hath giuen a mighty, and strong, and glorious kingdome: to thee, I say, he hath giuen it, and all the lands where dwell the children of men, the beasts of the wood and foules of the aire: he hath deliuered them into thy hand, and hath made thee to beare rule ouer them. Againe he said to his son *Belshazzar*: the highest God hath giuen to *Nabuchadonezar* thy Father kingdome and royaltie, honour and glorie: and by reason of the royaltie that he gaue him, all peoples, tribes, and languages were trembling and fearefull at his sight. When we heare that a King is ordained of God, let vs thereof call to remembrance those heauenly warnings concerning the honour and fearing of a *King*: then wee shall not doubt to accompt, a most wicked Tyrant in the same place wherein the Lord hath vouchsafed to set him: *Samuel* when hee gaue warning to the people of Israel, what manner of things they should suffer at the hands of their Kings, said: This shall bee the right of the King that shall reigne ouer you: he shal take your sonnes and put them to his Chariot, to make them his horsemen, and to plow his land, and reape his crop, and to make instruments of warre. Hee shall take your daughters, that they may bee his dressers of oyntments, his Cookes and Bakers. Your Lands, your Vineyards, and your best Oliue plantes, hee shall take away and giue to his bond seruants. Hee shall take tithes of your Seedes and Vineyardes, and shall giue them to his Enuches and bond-seruants. Hee shall take away your bond-men, your bond-women and your Asses, and set them to his worke. Yea and he shall take tithes of your flockes, and yee shall bee his bond-seruants. Verily Kings should not haue done this of right, whom the law did very well instruct to all continence: but it was called a right ouer the people which it behooued them of necessitie to obey, and they might not resist it: as if *Samuel* had said. The wilfulnesse of Kings shall runne to such licentiousnesse, which it shall not be your part to resist, to whom this onely thing shall be left, to obey their commandements and hearken to their word.

Ezec.29.19.

Dan.2.37.

Dan.5.18.

1.Sam.8.12.

The Iewes commanded of God to yeeld honour vnto a proud & cruell King.

Ier.27.5.

27 But chiefly there is in *Ieremie* a notable place and worthy to bee remembred, which although it be somewhat long, yet I will be content to rehearse, because it most plainely determineth this whole question. I haue made the earth and men, saith the Lord, and the liuing creatures that are one the ouerface of the earth in my great strength and stretched out arme, and I will deliuer it to him whom it pleaseth in mine eyes. And now therefore I haue giuen all these landes into the handes of *Nabuchadnezar* my seruant, and all nations and great Kings shall serue him, till the time shall come of that land. And it shall bee as a nation and a kingdome that hath not serued the King of *Babell*. I will visite that nation in sworde, famine, and pestilence. Wherefore serue yee the King of *Babell* and liue. Wee see with how great obedience the Lord willed that cruell and proud Tyrant to bee honoured, for no other reason but because he possessed the kingdome. And the same was by the heauenly decree, that he was set in the throne of the kingdome, and taken vp into kingly maiestie, which it was vnlawfull to violate. If wee haue this continually before our mindes and eyes, that euen the most worst Kings are ordained by the same decree by which the authoritie of Kings is stablished, these seditious thoughts shall neuer come into our minde, that a King is to bee handled according to his deseruings, and that it is not meete that we should shew our selues subiects to him that doth not on his behalfe shew himselfe a King vnto vs.

28 In vaine shall any man obiect that this was a peculiar commandement to the Israelites

Israelites. For it is to be noted with what reason the Lord confirmeth it. I haue giuen (saith he) the kingdome to *Nabuchadnezzar*: Wherefore serue yee him and liue. To whomsoeuer therefore it shall be certaine that the kingdome is giuen, let vs not doubt that he is to be obeyed. And so soone as the Lord aduanceth any man to the royall estate, he therein declareth his will to vs that he will haue him raigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviij. Chapter, Many Princes are because of the wickednesse of the people. Againe, *Iob* in the xij. Chapter, He taketh away subiection from Kings, and girdeth them againe with the girdle. But this being confessed, there remaineth nothing but that we must serue and liue. There is also in *Ieremie* the Prophet an other commandement of the Lord, wherein he commanded his people to seeke the peace of *Babylon*, whither they had beene led away captiue, and to pray to him for it, because in the peace of it should be their peace. Behold the Israelites being spoyled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commanded to pray for the safetie of the Conquerour: not as in other places we are commanded to pray for our persecutors: but that the kingdome may be preserued to himselfe and quiet, that they themselues may also liue prosperously vnder him. So *Dauid* being alreadie appointed King by the ordinance of God, and annointed with his holie oyle, when he was without any his deseruing vnworthilie persecuted of *Saul*, yet the head of him that layed wait for his life, hee esteemed holie which the Lord hath hallowed with the honor of kingdome. Farre be it from me (said he) that I should before the Lord doe this thing to my Lord the annointed of the Lord, that I should lay my hand vpon him: because he is the annointed of the Lord. Againe, My Soule hath spared thee, and I haue said, I wil not lay my hand vpon my Lord, because he is the annointed of the Lord. Againe, Who shall lay his hand vpon the annointed of the Lord and shall be innocent? So sure as the Lord liueth, vnlesse the Lord strike him, or his day be come that he die, or he goe downe into battell: farre be it from me that I should lay my hand vpon the annointed of the Lord.

1 *The reasons why the people of Israel were commanded to honor euil kings, do as effectually bind vs to the like duetie.*

Prou.28.2.
Iob 12.18.
Iere.29.7.
1.Sam.24.7.
1.Sam.26.9.

29 Finally wee owe this affection of reuerence yea and deuotion to all our Rulers, of what sort soeuer they be, which I doe therefore the oftener repeate, that wee may learne not to search what the men themselues bee, but take this for sufficient, that by the will of the Lord they beare that personage in which the Lord himselfe hath imprinted and ingraued an inuiolable Maiestie. But (thou wilt say) Rulers owe mutuall duties to their Subiects. That I haue alreadie confessed. But if thou thereupon conclude, that obediences are to be rendred to none but to iust Gouernours, thou art a foolish reasoner. For, husbands also are bound to their wiues, and parents to their children with mutuall dueties. Let Parents and Husbands depart from their duetie: let Parents shew themselues so hard and vnpleasable to their children, whom they are forbidden to prouoke to anger, that with their peeuishnesse they doe vnmeasurably wearie them: let the husbands most despitefully vse their wiues, whom they are commanded to loue, and to spare them as weake vessels: shall yet therefore either children be lesse obedient to their parents, or wiues to their husbands? but they are subiect both to euill parents and husbands and such as doe not their duetie. Yea, whereas all ought rather to endeuor themselues not to looke behinde them to the bagge hanging at their backe, that is, not to enquire one of anothers dueties, but euery man set before him that which is his owne duetie: this ought chiefly to haue place among those that are vnder the power of other. Wherefore if we be vnmercifully tormented of a cruell Prince, if we be rauenously spoyled of a couetous or riotous Prince, if we be neglected of a slothfull Prince, finally if we be vexed for godlinesses sake of a wicked and vngodly Prince: let vs first call to mind the remembrance of our sinnes, which vndoubtedly are chastised with such scourges of the Lord. Thereby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it pertaineth not to vs to remedie such euils: but this onely is left for vs, that we craue the help of the Lord in whose hands are the hearts of Kings, and the bowings of kingdomes. He is the God that shall stand in the assemblie of Gods, and shall in the middest iudge the Gods, from whose face all Kings shall fall, and be broken, and

If Princes breake their duties, we may not therefore transgresse ours.

Ephes.6.1.
Ephes.5.26.
1.Pet.3.7.
Dan.9.7.
Prou.21.1.
Psal.82.1.

Pſal. 2. 10. Eſay 10. 1.

all the Iudges of the earth that ſhall haue not kiſſed his annointed, that haue written vniuſt lawes to oppreſſe the poore in iudgement, and doe violence to the cauſe of the humble, to make widowes a pray, and rob the fatherleſſe.

The prouident care of God to deliuer his people from their Rulers tirannie. Exod 3. 7. Iud. 3. 9. &c.

30 And heere both his maruellous goodneſſe, and power, and prouidence ſheweth it ſelfe: for ſometime of his ſeruants he raiſeth vp open reuengers, and furniſheth them with his commandement, to take vengeance of their vniuſt gouernment, and to deliuer his people many waies oppreſſed out of miſerable diſtreſſe: ſometime hee directeth to the ſame end the rage of men that intend and goe about an other thing. So he deliuered the people of Iſraell out of the tyrannie of *Pharao* by *Moſes*: and out of the violence of *Chuſam* King of *Syria*, by *Othoniel*: and out of other thraldomes, by other Kings or Iudges. So hee tamed the pride of *Tyrus*, by the Ægyptians: the inſolence of the Ægyptians, by the Aſſyrians: the fierceneſſe of the Aſſyrians by the Chaldees: the boldneſſe of Babylon, by the Medians, and by the Perſians when *Cyrus* had ſubdued the Medians. And the vnthankfulneſſe of the Kings of Iuda and Iſraell, and their wicked obſtinacie toward his ſo many benefits, he did beat downe and bring to diſtreſſe ſometime by the Aſſyrians, ſometime by the Babylonians, albeit not all after one maner. For the firſt ſort of men when they were by the lawfull calling of God ſent to doe ſuch actes: in taking armour againſt Kings, they did not violate that maieſtie which is planted in Kings by the ordinance of God: but being armed from heauen they ſubdued the leſſer power with the greater: like as it is lawfull for Kings to puniſh their Lords vnder them. But theſe latter ſort, although they were directed by the hand of God whether it pleaſed him, and they vnwittingly did worke, yet purpoſed in their minde nothing but miſchiefe.

The reuenge of vnbridled gouernment belongeth not to priuate men.

31 But howſoeuer the very doings of men bee iudged, yet the Lord did as well execute his worke by them, when he did breake the bloody ſcepters of proud Kings, and ouerthrew their intollerable gouernments. Let Princes heare and bee afraide. But we in the meane time muſt take great heed, that we doe not deſpiſe or offend that authoritie of Magiſtrates full of reuerend maieſtie, which God hath ſtabliſhed with moſt weightie decrees, although it remaine with moſt vnworthy men, and which doe with their wickedneſſe, ſo much as in them is, defile it. For though the correcting of vnbridled gouernment bee the reuengement of the Lord, let vs not by and by thinke that it is committed to vs, to whom there is giuen no other commandement but to obey and ſuffer. I ſpeake alway of priuate men. For if there be at this time any Magiſtrates for the behalfe of the people, (ſuch as in old time were the Ephori, that were ſet againſt the kings of Lacedemonia, or the Tribunes of the people, againſt the Roman Conſuls: or the Demarchi, againſt the Senate of Athens: and the ſame power alſo which peraduenture, as things are now, the three eſtates haue in euerie Realme, when they hold their principall aſſemblies) I do ſo not forbid them according to their office to withſtand the outraging licentiouſneſſe of kings: that I affirme that if they winke at kings wilfully raging ouer and treading downe the poore communaltie, their diſſembling is not without wicked breach of faith, becauſe they deceitfully betray the libertie of the people, whereof they know themſelues to be appointed protectors by the ordinance of God.

Parliaments.

The dutie which we owe vnto Kings muſt not lead vs from our obedience to the King of Kings.

32 But in that obedience which wee haue determined to be due to the authorities of Gouernours, that is alway to be excepted, yea chiefely to be obſerued, that it do not leade vs away from obeying of him, to whoſe will the deſires of all kings ought to be ſubiect, to whoſe decrees all their commandements ought to yeeld, to whoſe Maieſtie their maces ought to be ſubmitted. And truely how vnorderly were it, for the ſatisfying of men to runne into his diſpleaſure for whom men themſelues are obeyed? The Lord therefore is the King of kings, who when he hath opened his holie mouth, is to be heard alone for altogether and aboue all: next to him wee bee ſubiect to thoſe men that are ſet ouer vs: but no otherwiſe than in him. If they command any thing againſt him, let it haue no place and let no account be made of it: neither let vs herein any thing ſtay vpon all that dignitie wherewith the Magiſtrates excell, to which there is no wrong done, when it is brought into order of ſubiection in compariſon of that ſingular and truely ſoueraigne power of God. After this

reaſon

reason *Daniel* denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passed his bounds, and had not onely beene a wrong doer to men, but in lifting vp his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned because they were too much obedient to the wicked commandement of the king. For when *Ieroboam* had made golden calues, they forsaking the Temple of God, did for his pleasure turne to new superstitions. With like lightnesse their posteritie inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commandements of the king: so farre is it off, that the pretence of humilitie may deserue praise wherewith the flatterers of the court doe couer themselues and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commanded them of their prince: as though God resigned his right to mortall men, giuing them the rule of mankind: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers doe humbly tremble for feare. I know how great and how present perill hangeth ouer this constancie, because kings doe most displeasantly suffer themselues to be despised, whose displeasure (saith *Salomon*) is the messenger of death. But sith this decree is proclaimed by the heauenly harald *Peter*: That we ought to obey God rather than men, let vs comfort our selues with this thought, that wee then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoeuer it be, than swarue from godlinesse. And that our courages should not faint, *Paul* putteth also another spurre to vs: That wee were therefore redeemed of Christ with so great a price as our redemption cost him, that wee should not yeeld our selues in thraldome to obey the peruerse desires of men, but much lesse should be bound to vngodlinesse.

Dan.6.22.

Osee 5.13. 1.King.12.30.

Act.23.

1.Cor.7.13.

Praise be to God. T.N.



A TABLE OF THE chiefe matters contained *in this Booke.*

A

Adams fall. bo. 2. ca. 1.
Angels. bo. 1. c. 14.
Anointing. See Unction.
Ascending of Christ into heauen. bo. 2. c. 16.

B

Baptisme. bo. 2. ca. 15.
Baptisme of infants. bo. 4. cap. 16.

C

Church. bo. 4. ca. 1. Comparison of the true and false Church. bo 4. ca. 2. Iurisdiction and discipline of the Church. bo. 4 c. 11. & 12. Power of the Church as touching making lawes. booke 4. cap. 10. Power of the Church as touching articles of faith. bo. 4. ca. 8. The state of the old Church. bo. 4. ca. 4. Order and ministeries of the Church. bo. 4. ca. 3.
Christ. The godhead of Christ. bo. 2. ca. 14. How the person of Christ is one in two natures. bo. 2. cap. 14. Whereto Christ was sent. bo. 2. ca. 15. How Christ hath deserued for vs eternall life. bo. 2. ca. 17. How Christ is the Mediator. bo. 2. ca. 12. Christ the Redeemer. bo. 2. ca. 16. Christ a Prophet, King, and Priest. bo. 2. cap. 16. Descending of Christ to hell. bo. 2. ca. 16. Resurrection and ascension of Christ. bo. 2. cap. 16.
Christian liberty. bo. 3. ca. 19.
Christian mans life. bo. 3. ca. 6.
Ciuill gouernment. bo. 4. ca. 20.
Ciuill sudgements. bo. 4. ca. 20.
Confession and satisfaction Popish. bo. 3. ca. 4.
Confirmation Popish. bo. 4. ca. 19.
Conscience. bo. 3. ca. 19.
Councels and their authority. bo. 4. ca. 9.
Creation of man. bo. 1. ca. 15.
Crosse. Bearing of the Crosse. bo. 3. ca. 8.

D

Death of Christ. bo. 2. ca. 16.
Descending of Christ to hell. bo. 2. ca. 16.
Diuels. bo. 1. ca. 14.
Discipline. See iurisdiction.

E

Election. The eternall Election. bo. 3. ca. 21. The eternall Election of God is stablished by vocation. bo. 3. ca. 24.
Essence of God one, and person three. book. 1. ca. 13.

F

Faith. bo. 3. ca. 2. See iustification and power of the Church.
Fasting. bo. 4. ca. 12.
The Forsaking of our selues. bo. 3. ca. 7.
Free-will. bo. 1. ca. 15. & bo. 2. ca. 2. & 5.

G

God. See Image. Knowledge of God.
Godhead of Christ. bo. 2. ca. 14.
Gouernement ciuill. bo. ca. 4. 20.

H

Hands. See laying on of hands.
Heretickes and Shismatickes. bo. 4. ca. 1.
Holy Ghost and his offices. bo. 3. cap. 1.
The secret working of the holy Ghost. bo. 3. cap. 1. Sinne against the holy Ghost. bo. 3. cap. 3.

The Table.

I

Idols. bo. 1. ca. 11. & 12.
Ieſus. Name of Ieſus. bo. 2. ca. 15.
Image of God. bo. 1. ca. 15.
To faigne an image of God is vnlawfull. bo. 1. ca. 11.
Indulgences or Pardons. bo. 3. ca. 5.
Interceſſion of Saints. bo. 3. ca. 20.
Iudgement ciuill. bo. 4. ca. 20.
Iuriſdiction an diſcipline of the Church. bo. 4. ca. 11. & 12.
Iuſtification of faith. bo. 3. ca. 11. *Beginning and proceeding of Iuſtification.* bo. 3. c. 14. *In Iuſtification what things are to be noted.* bo. 3. ca. 13.

K

Knowledge of God. bo. 1. c. 1. & c. *That God is knowen naturally of all men.* bo. 1. c. 3. *whereto the knowledge of God tendeth.* bo. 1. c. 2. *That the knowledge of God is choked either by the ignorance or malice of men.* bo. 1. ca. 4.

L

Law. bo. 2. ca. 7: *Lawes.* bo. 4. c. 20. *The law, the end, office and vſe therof.* bo. 2. c. 7. *Expoſition of the Morall law.* bo. 2. ca. 8. *See power of the Church.*
Liberty Chriſtian. bo. 3. c. 19.
Life. Life of a Chriſtian man. bo. 3. c. 6. *Meditation of the life to come.* bo. 1. c. 9. *How preſent life is to be vſed.* bo. 3. ca. 10.
Loue of our neighbour. bo. 2. ca. 8.

M

Maſſe Popiſh. bo. 4. ca. 18.
Matrimony. bo. 4. ca. 19.
Mediator Chriſt. bo. 2. c. 12.
Merits of workes. bo. 3. ca. 15.
Miniſteries of the Church. bo. 4. ca. 3.
Monkery. bo. 4. c. 13.
Morall law expounded. bo. 2. ca. 8.

N

Neighbour. Loue of neighbour. bo. 2. ca. 8.

O

Offence. bo. 3. ca. 19.
Orders & Miniſteries of the church. b. 4. c. 3.
Orders Eccleſiaſticall of the Pope. bo. 4. c. 19.
Originall ſin. bo. 2. ca. 1.
Oath. bo. 2. ca. 8.

P

Paſtors: there election and office. bo. 2. ca. 3.
Penance. True penance. bo. 3. ca. 3.
Popiſh penance. bo. 4. c. 19.
Power of the Church as touching articles of Faith. bo. 4. ca. 8.
Touching making of lawes. bo. 4. ca. 10.
Prayer. bo. 3. ca. 20.
Predeſtination of God. bo. 3. ca. 21.
Prieſts. Vnmaried life of Prieſts. bo. 4. ca. 12.
Promiſes of the Law and the Goſpell agreed. bo. 3. c. 17.
Prouidence of God. bo. 1. c. 16.
Purgatory. bo. 3. ca. 5.

R

Redeemer Chriſt. bo. 2. ca. 16.
Regeneration. bo. 3. ca. 3.
Repentance. See Penance.
Reprobate doe by their owne fault bring vpon themſelues the diſtruction to which they are predeſtinate. bo. 3. c. 24.
Reſurrection of Chriſt. bo. 2. c. 16.
Laſt reſurrection of Chriſt. bo. 3. c. 25.
Reward. Of Reward the righteouſneſſe of workes is ill gathered. bo. 3. c. 18.
Romiſh See. The ſupremacy of it, and the begining of the Romiſh Papacy. b. 4. c. 6. & 7.

S

Sacraments. bo. 4. ca. 14.
Sacraments falſely ſo named. bo. 4. ca. 19.
Satisfaction Popiſh. bo. 3. c. 4.
Schiſmatickes. bo. 4. c. 1.
Scripture: The authority thereof. bo. 1. c. 6. *That the doctrine of the Scriptures is neceſſary for vs.* bo. 1. c. 9.
Sinne againſt the holy Ghoſt. bo. 3. c. 3.
Sinne originall. bo. 2. c. 1.
Spirit. See the holy Ghoſt.
Supper of Chriſt. bo. 4. ca. 17.

T

Teſtament. The likeneſſe of the old and new Teſtament. bo. 2. ca. 10.
Traditions of men. bo. 4. ca. 10.
Trinity. bo. 1. ca. 15.

V

Vnction. bo. ca. 19.
Vnmaried life of Prieſts. bo. 4. ca. 12.
Vocation. By Vocation the eternall election of God is ſtabliſhed. bo. 3. c. 24. *Euery man ought diligently to looke vpon his owne vocation* bo. 3. ca. 7.
Vowes. bo. 4. ca. 13.

W

Wicked. How God vſeth the workes of the wicked. bo. 1. ca. 18.
Workes. See Merits and Wicked.
World. The World create, nouriſhed, and gouerned of God. bo. 1. ca. 16.

A TABLE OF THE MATTERS INTREATED OF IN THIS BOOKE, DISPOSED IN FORME of common places, wherein is briefly reherſed the ſumme of the doctrine concerning euery point taught in the booke before at *large, collected by the* Author.

The firſt number ſignifieth the Booke, the ſecond the Chapter, *the third the Section.*

A

Acoluthes.

Acoluthes in the old Church. Book. 4. Chapter 4. Section 1.9. and Chap. 19. Sect. 22.23.

Adams fall.

The fall of Adam *proceeded not of intemperance, of gluttony, but of infidelity: for he deſpiſing the word and truth of God, turned out of the way to the lies of Sathan: which infidelity opened the gate to ambition and pride, whereunto was adioined vnthankefulneſſe: and ambition was the mother of diſobedience. 2.1.4.*

By the fall of Adam *ſith other creatures haue beene after a ſort deformed, it is no maruell, that all mankind was corrupted, that is to ſay, ſwarued out of kind from his firſt originall, and made ſubiect to curſe. This the old Doctors called Originall ſinne, but yet did not ſo plainly ſet foorth this point of doctrine as was conuenient. In the meane time it is prooued by reaſons and teſtimonies of Scripture, that* Pelagius *fowlly erred when he ſaid that by imitation only, not by propagation, ſinne paſſed from the firſt man into all his poſterity. 2.1.5.6.*

And though the peſtilence of ſinne doe principally abide in the ſoule, yet it doth not therefore pertaine to the diſcuſſing of this Doctrine, to diſpute whether the ſoule of the child commeth of the engendring ſubſtance of the father: for as much as the cauſe of the infection is not in the ſubſtance of the fleſh or of the ſoule, but becauſe it was ordained of God, that thoſe gifts which he at the firſt had giuen to man, man ſhould haue and looſe them for him and his. Finally it maketh not againſt this doctrine, that the children of the faithfull are ſanctified. 2.1.7.

That by the fall of Adam *the naturall gifts in man were corrupted and the ſupernaturall were taken away, is a ſaying that many haue vſed, but few haue vnderſtood. 2.2.4.16. which ſaying is expounded. 2.2.12. that is to ſay, that the ſupernaturall gifts, faith, the loue of God, charity toward our neighbours, deſirous endeuour of holineſſe and righteouſneſſe were taken away, but are reſtored by Chriſt: and that the naturall gifts, namely the vnderſtanding mind, and the heart are corrupted, becauſe the ſoundneſſe of vnderſtanding and the vprightneſſe of heart were both taken away: Alſo that reaſon in man was not vtterly blotted out, but partly weakned and partly corrupted: and ſo will, becauſe it cannot be ſeuered from the nature of man, was not vtterly deſtroied, but made thrall to corrupt deſires. 2.2.12.*

It is prooued by the teſtimonies of Auguſtine *and of the Scripture, that God not only foreſaw or ſuffered, but alſo by his will diſpoſed the fall of the firſt man, and in him the vaine of his poſterity. 3.23.7.8.*

Angels.

Angels are creatures of God although Moſes *doe not expreſſe them in the hiſtory of the creation. 1.14.3.*

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch

much as the Scripture (which we ought to follow for our rule) declareth nothing thereof. 1.14.4.

Why the heauenly spirits are called Angels, Armies, Vertues, Principalities, powers, dominions, thrones, Gods. 1.14.5.

Concerning Angels the Scripture teacheth so much as is auailable for our comfort and for the confirming of our faith, namely that they are distributers and ministers of Gods bountifulnesse toward vs, and the same by diuers waies. 1.14.6.9.

Not only one Angell hath seuerall care of euery one of vs, but they all with one consent doe watch for our safety: and therefore it is superfluous to inquire whether euery man haue his seuerall Angell assigned to be his keeper. 1.14.7.

Of the number and degrees of Angels, it is curiousnesse to inquire, and rashnesse to determine: And why, whereas they be spirits, the Scripture painteth them with wings vnder Cherubin and Seraphin. 1.14.8.

Against the Sadduces and such other fantasticall men, it is prooued by sundry testimonies of the Scripture, that Angels are not qualities or inspirations without substance, but very spirits indeed. 1.14.9.

That superstition is herein to be auoided, and that we giue not to Angels those things that belong only to God and Christ. 1.14.10.

For auoiding of this perill, we must consider that whereas God vseth their seruice, he doth it not of neede, as though he could not be without them, but for the comfort of our weakenesse. 1.14.11. And therefore whatsoeuer is said of the ministery of Angels, ought to be referred to this end, that ouercomming all distrust, our trust in God should be thereby the more strongly stablished, and not that they should lead vs away from God. 1.14.12.

That the Angels also were created after the likenesse of God. 1.15.3.

Archbishops and Patriarchs.

See Book. 4. Chap. 4. Sect. 4. and 7. 15.

Of the ascending of Christ into heauen.

Although Christ in his rising againe began more fully to shew foorth his glory and power: yet in his ascending into heauen he first truly began his kingdome, because he then powred out greater abundance of his spirit, more royally aduanced his raigne, and shewed greater power both in helping them that are his, and in ouerthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that he is alway euery where according to the presence of his maiesty, and with the faithfull according to his vnspeakable and inuisible grace. 2.16.14.

Of Christs sitting at the right hand of his Father, and of the manifold fruit which our faith gathereth thereof. 2.16.15.16.

Auricular confession.

See Confession Auricular.

B

Baptisme.

THE definition of Baptisme. The first end thereof is to serue our faith before God, the other end, to serue our confession before men. It bringeth to our faith three things, first that it is a signe of our clensing, assuring vs that all our sinnes are done away. 4.15.1. which is prooued by testimonies of the Scripture, and that it is not the water that clenseth vs, but the blond of Christ. Sect. 2.

The force of Baptisme is not restrained to the time past: but we are by it washed and clensed once for all our life: and yet that we may not hereof take a liberty to sinne from thence forward. 4.15.2.

The power of the keies (as they call it) that is to say, the ministery of the Church, by which the forgiuenesse of sinnes is daily preached vnto vs, is not to be seuered from Baptisme. 4.15.4.

The second fruit of faith by Baptisme, is that it sheweth to vs our mortifying in Christ, and a new life in him. 4.15.5.

The third fruit is, that it testifieth that we are so vnited to Christ, that we are partakers of all his good things. For which cause Christ is called the proper obiect of Baptisme, and the Apostles baptised into the name of Christ, in whom we doe so obtaine the matter both of our clensing and of our regeneration, as we obtaine the cause thereof in the father, and the effect in the holy Ghost. 4.15.6.

It is prooued that the Baptisme was all one which was ministred of Iohn and of the Apostles, although some of the old doctors thought otherwise. 4.15.7. and that it maketh not to the contrary, that more abundant graces of the Spirit are powred out, since the resurrection

ction of Christ. But yet there is in Baptisme a difference to be made of the person of Christ from Iohn, and from the Apostles and other Ministers. 4.15.8.

Both our mortifying and our clensing were as by shadow signified among the people Israel, by the passage through the sea, and the comfortable calling of the cloud. 4.15.9.

It is false which some haue taught, that by Baptisme we are restored to the same righteousnesse and pureness of nature which Adam had at the beginning. And there is shewed that in the children of God doe remaine yet some leauings of sin, although the same raigne not in them: which doth whet their endeuours, and doth not giue them occasion to flatter themselues. 4.15.10.11. the same is prooued by Paul Sect. 12.

How Baptisme serueth our confession before men. 4.15.13.

What is the order to vse Baptisme, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not enclosed in the Sacrament, so as they be giuen to vs by the vertue thereof. 4.15.14.15.

Baptisme is nothing encreased by the worthinesse of him that doth minister it, nor diminished by his vnworthinesse: against the donatists, and our Catabaptists which require a rebaptising, because we haue beene baptized in the kingdom of the Pope. 4.15.16. their arguments are confuted Sect. 17.18.

Baptisme is a continuall Sacrament of repentance for all our life, so that we need no other Sacrament of penance. 4.19.17.

Of the coniuring of the water, the wax candell, the chresme, the blowing, the spittle, and such other trifles added to the simple ceremony of Christ: and the order of purely ministring it in the Church is shewed. 4.15.19.

It is shewed that to minister Baptisme pertaineth to the Ministers of the Church and not to priuate men, much lesse to Women: and the contrary obiections are confuted. 4.15.20.21.22.

Baptisme of Infants.

The Baptising of infants doth very well agree with Christs institution, and with the nature of the signe. 4.16. &c.

Baptism succeeded in the place of Circumcision, wherein they be like, and wherein they be vnlike. 4.16.3.4.

Infants are not to be debarred from Baptisme, sith the Lord doth make them partakers of the thing signified in Baptisme. 4.16.5. and that the Lord doth regenerate infants. Sect.17.18.19.

Sith it is certaine that the same couenant, which it pleased God to make with Abraham is sealed in infants with the outward Sacrament, therefore ought Baptisme also to haue place among them. 4.16.6.

Baptising of infants is well prooued by this that Christ embraced children and laid his hands vpon them. 4.16.7.

A confutation of certaine arguments of the enemies of infants Baptisme. 4.16.8.22.23.25.27.28.29.

There commeth great fruit by the Baptizing of infants, both to the faithfull parents and to the children. 4.16.9. Which fruit Satan trauaileth by the Anabaptists to take from vs. 4.16 32.

A confutation of the Aduersaries arguments saying, that there be other things signified in Baptisme than there are in Circumcision: that our couenant differeth from the old couenant that other are called children at this day than were at that time. 4.16.10.11.12.13 14.15.

A confutation of their other faigned differences betweene Circumcision and Baptisme. Sect. 16. Also of this obiection, that Baptisme is a sacrament of repentance and of faith: neither of which can be in tender infancy. 4.16.20.21.

In them of ripe age, faith and vnderstanding ought to go before Baptism: but in infants the Baptisme of the faithfull goeth before vnderstanding. 4.16.24.

A confutation of their error, which condemne to eternall death all that are not Baptized. 4.16.26.

This, that Christ was not Baptised till his age of 30. yeeres. was for a good cause, and maketh nothing for the enemies of infants baptisme. 4.16.29.

Why the supper is not to be ministred to the infants of the faithfull, and Baptisme not to be denied them. 4.16.30.

A long rehearsall of the arguments wherewith wicked Seruetus did fight against the Baptisme of infants, and a confutation of the same arguments. 4.16.31.

Of Baptizing of infants. 4.8.16.

Bearing of the Crosse.

It behoueth that we deny our selues, that we

we may beare the Crosse, because it is Gods will to exercise all his vnder the Crosse, beginning at Christ his first begotten sonne. Which fellowship with Christ doth already giue vs great ground of patience and comfort. 3.8.1.

It is for many causes necessary for vs to lead our life vnder a continuall Crosse: first to beate downe our arrogancy and trust of our owne strength. And this remedy euen the most holy doe need, as is proued by the example of Dauid. 3.8.2. *Heereby our trust in God is confirmed, and our hope encreased. Sect.* 3.

Secondly, that our patience may be tried, and we may be framed to obedience. 3.8.4. *Which is most needfull for vs, sith the wantonnesse of our flesh is so great to make vs shake off the yoke of God when he doth once handle vs gently. Sect.* 5.

Sometime also to punish our offences committed: wherein we acknowledge that he doth the office of a good father toward vs, but contrariwise the vnfaithfull are oftentimes made more obstinate. 3.8.6.

A singular comfort when we suffer either shame or losse, or any other calamity for righteousnesse: which Crosse most properly belongeth to the faithfull. 3.8.7.

How necessary it is for the faithfull, in the bitternesse of afflictions, to be furnished with this thought, that God loueth them, but is angry with their faults. 3.4.34.

Bishops.

The name of Bishop in the old Church was giuen to some one in euery seuerall company of Ministers, for politicke order, and not that they should beare a Lordly rule ouer other. 4.4.2.

It was the office as well of the Bishop as of other Priests, to preach and minister the Sacraments. 4.4.3.

The old Church did commonly obserue the order appointed by the Apostles in calling of Ministers. 4.4.10.11.12.13.

With what forme the Ministers of the old Church were consecrate after their election. 4.4.14.15.

Of the ceremoney of ordering of true Priests. 4.19.28.

Oftentimes the order of Priests: prophets, and Pastors, hath beene most corrupt in the Church. 4.9.3.4.c.

Men are not bound without exception to obey the Pastors of Churches, but in the Lord and his word. 4.9.12.

What Bishops, and of what qualities, be made in the Papacy. 4.5.1.

The right of the people in election is taken away, and the old canons broken. 4.5.2.3.

What Priests are made in the Papacy, and to what end. 4.5.4.5.

Of the gifts of Benefices in the Papacy. 4.5.6.7.

How faithfully all Priests in the Papacy do execute their office, whether they be Monkes, or secular, as Canons, Deanes, Parsons of Paroches, Bishops, &c. 4.5.8.9.10.11.

The negligence of them that gouerned Churches in the time of Gregory *and* Bernard. 4.5.12.

The whole maner of Ecclesiasticall gouernance as it is at this day in the Papacy, is nothing else but a place of spoile, wherein theeues doe rob without law and measure. 4.5.13.

Of the dissolute licentiousnesse in all parts of their life, which Priests and Bishops, &c. vse in the Papacy. 4.5.14.

C

Calling.

OF the effectuall or inward calling, which is a sure testimony of election, and hangeth vpon the only free mercy of God. 3.24.1.2

Against them, which in predestination doe make man a worker with God. Also against them that hange election vpon that which followeth election. 3.24.3.

The certainty of our election is to be knowen by the word and caling of God, and we ought not to pearse into the eternall councell of God. 3.24.4.

The father hath chosen vs onely in Christ, in him therefore let vs hold the steadfast ground of our election. 3.24.5. *and so, that thereof also we may conceiue a sure confidence of perseuerance to the end.* 3.24 6.7.8.9.

Two kindes of calling vniuersall, and speciall. 3.24.8.

It is prooued by diuers examples and testimonies of Scripture, that the elect before their calling do differ nothing from other men, and that it is false which some men doe dream, that there is a certaine seed of election planted in their hearts euen from their nativity. 3.24 10.11.

It is shewed at large that as God doth by the effectualnesse of his Calling toward the elect, make perfect the saluation to which he had by his eternall counsell appointed them: so he

he hath his iudgements against the reprobats, wherby he puteth his purpose concerning them in execution, and maketh away for his predestination. 3.24.12.13.14. *&c.*

Cardinals.

When the name of Cardinals first began, and how they haue so suddenly start vp to so great honour. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touching their vse onely, but not as touching their effect, for we haue the same effect at this day most euidently and effectually in Christ. And this doth nothing diminish their holines, as it is prooued 2.7.16. *and being weighed by themselues and without Christ, they are worthily called of* Paul *handwritings against vs.* 2.7.17.

The ordinances concerning Ceremonies in in the Popes law, do command obseruation for the most part vnprofitable, and sometime also foolish although they haue a great seeming of wisdome: moreouer they oppresse consciences with their infinite multitude. 4.10.11. 12.13.

The Popish Ceremonies can not be executed by this colour, that they be ordained for the instruction of the ignorant as the ceremonies of the law were: because there appeareth in this point a manifest difference betweene vs and the people before Christ. 4.10.14.

The Popish Ceremonies are beleeued to be sacrifices clensing sinnes, and deserning eternal life: they are without doctrine, and are snares to catch mony. 4.10.15.

Charity toward our neighbour.

It is prooued, against the Sorbonists that Charity is the loue of our neighbour and not of our selues. 2.8.54.

Vnder the name of neighbour is contained euery man, be he neuer so much a stranger to vs, and our enimy, 2.8.55. *and therefore the Schoolemen are condemned of ignorance which of the commandements of God, not to desire reuenge, and to loue our enemies, haue made Counsels, to the necessary keeping whereof Monkes alone doe binde themselues: and it is prooued that the old doctors of the Church. yea and* Gregory *himselfe thought otherwise.* 2.8.56.57.

We haue need of patience, that we be not weary of doing good to other. And we ought not to haue respect to the vnworthinesse or other qualities of men which might withdraw vs, but to God which so commandeth vs. 3.7.6.

To the fulfilling of all the parts of charity, it is not enough if we performe all the dutifull deeds of charity, but we must doe it with a sincere affection of heart. Wherein the chiefe point is, that we take vpon our selues the person of him whom we see to need our helpe. So shall we auoide disdainfull pride and other corruptings of charity. 3.7.7.

Christ and the Apostles in rehearsing the summe of the law doe sometime leaue out the first table: not for that it more auaileth to the summe of righteousnesse to liue innocently with men, than to honour God with godlinesse: but because vnfaigned charity is the proofe of true godlinesse. 2.8.52.53.

A confutation of the Pharisies of our time, which hold that we are iustified by charity, because Paul *saith that charity is greater than faith and hope.* 3.18.8.

An exposition of the tenth commandement, wherein (as in the former commandements) is forbidden not only all purpose to hurt our neighbor, but also all lust or desire against charity. 2.8.49.58.

God doth for good cause and worthily require of vs so great feruentnesse and vprightnesse of loue. 2.8.50.

An exposition of the sixt commandement, wherein not only the slaughter or hatred of our neighbor is forbidden vs, but also the preseruing of his life is commanded vs, because man is both our flesh and the image of God. 2.7. 39.40.

Children.

See obedience of children to parents.

Church.

The Church the mother of the faithfull. 4.1.4.5.

An exposition of this article of the Creed, I beleeue the holy Church. 4.1.2.3.

The holinesse of the Church is not yet perfected. 4.8.12.

Of the inuisible Church: and of the visible Church, the signes whereof are the pure preaching of the word and ministration of Sacraments. 4.8.7.8.9.10.11.

Where-

Where soeuer those signes are, we ought not to depart from that fellowship. 4.8.12.

There may some fault creepe in, either in doctrine or in ministration of Sacraments, for the which yet we ought not to cast off the communion of that Church, and much lesse for the imperfection of life and corruptnesse of manners. And herein the Anabaptists are reproued 4.1.12.13.14.15.16.

The Church is none otherwise holy, but that it alway hath many faults, and yet it ceaseth not to be the Church, as is proued by testimonies of scripture and the experience of all ages. 4.1.17.18,19.

See Ministery of the Church.

Churches power as touching Articles of faith.

It is proued by the example of the Apostles and Prophets, and of Christ himselfe, that whatsoeuer authoritie the Church hath, is properly not giuen to men, but to the word, the ministration whereof is committed to them: And therefore it was neuer lawfull for the Church, to teach any other thing, than that which she receiued of the Lord. 4.8.1.2.3.4.8.9.

Christ hath euer taught his Church: and yet he hath vsed diuers maners of teaching according to the diuersitie of times, ere the law was written, in the time of the law & the Prophets, and last of all since that he himselfe was openly shewed in the flesh. 4.8.5.6.7.

False Church.

Where lying and falshood hath gotten the vpper hand and reigneth, there is not the Church. And this is proued to be in the Papacie, although they there boast of a perpetuall succession of Bishops. 4.2.1.2.3.4.

They are not Heretickes or Schismatickes that depart from the Papacie. 4.2.5.6.

How much soeuer a man make the best of the faultes of the Popish Church, yet the state thereof is no better than was in the kingdome of Israell vnder Ieroboam. 4.2.7.8.9.10.

Yet by the goodnesse of God there remaine in the Papacie certain footsteps of the Church: and so is that fulfilled which hath beene written, that Antichrist should sit in the Temple of God. 4.2.11.12.

A comparison of the power which the true Church hath in teaching, with the tyrannie of the Pope and his ministers in forging new articles of faith. 4.8.10. *Of the Papists principle, that the Church cannot erre.* 4.8.13.

It is false to say that it behooued that the Church should adde to the writings of the Apostles. 4.1.14.15.16.

A confutation of the arguments which the Papists make, to proue that there is power giuen to the Church to coine new articles of faith 4.8.11.12.

Christ.

The Godhead of the Sonne is proued. 1.13.7.

Against certaine, dogs which doe priuily steale away from the Sonne of God his eternitie, affirming that he then first began to be, when God spake at the creation of the world. 1.13.8.

Diuers testimonies of Scripture, which affirme Christ to be God, and first out of the old Testament. 1.13.9.10. *and then out of the new Testament. Sect.* 11.

A proofe of the same Godhead, by the workes that are in the Scriptures ascribed vnto him. 1.13.12. *also by his miracles and certaine other things. Sect.* 13.

A difference betweene Christes working of miracles, and the Prophets or Apostles doing of the like. 1.13.13.

It is proued by many and most strong testimonies of Scripture, that Christ tooke vpon him a true substance of mans flesh, and not a Ghost or counterfait shape of man, as the Marcionites faigned, nor yet a heauenly bodie as the Manichees lyingly affirmed. 2.13.1.

An exposition of the places of Scripture, which Marcion *writhed to the confirmation of his error, and also of those which* Manicheus *wrested, and many of their Disciples doe wrest at this day.* 2.13.2.3. *where also are confuted the new Marcionites, which to proue that Christ tooke his bodie of nothing doe hold women haue no seede: There are also certaine other things confuted, which are obiected as absurdities.* 2.13.4.

See Ascending of Christ into heauen.
See death of Christ.
See descending of Christ into hell.
See Mediator Christ.
See Merit of Christ.
See Priesthood &c. of Christ.
See Redeemer Christ.
See Resurrection of Christ.

Christian liberty.

How necessary is the knowledge thereof. 3.19.1.

Christian liberty consisteth in three parts: The first is entreated of. 3.19.2.3 *The second. Sect.* 4.5.6. *The third. Sect.* 7.8.

Christian liberty is a spirituall thing and all they doe wrongfully expound it, which either make it a cloke for their lusts, or doe abuse it with offence of their weake brethren. 3.19.9.10.

Ciuill gouernment.

See publicke gouernment.

Clerkes or Clergy.

Of Clerkes in the old Church. 4.4.9.

Concupiscence or Lust.

The difference betweene concupiscence and counsell. 2.8.49.

That all the concupiscences of men are euill and guilty of sinne, not insomuch as they are naturall, but because they are all inordinate by reason of the corruption of nature. And so did Augustine *thinke, if he be diligently weighed.* 3.3.12. *and this is prooued by many places of his writings.* 3.3.13.

Confession Auricular.

Concerning Confession, the schoole Diuines do fight against the Canonists, affirming that it is not by the commandement of God. A confutation of the arguments whereupon the first sort do stand, first because the Lord in the Gospel did send the Lepros whom he had cleansed to the Priestes: and there is shewed the true meaning of the dooing. 3.4.4.

A confutation of their second argument for that the Lord commanded his Disciples to loose and vnwinde Lazarus *when he was raised from death.* 3.4.5.

A true exposition of two places by which they trauell to vphold their confession: that is to say, that they which came to the Baptisme of Iohn *did confesse their sins, &* Iames *willeth vs to confesse our sins one to another.* 3.4.6

The vse of confessing to a Priest was very ancient, but yet free as a politicke order, not as a law set by Christ or his Apostles: and afterward the same was abrogate by Nectarius Bishop of the Church of Constantinople because of a Deacon which had vnder that pretence abused a woman. This tyrannous law was not laide vpon Churches before the time of Innocent *the third, about three hundred yeeres past, and the foolishnesse and barbarousnesse of that ordinance is declared.* 3.4.7.

Witnesses of the said abrogation, out of Chrysostome *Bishop of* Constantinople. 3.4.8.

An exposition of Innncents *law concerning the confession of all sins, where are rehearsed the diuers opinions of the Romish Diuines concerning the number & vse of keyes, and the power of binding and loosing.* 3.4.15.

The lewdnes of all the particular articles of the law of confessing, and specially of that concerning the rehearsing of all sins. 3.4.16. *and a plaine description of the cruelty wherewith poore consciences were by diuerse circumstances tormented therein.* 3.4.17.

By a similitude is described how a great part of the world hath hitherto obeyed such illusions. That it is an impossible law, and maketh men hypocrites. And then is shewed a most certaine rule of confession according to the example of the Publican. 3.4.18.

A confutation of this article, that sinnes are not forgiuen, and that the gate of Paradise is shut, &c. vnlesse there be first firmely conceiued a vow of confessing, where also their obiection is confuted that iudgement cannot be pronounced till the cause be heard, that is to say, that absolution cannot be giuen till all the sins be rehearsed. 3.4.18.

It is no maruell that we condemne and abolish auricular confession, and our aduersaries doe falsely assigne so great profit vnto it, for so much as on the other side it armeth men to boldnesse of sinning. 3.4.19.

They doe falsely pretend that they haue the power of the keyes, sith they are not the successors of the Apostles, nor haue the holy Ghost, forasmuch as they doe daily without consideration loose those things which the Lord hath commanded to be bound, and binde what hee hath commanded to be loosed. 3.4.20.

It is prooued false that they say that the power of the keyes may sometime be vsed without knowledge, forasmuch as by that meane the absolution should be vncertaine. Where also is spoken of the absolution or condemnation which the ministers of the Gospel or the church doe pronounce according to the word, and of the certainty thereof. 3.4.22.

The absolution of the Priests in the Papacy is vncertaine, as well on the behalfe of him that assoileth as of him that confesseth: but contrariwise

contrariwise it is in the absolutiõ of the Gospell which hangeth vpon this onely condition, if the sinner seeke his purging in the onely sacrifice of Christ, and to yeeld to the grace offered vnto him. 3.4.22.

The Popish Doctors, when they alleadge for themselues the power of loosing giuen to the Apostles, doe wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospel, and partly of Excommunication. The errors of Lombard and such other in this matter: and concerning the manner of remission with enioyning of penance and satisfaction. 3.4.23.

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession. 3.4.24.

True Confession.

What kind of confession is taught vs by the word of God, namely to confesse to God the knower of our hearts and of all our thoughts. 3.4.9.

Out of this secret confession made to God, followeth a voluntary confession before men, so oft as it is behooefull for the glory of God or the humbling of our selues. And of this second kind there was an ordinary vse in the old Church, and is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to be vsed, whensoeuer it shall haven that the people be guilty in any generall offence, or to be plagued with any calamity. Of the profit of such confession. 3.4.10.11.

Of two other sorts of priuate confession: of which the first is vsed for our owne cause, when we require comfort of our breathren, because the feeling of sinnes doth vex and trouble vs: in which case we must chiefely resort to our Pastors: and this remedy is warily and moderatly to be vsed, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he be in any thing offended by our fault, vnder which kinde is contained their Confession which haue sinned so far as to the offence of the whole Church. 3.4.12.13.

The power of the keyes hath place in the three kinds of Confession. Of the fruit which they that confesse doe receiue thereby, because they know that forgiuenesse of sinnes is declared to them by the messenger of Christ. 3.4.14.

Of confession of sinnes one sort is generall, another speciall. 3.20.9.

Confirmation Popish.

The ceremony of laying on of hands, when the children of the faithfull, which were Baptised in their infancy, did yeeld an accompt of their faith. 4.19.4.

Of the Popish sacrament of confirmation foisted in place of that holy institution. 4.19.4.

That the example of the Apostles is wrongfully alleadged for defence thereof. 4.19.6.

It is blasphemy when they call it the oile of saluation, 4.19.7.8. and when they say that none are made full Christians till they be annointed with the Bishops Confirmation. Sect. 9. and when they say that this annointing is to be had in greater reuerence than Baptisme. Sect. 10.11.

It is to be wished, that the maner of the old Church were brought in vse againe, to call childrē to giue account of their faith. 4.19.13.

Conscience.

Consciences, when they seeke assiance of their iustification before God ought to forget all the righteousnesse of the law. 3.19.2.3.

The Consciences of the faithfull doe not follow the law as constrained by necessity of the law, but being free from the yoke of the law, doe voluntarily obey the will of God. 3.19.4.5.6.

Of the fredome of conscience in outward and indifferent things. 3.19.7.8.

The consciences of the faithfull being set at liberty by the benefit of Christ, are made free from the power of all men: and how this is to be vnderstood. where also is spoken of the spirituall and ciuill gouernment, and what difference is to be put betweene them. 3.19.14.15.

What is Conscience: and in what sense Paul saith, that the magistrate must be obeyed for conscience. 3.19.15.16.

What is Conscience: and of the common difference betweene the temporall court, and the court of Conscience. 4.10.3.5.

Of Councels.

Wee must keepe a meane in honouring of Councels, that wee take nothing away from Christ, and our doctrine for the most part is confirmed by ancient Councels. 4.9.1.

By the Scripture the Councels haue no authority, vnles they be assembled in the name of Christ: and what that is. 4.9.2.

It is false which the papists affirm: that truth

remaineth not in the Church vnlesse it be among the Pastors, and that the Church it selfe is not vnlesse, it remaine to be seen in generall Councels. 4.9.3.4.5.6.7.

What things are to be weighed in searching the authority of any Councell: and that Augustine prescribeth a very good way therin. 4.9.8

Councels one against another. 4.9.9. and euen in those former and ancient Councels are found faults and errors. 4.9.10.11.

Creation of the world.

Although God ought to be knowen by the creation of things, yet least the faithfull should fall away to the fained inuentions of the heathen, his will was that the history of the creation should remaine written, and the time therof expressed in the Scripture. 1.14.1. where there vngodly scoffing is confuted, which aske why it came not sooner in Gods minde to create heauen and earth. 1.14.1.

For the same purpose it is rehearsed that God ended his worke, not in a moment, but in sixe daies: and likewise the order is set foorth, namely that Adam was not created till God had first furnished the world with all plenty of good things. 1.14.2.22.

A confutation of the error of Manicheus concerning two originall beginnings. 1.14.2.

It is prooued by the Scriptures that the knowledge of God which appeareth in the workmanship of the world can not by it selfe alone bring vs into the right way. 1.5.13. & yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauen & earth and the consideration of the ordering of things pertaining to men, do moone vs to worship God yet all these things passed away without profit, euen from the wisest philosophers. 1.5.10.

Hereupon came the infinit number of Gods, and the contrarieties of opinion among the sects of Philosophers concerning God. 1.5.11.

The substance of God is incomprehensible: but in his works, by engrauing certaine points of his glory therein he hath after a certaine maner presented himselfe to be seen. 1.5.1.

The wisedome of God is testified, not only by those things which philosophers and learned men do find by speculation in heauen and earth, but also which common men do perceiue by the only helpe of their eies. 1.5.2.

That we may with true faith conceiue so much as behoueth vs to know concerning God, it is good to learne the history of the creation of the world, in such sort as Moses hath set it foorth, the chiefe points wherof are briefly rehearsed. 1.14.20.

The consideration of the works of God, that is to say, of the creation of all things, ought to be applied to two principall ends, first that we doe not with vnthankefull neglecting or forgetfulnesse passe ouer his vertues which he presenteth apparantly to be seen in his creatures. 1.14.21. Secondly, that we may learne to apply them to our selues: whereby we may stir vp our selues to the trust, inuocation, praise, and loue of him. 2.14.22.

Crosse.

See bearing of the Crosse.

D

Deacons.

OF Deacons and the two sorts of them. 4.3.9.

In the old Church the office of Deacons was the same that it was in the Apostles time. Of Subdeacons and Archdeacons, and when they first began. 4.4.5.

How the Church goods were vsed and bestowed in the old Church. 4.4.6.7.

Of Popish Deacons, their office, and the ceremony of their ordering. 4.9.32.

Of Popish Subdeacons, and their trifling office, and the fond maner of their ordering. 4.19.33.

Of Popish Deacons and their institution. 4.5.15.

The Papists haue no true Deaconry left, forasmuch as all the disposition of Church goods among them is openly turned to sacriledge and robbery. 4.5.16.18.19.

A confutation of the shamelesnes of certain Papists, which say that the riotous excesse of Priests and of all the Popish Church, is the gloriousnes of the kingdome of Christ which the holy Prophets spake of before. 4.5.17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to say, by his whole life & all the parts therof, redeemed vs, yet the scripture to set foorth more plainly the maner of our saluation, doth ascribe the same as peculiar & proper to the death of Christ. In the which the voluntary yeelding of Christ hath the first place which yet was so voluntary as he gaue ouer his owne affection not without strife. Also his condemnation is to be considered: Wherein

two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocency was oftentimes testified euen by the iudges owne mouth. 2.1.5.

The manner of his death is to be marked, that is to say, the accursed crosse. And it is declared by many testimonies of Esay and the Apostles, that this behooued so to be, that the curse which was due to vs being cast vpon him and so ouercome and taken away, we should be deliuered. And this was figuratiuely represented in the sacrifices of Moses law, which at the last was performed in Christ the originall truth of all figures. 2.1.6.

Both in the death and buriall of Christ a double benefit is set before vs, that is to say, deliuerance from death whereunto we were in bondage and the mortifying of our flesh. 2.1.6.

Descending of Christ to hell.

The descending of Christ to hell containeth the mystery of a great thing, and is of no small importance to the effect of our redemption. Diuers expositions of this article are rehearsed and confuted. 2.16.8.9.

A true, godly, holy and comfortable exposition thereof out of the word of God. which is also confirmed by the testimony of the old doctors, that Christ did not only suffer a bodily deth, but also did feele the rigor of Gods vengeance, wherby he might both appease his wrath and satisfie his iust iudgement: and therfore it behooued that he shold, as it were hand to hand wrastle with the power of hell & with the horror of euerlasting death, yet was God not at any time either his enemy, or angry with him. But he did suffer the grieuousnes of Gods seuerity, in respect that he being stricken and beaten with the hād of God, did feele all the tokens of Gods wrath, and punishment. 2.16.10.11.

A confutation of certains wicked and vnlearned men, which at this day doe find fault with this exposition crying out that the Son of God hath wrong done to him, and that he is charged with desperation, which is contrary to faith. Therfore it is prooued against them with manifest testimonies, that these two things doe very well stand together, that Christ feared, was troubled in Spirit, was afraid, was tempted in euery point as we are, and yet that he is without sinne. 2.16.12.

Diuels.

Those things that the Scripture teacheth concerning Diuels, tend commonly to this end, that we should be carefull to beware of their deceits, and furnish our selues with those weapons which may be able to beat backe the most mighty enemies. 1.14.13.

That we should be the more stirred vp to do so, it sheweth vs that there is not one or two diuels, but great armies of euil spirits that make warre against vs: and in what sense it sometime speaketh of the diuell in the singular number. 1.14.14.

This ought to enflame vs to a continual war with the diuell, for that he is euery where called enemy to God and vs. 1.14.15.

The diuell is naturally wicked, a murderer, a lier, and forger of all maliciousnes. 1.14.15. But this euilnesse of nature is not by creation, but by corruption. 1.14.16.

It is curiosity to enquire of the cause, manner, time and fashion of the fall of the euill Angels forasmuch as the Scripture leaueth it vnspoken. 1.14.16.

This the diuell hath of himselfe and of his owne naughtinesse, desirously and purposely to striue against God, but he can do and performe nothing vnlesse God be willing and grant it. 1.14.17.

God so tempereth this gouernment, that he giueth satan to raigne ouer the soules of the faithfull, forasmuch as in the end they euer obtaine the victory, although in some particular doings they be wounded and beaten downe: but he only giueth the wicked to him to gouerne, and to vse his power vpon their soules and bodies. 1.14.18.

A confutation of them which say that diuells are nothing else but euill affections or perturbations: and it is prooued by testimonies of Scripture, that they are minds or Spirits endued with sense and vnderstanding. 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church. 4.12.1.

Of priuate admonishings, which is the first foundation of the discipline of the Church. 4.12.2.

Of the Ecclesiasticall Senate, that is to say, the Seniors or Elders, which together with the Bishops haue the ouersight of manners. 4.3.8.

Princes as well as the common people ought to be subiect to the discipline of the Church, and so was it wont to be in the old time. 4.12.7.

Of the old discipline of the Clergie, and

the yeerely assembling of prouinciall synodes: and how this order is buried in the Papacie, sauing that they keepe certaine shadowes thereof. 4.12.22.

E

Excommunication.

WHat is the power of the iurisdiction of the Church, and how necessary and ancient it is. 4.11.1.4.

Of the power of binding and loosing so much as pertaineth to discipline, wherein there is spoken of Excommunication 4.11.2.

This power of the Church is distinct from the ciuill power, and the one is a helpe to the other. Therfore the opinion of some men is false which thinke that it ought to haue no place where are christian magistrates. 4.11.1.3.8.

This is a staied and continuall order in the Church, and not enduring only for a time. 4.11.4.

Of the right vse of this iurisdiction in the old Church: and how this power belonged not to one man alone, but to the assembly of Elders 4.11.5.6. and Chap.12. Sect.7.

Of the excommunication of the Church, and the authority thereof. 4.12.4.

The ends which the Church hath regard vnto in corrections and Excommunication. 4.12.5.

Of exercising the discipline of the Church according to the proportion of sinnes, forasmuch as some be priuate and some be publike, some be negligent defaults, some be hainous offences. 4.12.3.4.6.

In excommunication seuerity ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of them in old time. 4.12.8.

Euery priuate man ought to esteeme them that be excommunicate as strangers from the Church, but not to accompt them past hope, but to endeuor to the vttermost of their power to bring them into the way again. 4.12.9.10.

If the bench of Elders doe not so diligently correct faults as they ought, or if the Pastors cannot amend all things as they would, yet priuate men ought not to depart from the Church neither ought the Pastors to shake off their ministery. 4.12.11.

Against the precisenesse of the old Donatists and of the Anabaptists of our daies, which do acknowledge no congregation of Christ, but where there is in euery point an Angelike perfection. 4.12.12.

If the corruption of any sinne haue infected the whole multitude, the rigorousnesse of discipline must be tempered with mercy, least the whole body be destroied. 4.12.13.

F

Faith.

THe name of faith otherwise taken among holy writers than it is among the prophane. 4.22.13.

How it is to be vnderstood that God is the obiect of faith. 2.6.4.

Of faith. And here the Sophisters are reproued, which vnderstand nothing else by this word faith, but a common assent to the history of the Gospell, and doe simply call God the obiect of faith, in the meane time leauing out Christ, without whom there is no faith, nor any accesse to God. 3.2.1.

A confutation of the Schoole mens doctrine concerning vnexpressed faith, whereas faith requireth an expresse reknowledging of the goodnes of God, in which standeth our righteousnesse. 3.2.2.

Our faith, so long as we are wauering in the world, is enwrapped with many remnants of ignorance, and in all things infidelity is euer mingled with faith, whereof many examples are seene in the disciples of Christ before that they came to perfect light, yet this is still most true, that vnderstanding is euer ioined with faith. 3.2.3.4.

There is a certaine obedience to Christ, and aptnesse to learne, with a desire to profit, which is called by the name of faith, whereas it is but a preparation to faith, and that same may be called an vnexpressed faith: yet it far differeth from the Papists inuention. 3.2.5.

The true faith or knowledge of Christ, is when we conceiue him in such sort as he is offered of the father, that is to say, clothed with his Gospell. And faith hath a mutuall relation to the word and the word to faith, because the word is the fountaine of faith, the ground of faith, and the mirror in which faith beholdeth God. 3.2.6.

Faith, although it assent to all the parts of the word of God, yet most properly it hath regard therin to the good will and mercy of God, that is to say, the promises of grace grounded vpon Christ, for the vnderstanding and certainty whereof, the holy Ghost lightneth our minds and strengthneth our harts: Hereupon is gathered the definition of faith. 3.2.7.

A confutation of the Sophisters distinction of Faith, formed and formeleſſe: whereby it appeareth that they neuer thought of the ſingular gift of the holy Ghoſt, for as much as Faith can in no wiſe be ſeuered from a godly affection. 3.2.8.

This word faith hath diuerſe ſignifications and is ſometime taken for the power to doe myracles, with which gift of God, ſometime the wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in ſome wicked men, which is rather a ſhadow and image of Faith, of which faith there are diuers ſorts in them. 3.2.9.10.

The reprobate haue alſo ſometime ſuch a like feeling as the elect haue, yet they doe not fully conceiue the force of ſpirituall grace, but only confuſedly. Neuertheleſſe the ſame is a certaine inferiour working of the holy Ghoſt. But this feeling differeth far from the peculiar teſtimony which he giueth to the elect. 3.2.11.

Yet is not the Spirit deceitfull, which lightly ſprinkleth the reprobate ſometime with ſuch a knowledge of the Goſpell, and feeling of the loue of God as afterward doth vaniſh away. Sometime alſo there is ſtirred vp in their hearts a certaine deſire of mutual loue toward God, but ſuch a loue as is a hyred and not a harty loue. At length it is concluded that there be ſome which doe not faigne a faith, and yet do lacke the true faith. Which is alſo prooued by teſtimonies. 3.2.12 *and ſuch a feeling is in the Scripture called faith, although it be vnproperly ſo called.* 3.2.13.

Faith is ſometime taken for the ſound doctrine of religion, and the whole ſumme thereof: contrariwiſe ſometime it is reſtrained to ſome particular obiect, and ſometime it ſignifieth the miniſtery of the Church. 3.2.13.

Faith is moſt rightfully called knowledge and ſcience, and yet is ſuch a knowledge as rather conſiſteth of certaine perſwaſion than of vnderſtanding, for as much as that which our minde conceiueth by faith is moſt infinite. 3.2.14.

Faith is not content with a doubtfull opinion or a darke conceiuing, but requireth a full and ſetled aſſuredneſſe: and hereunto are to be referred all thoſe titles of commendation wherewith the holy Ghoſt ſetteth foorth the authority of the word of God. 3.2.15.

Many doe ſo conceiue the mercy of God, that they receiue very little comfort thereof, becauſe they doubt whether he will be merciſull to themſelues or no: but there is a farre other feeling of the aboundant ſtore of Faith, the chiefe ground whereof is that we doe not thinke the promiſes to be true without our ſelues onely, but rather that by inwardly imbracing them we may make them our owne. Hereupon is gathered, who may truely be called faithfull. 3.2.15.16.

Though the faithfull in reknowledging the goodneſſe of God toward them are not only oftentimes tempted with vnquietneſſe, but alſo are ſometime ſhaken with moſt grieuous terrors: yet this withſtandeth not but that faith bringeth aſſuredneſſe with it becauſe howſoeuer they be troubled, yet they neuer fale and depart from that ſure affiance which they haue conceiued of the mercy of God, but ſtriuing with their owne weakneſſe they alwaies get the vpper hand at laſt: which is prooued by many examples in Dauid. 3.2.17.

A deſcription of the battell of the fleſh and the ſpirit within a faithfull ſoule. 3.2.18.

The aſſuredneſſe of Gods good will. 3.2.18.

A confutation of the moſt peſtilent ſubtill reaſoning of certaine halfe Papiſts, which although they confeſſe that ſo oft as we looke vpon Chriſt, we finde plentifull matter to hope well, yet will needes haue vs to wauer and doubt in conſideration of our owne vnworthineſſe. And it is prooued that we ought neuertheleſſe to looke for aſſured ſaluation, for as much as Chriſt by a certaine marueilous communion doth dayly grow together more and more into one body with vs. 3.2.24.

So ſoone as we haue any one drope of faith we begin to behold God mercifull vnto vs, although a far off in deed, yet with ſo aſſured ſight, as we know we are not deceiued: Both theſe points are prooued by teſtimonies of Paul. 3.2.19.20.

It is ſhewed by examples, how faith armeth and fortifieth it ſelfe with the word of God to beare the violent aſſaults of tentations, and how the godly minde neuer ſuffereth the affiance of Gods mercy to be plucked away from it, although it be aſſailed with many remnants of vnbeleefe and diſtruſt. 3.2.21.

In the good will of God: which faith is ſaid to haue reſpect vnto, although faith doe chiefly looke vnto the aſſured expectation of eternal life, yet there are alſo contained promiſes of this preſent life and a perfect ſurety of all good things, but the ſame ſuch as may be gathered of the word: both theſe points are confirmed by teſtimonies of Scripture. 3.2.28.

Faith although it embrace the word of God in euery point, that is to ſay, in the commandements

dements also and in the prohibitions & threatnings, yet hath her foundation and proper marke whereunto it is directed, in the free promise of mercy. and for this reason the Gospell is called the word of faith, and is set as contrary to the law. 3.2.29.

Yet do we not by this distinction teare faith in sunder as Pighius *shamefully cauilleth.* 3.2.30.

Faith doth no lesse need the word of God, than the fruit doth need the liuely root of the tree, and with the word must be ioyned a consideratiō of the power of God, without the which mens eares will either not willingly, heare the word, or not esteeme it worthily. His power is to be considered: in that that it is effectuall, that is to say, by the workes of God, and by his benefits either particular or ancient, and such as he hath bestowed vpon the whole Church. 3.2.31.

The faithfull oftentimes so behaue themselues, that some errors are mingled with their faith, and they seeme to passe the bounds of the word, but yet so that faith hath alway the vpper hand: This is proued by the examples of Sara *and* Rebecca, *whom in the crooked turnings of their minde, God did by a secret bridle hold fast in the obedience of his word.* 3.2.31.

By reason of our blindnesse and stiffenecknes, the word sufficeth not to make vs haue faith, vnlesse the spirit of God doe enlighten our minde, and strengthen our heart with his power: and the same spirit is not onely the beginner of our faith, but also doth encrease it by degrees. 3.2.33.

Although it seeme to the most part of men a most strange doctrine, that no man can beleeue in Christ, but he to whom it is giuen, yet is prooued to be most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore faith is called the Spirit of Faith the worke and good pleasure of God: and it is a singular gift, which he giueth by singular priuiledge to whom he will, as it is prooued by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the minde be enlightened with vnderstanding of the word, vnlesse also the assurednesse of the word be poured into the very heart, both which things the Spirit worketh, which is therfore called the seale, the pledge, and the spirit of promise. 3.2.36.

Although faith be tossed with diuers doubtings, yet it alway at the least, escapeth out of the gulfe of tentations, and receiueth most sweet quietnesse. 3.2.37.

A confutation of the damnable doctrine of the Schoolemen, which say that we can none otherwise determine of the grace of God toward vs, than by morall coniecture. 3.2.38.

They are prooued to be miserably blinde, in saying that it is rashnesse for vs to conceiue an vndoubted knowledge of the will of God: A good comparison of them and Paul *in this point of doctrine.* 3.2.39.

A confutation of their trifling shift that although we may take vpon vs to iudge of the grace of God according to the present state of righteousnes, yet the knowledge of persevering to the end abideth in suspence. 3.2.40.

It is prooued that the definition of faith taught in this chapter, Sect. 7. *agreeth with the Apostles definition: Heb. cap.* 11. *And the error of the schoolemen, that charity is before faith and hope, is confuted by the testimonie. of* Bernard. 3.2.41.

Hope is alway engendered of faith, and is the vndiuided companion of faith, so that whosoeuer lacketh hope, is prooued also to haue no faith. Also faith is nourished and strengthened by hope and how necessary are the helpes of hope to stablish faith which is assailed with so many sorts of tentations. 3.2.42.

By reason of this conioyning and alliance of faith and hope, the scripture doth many times vse those two words without difference, and sometime ioyneth them together. A confutation of the error of Peter Lombard, *which maketh two foundations of faith, that is to say, the grace of God, and the merit of workes.* 3.2.43.

Of the imperfection of faith, and the confirming and encrease thereof. 4.14.7.8.

Of the summe of our faith, which we call the Creede, or Symbole of the Apostles. 2.16.18.

The conclusion of the 16. *Chapter, wherein are briefly contained the benefits that came to vs by those things that are spoken of the Apostles.* 2.16.19.

See iustificarion of Faith.

Fasting.

Of that part of discipline of the Church, which concerneth the appointing of Fastings, or extraordinary praiers: and how Pastors ought to vse it. 4.12.14.16.17.

It is to be prouided that no superstition creepe in in fasting. 4.12.19.

The holy and rightful Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstition of Lent, & the diuersity of obserning the same Fasting. 4.12.20.21.

Feare.

The faithfull are oftentimes troubled with Feare and distrust by reason of the feeling of their owne weakenesse. 3.2.17.

Another kinde of Feare conceiued in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne misery: Such feare is so much not contrary to faith, that the faithfull are much exhorted to haue it. Neither is it any maruell, if there be in a faithfull soule both feare and faith sith on the other side in the wicked there are both dull negligence and carfulnesse. 3.2.22.23.

The feare of God proceedeth out of a double feeling, namely when we honour God as our father, and feare him as our Lord: Neither is it any maruell if one minde haue both those affections.

This feare differeth from the feare of the vnfaithfull, which they commonly call a seruile feare. 3.2.27.

Of forsaking of our selues.

The first beginning of framing our life after the rule set foorth in the law, is to consider that we are not at our owne liberty, but hallowed and dedicate to God. And therefore we ought to forsake our selues, and our owne reason (which as the Philosophers thinke, ought alone to be obeied) to the end that we may be gouerned by the word and Spirit of the Lord. 3.7.1.

Also that we ought not to seeke those things that are our owne, but those things that are according to the will of the Lord, and doe serue to aduance his glory. And that this is the forsaking of our selues, without the which there is a world of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glory. 3.7.2.

The forsaking or mortifying of our selues, is partly in respect of men, and partly, yea, and chiefely in respect of God. Toward other men, the scripture commandeth vs to do two things: namely to preferre them in honour before our selues, and with vnfained truth to employ our selues wholy to procure their commodities. How the first of these points is to be performed is taught in the. 3.4.7. *and also how the scripture leadeth vs by the hand to the second point is shewed in the.* 3.7.5.

See certaine things pertaining to this purpose. 3.20.43.

Free will.

Man was endued with Free wil in the first estate of his creation. 1.15.8. *which he lost by his fall. Of this the Philosophers were ignorant, and so all such, as follow them, giuing free will to man, are vtterly deceiued.* 1.15.8.

The pliableneſſe or weake power of free wil, which was in the first man, doth not excuse his fall. 1.15.8.

It is as well for our profit, as for the glory of God, to acknowledge all our strength to be but a staffe made of a reede, yea, but a smoake. In the meane time we must beware, that while we take all vprightnesse from man, we doe not thereof take occasion of slothfulnesse. But rather we ought thereby to be stirred vp to seeke in God all the goodnesse whereof we our selues are void. The defenders of free will doe rather throw it downe headlong than stablish it. 2,2.1.

The Philosophers determine three powers of the soule. Understanding, Sense, and Will or Appetite: and they thinke that the reason of mans vnderstanding sufficeth for his good gouernance: that will is by sense moued to euill, so that it doth hardly yeeld it selfe to reason, and sometime is diuersly drawen from the one to the other, but yet that it hath a free election and cannot be stopped, that it may follow reason her guide in all things: finally that vertues and vices are in our powers. 2.2.2.3.

The Ecclesiasticall writers, although they acknowledged the soundnesse of vnderstanding and the freedome of will to haue beene sore wounded by sinne, yet haue spoken too much Philosophically of this matter. The old writers did it for this purpose, first because they were loth to teach a thing that should be an absurdity in the common iudgement of men, and also specially least they should giue a new occasion of slothfulnesse to the flesh being already too much dull to godlinesse, as appeareth by many sayings of Chrysostome *and* Hierom. *The Greeke doctours aboue all other, and especially* Chrysostome, *doe exceed measure in aduan-*

aduancing free will. But all the old writers generally, except Augustine, *doe so vary and wauer in this point of doctrine, that there can almost no certainty be gathered of their writings. They which came after them, fell one after another to worse and worse. The definitions of freewill out of* Origen, Augustine, Bernard, Anselme, Peter Lombard, *and* Thomas. 2.2.4.

In what things they do commonly giue free-will to man, and of the three sorts of mans will. 2.2.5.

Also of the common distinction of the three sorts of liberty. 2.2.5.

Whether man be wholly deprined of power to do good, or whether he haue yet some power though it be weake: where it is spoken of the common distinction of grace working and grace working together, and what is amisse in the same distinction. 2.2.6.

Forasmuch as it can not otherwise be said that man hath free will, but because he doth euill of his owne will, and not by compulsion, it had been very good for the Church that this word freewill had neuer been vsed, which had raised vp men to a damnable trust of themselues. The old writers also do oft declare what they meane by that word, specially Augustine, *out of whom there are many places alleadged, where he weakneth and mocketh the strength thereof, both when he calleth it Bondwill, and when he expoundeth the thing it selfe as it is at large.* 2.2.7 8.

Although the old Ecclesiasticall writers do sometime too much aduance freewill, and haue spoken doubtfully and diuersly in that matter: yet it appeareth by very many of their sayings, that they little or nothing esteeming mans power, gaue the whole praise of all goodnesse to the holy Ghost. Many such sentences are rehearsed out of Cyprian, Augustine, Eucherius, Chrysostome. 2.2.9.

The power of mans will is not to be weighed by the successe of things, but by the choise of iudgement and the affection of will. 2.4.8.

It is proued against the defenders of free-will that sinne is of necessity, and yet neuertheless ought to be imputed: also that it is voluntary, and yet cannot be auoided. 2.5.1.

A solution of another obiection of theirs, where they say that vnlesse both vertues and vices proceed of free election of will, it were no reason that man should either be punished or rewarded. 2.5.2.

Also another obiection, where they say that if this were not the power of our will, to choose good or euill, then of necessity either all men should be good, or all men euill. 2.5.3.

Against the same men also it is proued that exhortations, admonitions, and rebukings are not in vaine, although it be not in the power of the sinner to obey: and there is shewed what effect the same do worke both in the wicked and in the faithfull. 2.5.4.5.

It is not to be gathered by the commandements and law of God, that man hath free will and strength to performe them, for God doth not only command what ought to be done, but also promiseth grace to obey. 2.5.6.7 9.

This is prooued as well in the commandements which require the first conuersion to God, as also in those which speake simply of the obseruing of the law, and those which command men to continue in the receiued grace of God. For the same God which requireth those things, doth testifie that the conuersion of a sinner, holinesse of life, stedfastnesse of continuance, are his free gifts, and the praise thereof is not to be parted between God and man. 2.5.8.9.11.

The conditionall promises, as, if ye will, if ye heare, and such like, doe not proone that there is in man a free power of willing or hearing: yet it is proued that God doth not mocke men in so bargaining with them. Also what is the vse of such protestations, both toward the godly and toward the vngodly. 2.5.10.

The reprochings, wherein God saith to his people that they were the cause that they receiued not all kind of good things at his hand, doe not proone that it was mans power to escape the euils wherewith they were afflicted. And there is spoken of the vse of such reprochings as well toward them that obstinatly goe forward in their faults, as toward the conformable that are conuerted to repentance. Also whereas the Scripture doth sometime giue to vs the office of doing, it doth so for no other reason but to awaken the slothfulnesse of the flesh. 2.5.11.

The saying of Moses, *The commandement is neere to thee, in thy mouth, and in thy heart, &c. maketh nothing for the defenders of free will, forasmuch as he there speaketh not of the bare commandements, but of the Euangelicall promises of the Law.* 1.5.12.

No more doe those places make for them, where it is said that the Lord looketh and watcheth to see what men will doe. 2.5.13.

Also those places where good works are called ours: and we are said to doe that which is holy and pleasing to the Lord. And here is shewed

ſhewed that the only ſpirit of God worketh all good motions in vs, but yet not as in ſtocks. 2. 5. 14. 15.

An expoſition of certaine other places of Scripture, which the enemies of the grace of God doe abuſe, to ſtabliſh free will. 2. 5. 16. 17. 18. 19.

G

God.

THe Scripture teaching the immeaſurable and ſpirituall ſubſtance of God, doth ouerthrow not only the follies of the common people, but alſo the ſubtile inuentions of prophane philoſophy, and the error of the Manichees concerning two originall beginnings, and the falſe opinion of the Anthropomorphites concerning a bodily God. 1. 13. 1.

In what ſenſe it is ſaid that God is in heauen, and what doctrine is to be gathered thereof. 3. 20. 40.

What, is the name of God to be ſanctified. 3. 20. 41.

Of the kingdome of God among men, and of the encreaſing and fulneſſe thereof. 3. 2. 42.

See Knowledge of God.

See Image of God in man.

Goſpell.

Chriſt, although he were knowen to the Iewes in the time of the law, was yet ſhewed in deed only by the Goſpell: and the holy Fathers taſted of that grace, which is now offered to vs with full abundance: they ſaw the day of Chriſt albeit with a dim ſight, the glory whereof now ſhineth in the Goſpell, without any vaile between vs and it. 2. 9. 1. 2.

In the ſame place alſo is ſhewed, that the Goſpell is properly and ſpecially called the publiſhing of the grace giuen in Chriſt, and not the promiſes that are written by the Prophets concerning the remiſſion of ſins. Againſt the doctrine of Seruetus, *which taketh away the promiſes vnder this pretence, that by the faith of the Goſpell we haue the fulfilling of all the promiſes, it is prooued that though Chriſt offer to vs in the Goſpell a preſent fulneſſe of ſpirituall good things, yet the enioying thereof lieth hidden vnder the cuſtody of hope ſo long as we liue in this world, and therefore we muſt yet reſt vpon the promiſes.* 2. 9. 3.

A confutation of their error, which compare the law with the Goſpell, none otherwiſe than the deſeruings of works with the imputation of free righteouſneſſe. 2. 9. 4.

Iohn the Baptiſt had an office meane betweene the Prophets expoſitors of the law, and the Apoſtles publiſhers of the Goſpell. 2. 9. 5.

Gouernment.

See Politicke Gouernment.

H.

Hands.

See laying on of hands.

Holy water of Papiſts.

See Book. 4. *Chap.* 10. *Sect.* 20.

Holy Ghoſt.

Teſtimonies whereby the Godhead of the holy Ghoſt is prooued. 1. 13. 14. 15.

The holy Ghoſt is the bond wherewith Chriſt doth effectually bind vs to him, and without it, all that Chriſt hath ſuffered and done for the ſaluation of mankind, doth nothing profit vs. 3. 1. 1. 3.

Chriſt came after a ſingular maner furniſhed with the holy Ghoſt, to ſeuer vs from the world, and therefore he is called the Spirit of ſanctification. Why he is ſometime called the Spirit of the Father, and ſometime the Spirit of the Sonne. He is called the Spirit of Chriſt, not only in reſpect that Chriſt is the eternall word, but alſo according to his perſon of Mediator. 3. 1. 2.

An expoſition of the titles wherewith the Scripture ſetteth foorth the holy Ghoſt: and there is entreated of the beginning and whole reſtoring of our ſaluation: The titles be theſe, the Spirit of adoption, the earneſt and ſeale of our inheritance, life, water, oile, ointment, fire, a fountaine, the hand of God, &c. 3. 1. 3.

Faith is the chiefe worke of the holy Ghoſt, and therefore to it for the moſt part are all thoſe things referred which are commonly found in the Scripture to expreſſe the force and effectuall power of the holy Ghoſt. 3. 1. 4.

Humilitie.

It is not the true humility which God requireth of vs vnleſſe we acknowledge our ſelues vtterly voide of all goodneſſe and righteouſneſſe. 3. 12. 6.

Of

Of this Humilitie there is an example shewed in the Publicane. 3.12.7.

That we may giue place to the calling of Christ, both presumption and careleſneſſe muſt be far away from vs. 3.12.8.

There is no danger least man ſhould take too much from himſelfe, ſo that hee learne that which wanteth in himſelfe is to be recouered in God. It is a diueliſh word, although it bee ſweete to vs, that lifteth vp man in himſelfe: for repulſing whereof, there are recited out of the Scripture many weighty ſentences, which do rigorouſly throw downe man: and alſo there are recited certaine promiſes, which doe promiſe grace to none but to them that doe pine away with feeling of their owne pouertie. 2.2.10.

Certain notable ſayings of Chryſoſtom & Auguſtine *concerning true humilitie.* 2.2.11.

I

Idols.

THe Scripture ſetteth out God by certaine titles of addition and markes, not to the intent to binde him to one place or to one people, but to put difference betweene his holy Maieſtie and Idols. 2.8.15.

An expoſition of the firſt commandement: where is ſhewed that worſhipping, truſt, inuocation, and thankeſgiuing, belong wholy to God, and no whit thereof may bee conueighed any otherwhere without great iniurie to him to whoſe eyes all things are open. 2.8.16.

An expoſition of the ſecond commandement: where is ſpoken of Idols and Images. 2.8.17.

The Scripture to the intent to bring vs to the true God, doth expreſly exclude all the Gods of the Gentiles, 1.10.3. *and ſpecially all Idols and Images.* 1.11.1.

God is ſeuered from Idols, not only that he alone ſhould haue the name of God, but that he alone ſhould be wholy worſhipped, and nothing that belongeth to the Godhead ſhould be conueighed to any other. 1.12.1.

The glorie of God is corrupted with falſe lying, when any forme is appointed to it. 1.11.1.

It is prooued by texts and reaſons, that God generally miſliketh all Portraitures and Images that are made to expreſſe a figure of him, and this prohibition pertained not to the Iewes onely. 1.11.2.

God did in old time ſo ſhew his preſence by viſible ſignes either to the whole people or to certaine choſen men, that the ſame ſignes admoniſhed them of the incomprehenſible ſubſtance of God. 1.11.3.

It is prooued euen of Iuuenals *teſtimonie that the Papiſts are mad, which defend the Images of God and of Saints with the example of the Cherubs couering the propitiatorie.* 1.11.3.

The ſtuffe it ſelfe and alſo the workmanſhip which is done with the hands of men, doe ſhew that Images are not gods. 1.11.4.

Againſt the Grecians, which make no grauen Image of God, but doe giue themſelues leaue to paint him. 1.11.4.

The ſaying of Gregorie, *vpon which the Papiſts ſay that they ſtand, that Images are vnlearned mens Bookes, is confuted by the teſtimonie of* Hieron, Habacuc, Lactantius, Euſebius, Auguſtine, Varro, *and the decree of the* Elebertine *Councell.* 1.11.5.6.7.

The Papiſts Portraitures or Images whereby they repreſent the holy Martyrs and Virgins, are paterns of moſt wicked riotous exceſſe and vnchaſtneſſe. 1.11.7.12.

The people ſhall learne much more by the preaching of the word and miniſtration of Sacraments, than by a thouſand wodden croſſes. 1.11.7.

The antiquitie and beginning of Idolatrie, for that men thinking God not to bee neere them, vnleſſe hee did ſhew himſelfe carnallie preſent, raiſed vp ſignes in which they beleeued that he was carnally conuerſant before their eyes. 1.11.8.

After ſuch an inuention by and by followeth the worſhipping of the Image, like as of God or of any other creature in the Image: both which the law of God forbiddeth. 1.11.8.9.

Againſt them, which for defence of abhomiable Idolatrie, doe pretend that they doe not take the Images for Gods, it is prooued that neither the Iewes did thinke their calfe to be God, nor the heathen when they made to themſelues Images did euer thinke the ſame to bee God, whom yet no man excuſe. 1.11.9.

The Papiſts are ſo perſwaded as the Heathen and the Idolatrous Iewes were, that they worſhip God himſelfe vnder Images. 1.11.10. *Neither can they eſcape away with their diſtinction of ſeruice and worſhip.* 1.11.11.16. *and* 1.12.2.

When Idolatrie is condemned grauing and painting are not vtterly reprooued, but there is required a true and right vſe of them both, that God bee not counterfaited with bodily ſhape but onely thoſe things which our eies may behold. 1.11.12.

Of Images in the Temples of Chriſtians. 4.9.9.

Euen the Idolaters themselues in all ages, naturally vnderstood that there is one onely God: but this vnderstanding availed no further than to make them to bee vnexcusable. 1.10.3.

Idolatrie is an euident proofe that the knowledge of God is naturally planted in the mindes of all men. 1.3.1.

Image of God in man.

What it is, that man was create after the Image of God: And heere are confuted the fonde expositions of Osiander *and of other: and heere is declared that though the Image of God doe appeare also in the outward man and doe extend to the whole excellencie wherewith the nature of man passeth all kinde of liuing creatures, yet the principall seat thereof is in the minde and in the heart, or in the soule and in the powers thereof.* 1.15.3. *and* 2.2.1.

The Image of God at the beginning appeared in Adam, *in light of minde, vprightnesse of heart, and the soundnesse of all his parts which is procured by the repairing of corrupted nature, wherein Christ newly fashioneth vs after the image of God, and by other arguments.* 1.15.4.

Indulgences.

See Pardons.

Infants.

See Baptising of Infants.

Last Iudgement.

Of the visible presence of Christ when hee shall appeare at the last day. Of the iudgement of the quicke and dead, and that our faith is well and rightfully directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our consciences. 3.25.7.8.

Of the incomprehensible grieuousnesse of Goas vengeance against the reprobate. 5.25.12.

Iudiciall proceedings in Law.

Of the vse of Iudiciall proceedings, Magistrates, and Lawes, among Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done without hurting of pietie and of the loue of our neighbour. 4.20.17.18.

Desire of reuenge, is alway to be auoided, whether it be a common or criminall action wherein men striue before a Iudge. 4.20.19.

The commandement of Christ, to giue thy cloake to him that taketh away thy coate, and such like proone not but that a Christian may sue before a Magistrate, and vse his helpe for the preseruing of his goods. 4.20.20.

Paul *doth not vtterly condemne sutes, but reprooueth the vnmeasurable rage of suing at law among the* Corinthians. 4.20.21.

Iustification of Faith.

Of the iustification of faith, and first of the definition of the name, and of the thing it selfe. 3.11.

The article of doctrine concerning the Iustification of Faith is of great importance. 3.11.1.

It is shewed by the scripture what it is to be iustified by workes, and what it is to be iustified by faith. 3.11.2.3.4.

A confutation of the error of Osiander, *concerning essentiall righteousnesse, which taketh from men, the earnest feeling of the true grace of Christ.* 3.11.5.6.7. *&c. to the* 13.

A confutation of Osianders *inuention, that whereas Christ is both God and Man, he was made righteousnesse to vs in respect of his nature of Godhead and not of his Manhood.* 3.11.8.9.

Against them which imagine a righteousnesse compounded of faith and workes, it is prooued that when the one is stablished, the other must needes be ouerthrowen. 3.11.13.14.15.16.17.18.

It is prooued by the Scripture against the Sophisters, that this is a sure principle, that we are iustified by faith onely. 3.11.19.20.

It is prooued by testimonies of Scripture, that the righteousnesse of faith is reconciliation with God, which consisteth only vpon the remission of sinnes. 3.11.21.22.

By the onely intercession or meane of the righteousnesse of Christ, we obtaine to be Iustified before God. 3.11.23.

That we may be throughly perswaded of the free Iustification, wee must lift vp our mindes to the Iudgement seate of God: before which, nothing is acceptable but that which is whole and perfect in euery behalfe, the dreadfull maiestie whereof is described by many places of Scripture. 3.1.2.12.

All godly writers do shew that when men haue to do with God, the only place of refuge for conscience is in the free mercy of God, excluding all trust of works: And this is proued by testimonies of Augustine *and* Bernard. 3. 12. 3.

Two things are to be obserued in free Iustification: the first, that the Lord keepe fast his glory vnminished: which is done when he alone is acknowledged to be righteous, for they glory against God, which glory in themselues. 3. 13. 1. 2. *the second, that our consciences may haue quietnesse in the sight of his iudgement.* 3. 13. 3. 4. 5.

What manner of beginning is of Iustification, and what continuall proceedings. 3. 1. 4.

A briefe sum of the foundation of Christian doctrine, taken out of Paul. 3. 15. 5.

This foundation being laid, wise builders do well and orderly build vpon, whether it be to set foorth doctrine and exhortation, or to giue comfort. 3. 15. 8.

Good works are not destroied by the doctrine of Iustification of faith. 3. 16. 1.

It is most false that mens minds are drawen away from affection of well doing, when we take from them the opinion of deseruing. 3. 16. 2. 3.

It is a most vaine slander, that men are prouoked to sinne, when we affirme a free forgiuenesse of sins, in which we say that righteousnes consisteth. 3. 16. 4.

In what sense the scripture oftentimes saith that the faithfull are iustified by works. 3. 17. 8. 9. 10. 11. 12.

The doers of the Law are iustifid. 3. 17. 13.

He that walketh in vprightnes is righteous. 3. 17. 15.

An exposition of certaine places, wherein the faithfull doe boldly offer their righteousnesse to the iudgement of God to be examined, and pray to be iudged according to the same, and it is prooued that this disagreeth not with the free iustification of Faith. 3. 7. 14.

The saying of Christ, If thou wilt enter into life, keepe the commandements, disagreeth not with the free iustification of faith. 3. 18. 9.

K.

Kingdome of Christ.

See Priesthood.

Knowledge of God.

To know God, is not only to conceiue that there is some God, but to vnderstand so much as behoueth vs to know of him, and so much as auaileth for his glory, and is expedient. 1. 2. 1.

The Knowledge of God ought to tend to this end, first to frame vs to feare and reuerence: and then that by it guiding and teaching vs we may learne to aske all good things of him, and to account the same receiued at his hand. 1. 2. 2. & 1. 5. 8.

The Philosophers had no other Knowledge of God than that which made them vnexcusable, but did not bring them to the truth. 2. 2. 18.

This perswasion is naturally planted in all men, that there is some God. 1. 2. 3. *and that to this end, that they which doe not worship him, may be condemned by their owne iudgement.* 1. 3. 1.

Though all men know by nature that there is a God, yet some become vaine in their superstitions, and other some of set purpose doe maliciously depart from God. 1. 4. 1.

See certaine things pertaining to this matter, in the Title of Creation of the world.

L

Laying on of hands.

OF laying on of hands in ordering of Ministers. 4. 14. 20.

Of the laying on of hands in making of Popish Priests. 4. 19. 31.

Lawe.

The Law, that is to say, the forme of religion set foorth by Moses, *was not giuen to hold the old people still in it, but to nourish in their hearts the hope of saluation in Christ vntill his comming. which is prooued by this that* Moses *repeateth the mention of the couenant: and by the order of the ceremonies appointed as well in Sacrifices as in washings, also by the office of Priesthood of the tribe of* Leui *and the honour of kingdome in* Dauid *and his posteritie. The Lawe also of the ten commaundements was giuen to prepare men to seeke Christ.* 2. 7. 1. 2. *and that is done, when it maketh vs vnexcusable*

being

being on euery side conuicted of our sinnes, to moue vs to seeke for pardon of our guiltinesse. 2.7.3.4.

It is prooued by the Scripture and declared that the obseruing of the law is impossible. 2. 7.5.

There are three vses and offices of the morall Law: The first is, that shewing vnto vs the righteousnesse which only is acceptable vnto God, it may be as a glasse for vs, wherein we may behold our weaknesse, and by it our wickednesse, and finally by them both our accursednesse: Neither turneth this to any dishonor of the Law, but maketh for the glory of the bountifulnesse of God, which both with helpe of grace aideth vs to doe that which we are commanded, and by mercy putteth away our offences. Neither yet doth this office altogether cease in the reprobate. 2.7.6.7.8 9.

The second office, is to restraine the reprobate with feare of punishment, least they vnbrideledly commit the wickednesse which inwardly they alway nourish and loue: and also to draw backe the children of God before their regeneration from outward licentiousnesse. 2. 7.10 11.

The third office, concerneth the faithfull: for the Law although it be already written with the finger of God in their harts, yet profiteth them two wates: For by studying vpon it they are more confirmed in the vnderstanding of the will of the Lord, and are stirred vp and strengthned to obedience, that they goe not out of kind by the sluggishnesse of the flesh. 2.7.12. 13. For as touching the curse of the Law, it is taken away from the faithfull, that it can no more extend it selfe against them in damning and destroying them. 2.7.14.

By the ten commandements of the Law we learne the same things which we but slenderly tast by instruction of the law of nature: First that we owe to God reuerence, loue, and feare, that righteousnesse pleaseth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Law, we are vnworthy to be accounted among the creatures of God, and that our power is vnsufficient, yea no power at all to performe the law. Both these points engender in vs humility and abasing of our selues, which teacheth vs to flee to the mercy of God, and to craue the helpe of his grace. 2.8.1.2.3.

For asmuch as God the Law maker is spirituall, that is to say, speaketh as well to the soule as to the body, therefore the law likewise requireth not only an outward honesty, but also an inward and spirituall righteousnesse and a very angelike pureness. 2.8.6. which is prooued by Christs owne exposition, when he confuted the Pharisies wrong interpretation, which required only a certaine outward obseruation of the law. 2.8.7.

There is alway more in the commandements and prohibitions of the law, than is expressed. Therefore for the right and true expounding of them, it behoueth to waigh what is the intent or end of euery of them: Then from that which is commanded or forbidden, we must draw an argument to the contrary, that we may vnderstand, that not only an euill is forbidden, but also the good is commanded which is contrary to that euill. 2. 8.8.9.

Why God spake by way of emplied comprehending, in setting foorth the forme of his commandements. 2.8.10.

Of the diuiding of the Law into two Tables: and how therein we are taught that the first foundation and the very soule of righteousnesse is the worshipping of God. 2.8.11.

Of the diuision of the ten commandements, and how many commandements are to be appointed to the first table, and how many to the second. 2.8.12.50.

An exposition of the commandements of God: Where is declared that the Lord is the beginning of the Law, to stablish his owne maiesty, vseth three arguments: First by challenging to himselfe the soueraigne power and right of dominion ouer vs, he doth as it were by necessity draw vs to obey him: secondly he alloureth vs with the sweetnesse of the promise of grace: thirdly he mooueth vs to obedience with rehearsell of the benefit that we haue receiued. 2.8.13.14.15.

The Lawe teacheth not onely certaine introductions and principles of righteousnesse, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which Law is all contained in two points, that is to say, the loue of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politicke.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say that a common weale is not well ordered, vnlesse it be gouerned by the politicke Lawes of Moses. For this purpose is rehearsed a diuision of the Lawes

of Moſes into morall Lawes, ceremonies, and iudiciall Lawes, and the end of euery one of them being diſcuſſed, it is prooued that it is lawfull for euery ſeuerall nation to make politicke Lawes, 4.20.14.15. ſo that they agree with that naturall equity, the reaſon whereof is ſet foorth in the moral Law of Moſes. Therfore it is ſhewed by examples that they may alter the ordinances of penalties according to the diuerſity of the country, time, and other circumſtances. 4.20.16.

Liberty.

See Chriſtian Liberty.

Lying.

An expoſition of the ninth commandement, wherein the Lord forbiddeth falſehood, wherwith we by Lying or backbyting, doe hurt any mans good name, or hinder his commodity. 2.8.47.

We many times ſinne againſt this commandement, although we doe not Lie. But in this point there muſt be a difference wiſely made betweene the ſlandering which is here condemned, and iudicial accuſation or rebuking, which is vſed vpon deſire to bring to amendment. 2.8.48.

Life of a Chriſtian man.

The Law containeth a rule how to frame a mans Life, and diuers places alſo of the Scripture do here and there declare it, and not without an orderly manner of teaching, although not ſo exquiſite and curious as the Philoſophers do. 3.6.1.

Herein the Scripture doth two things: it ſtirreth vs vp to the loue of righteouſneſſe and teacheth a rule how to follow the ſame. The firſt point it worketh by diuers arguments and reaſons. 3.6.2. and heerein the Scripture layeth much better foundations, than can be found in all the bookes of the Philoſophers. 3.6.3.

Againſt them that pretend a knowledge of Chriſt, when there life and manners reſemble not the doctrine of Chriſt. 3.6.4.

Though perfection were to be wiſhed in all men, yet we muſt alſo acknowledge for Chriſtians the moſt part of men which haue not yet proceeded ſo farre. We muſt alway endeuour forward, and not deſpaire for the ſmaleneſſe of our profiting. 3.6.5.

Out of a place of Paul theſe are gathered to be the parts of a well framed Life: conſideration of the grace of God, forſaking of wickedneſſe and of worldly luſts, ſoberneſſe, righteouſneſſe, godlineſſe, (which ſignifieth true holineſſe) and the bleſſed hope of immortality. 3.7.3.

Life preſent, and the helpes thereof.

The Scripture teacheth the beſt way how to vſe the goods of this Life. 3.10.4.5.

Two faults muſt be auoided: that we doe neither bind our conſciences with too much rigorouſneſſe nor giue looſe raines to the intemperance of men. 3.10.1.3.

God both in clothing and in food prouided not onely for our neceſſity, but alſo for our delight. 3.10.2.

It is moſt neceſſary, that euery one of vs in all the doings of his Life do looke vpon his vocation, that we attempt nothing raſhly with doubtfull conſcience. 3.10.6.

God diſdaineth not to prouide alſo for the neceſſities of our earthly body, & in what ſenſe we aske of him our daily bread. 3.20.44.

Life to come.

God doth by diuers myſteries teach vs the contempt of this preſent Life, that we may earneſtly deſire Life to come. 3.9.1.2.4.

Such a contempt of this life is required of vs, that we neither hate it nor be vnthankefull to God, of whoſe clemency it is a teſtimony to the faithfull 3.9.3.

An admonition to them which are holden with two much feare of death, that Chriſtians ought rather to deſire that day which ſhal make an end of their continuall miſeries, and fill them with true ioy. 3.9.5.6.

Of the incomprehenſible excellency of the eternall felicity (which is the end of the Reſurrection) the taſt of the ſweetneſſe whereof we ought heere continually to take, but yet to auoide curioſity whereupon doe ariſe triſling and noyſome queſtions, yea and hurtfull ſpeculations. And there ſhall be an equal meaſure of glory to all the children of God in heauen. 3.25.10.11. In which place alſo is an anſwer to the queſtiõs which ſome men do moone concerning the ſtate of the children of God after the reſurrection.

In what ſenſe eternall life is ſometime called the reward of workes. 3.18.2.4.

M

Magistrates.

The office of Magistrates is not onely holy and lawfull before God, but also the most holy and honorable degree in all the life of men, and this is prooued by diuerse titles wherewith the Scripture doth set it foorth, and by the examples of holy men which haue borne ciuill power. 4.20.4.

This consideration is a pricke to godly Magistrates to moone them to the doing of their dutie and also it is a comfort to ease the hard trauels of their office, 4.20.6.

A confutation of them, which say that though in the olde time vnder the law Kings and Iudges ruled ouer Gods people, yet this seruile kind of gouernment doth not agree with the perfection which Christ hath brought with his Gospell. 4.20.5.7.

They erre which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law. It is prooued by Scripture, that they are ordained Protectors & defenders as wel of the worshipping of God as of common peace and honestie, which they cannot throughly performe without the power of the sword. 4.20.9.

A declaration of this question by Scripture, how the Magistrates may bee godlie and also draw their swords, and shed the blood of men, and it is prooued, that they are so farre from sinning in punishing offenders, that this is one of the vertues of a King, and a proofe of their godlinesse. Herein the Magistrates must beware of two faultes namely extreme rigorousnesse, and superstitious desire of pitie. 4.20.10.

It is the duetie of subiects towards Magistrates to thinke honorablie of them as of the Ministers and Deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their duetie with mindes hartily bent to the honouring of them to declare their obedience toward them, whether it bee in following their decrees or in paying of tributes, &c. to pray to God for their safetie and prosperitie, to raise no tumults and not to thrust themselues into the office of the Magistrate. 4.20.23.

Euen wicked Princes of euill life, and which rule tyrannously (forsomuch as pertaineth to publicke obedience) ought to be had in as great reuerence and honor as we would giue to the best King that might be. 4. 20. 24. 25. because euen they also haue the publicke power not without the prouidence and singular power of God. Which is prooued by diuerse testimonies and examples of Scripture: and there is shewed with what considerations those subiects ought to bridle their owne impatience which liue vnder such vngodly and wicked Tyrants. 4.20.26.27.28.29.31.

It is not lawfull for priuate men to rise vp against Tyrants, but onely for them which by the lawes of the Kingdome or of the country, are the defenders of the libertie of the people. 4.20.31.

The Lord by his maruellous goodnesse and prouidence, doth sometime raise vp some of his seruants to punish Tyrants, and sometime also hee directeth thereunto the rage of wicked men while they intend another thing. 4.20.30.

In the obedience which is due to the commandements of Kings and Rulers this is alway to be excepted, that it draw vs not away from the obedience of God. Neither is any wrong done to them when we refuse to obey them in such things as they command against God: And this is our duetie, how great and present perill soeuer doe hang vpon such constancie. 4.20.32.

Man.

Man is by knowledge of himselfe not only moued to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of Man is a notable shew of the power, wisedome, and goodnesse of God: Wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The vnthankefulnesse of men which feeling tokens of the prouidence of God both in their Soule and bodie, yet doe not giue God praise. 1.5.4.

Two sorts of knowledge of our selues, the one in our first Originall estate, the other after Adams fall, and the latter is not to be receiued without considering the first, least we should seeme to impute corruption to God the Author of nature. 1.15.1.

The knowledge of himselfe is most necessarie for Man, which consisteth in this (as the truth of God prescribeth) that first considering to what end he is created and endued with excellent gifts, he should hang altogether vpon God, of whom hee hath all things by

giſt: then, that weighing his owne miſerable eſtate after the fall of Adam, he ſhould truely loath himſelf and conceiue a new deſire to ſeeke God, that in him he may recouer theſe good things, of which he himſelfe is found vtterly voide and empty. Wherefore we muſt beware that in this point we harken not to the iudgement of the fleſh and to the bookes of Philoſophers, which while they with hold vs in conſidering onely our good things, would carry vs awaie into a moſt wicked ignorance of our ſelues 2.1.1.2.3.

Man can neuer come to the true knowledge of himſelfe, vnleſſe he haue firſt beholden the face of God, that is to ſay, till he haue begon to know and weigh by the word of God what and how exact is the perfection of his righteouſneſſe, wiſedome, and power, to the which we ought to be made of like forme. 1.1.2.

Euen the moſt holy men were ſtricken with feare and aſtoniſhment, when God did extraordinarily ſhew his preſence and glory vnto them. 1.1.3.

That whole Man is corrupted in both parts of him (that is to ſay both in vnderſtanding, minde, and in heart or wil) is prooued by diuers titles wherewith the ſcripture deſcribeth him, ſpecially when it ſaith that he is fleſh: And there is declared that this word fleſh is not referred onely to the ſenſuall part but alſo to the ſuperiour part of the ſoule. 2.3.1,

That men doe in vaine ſeeke for any good thing in their owne nature, is prooued by Paul, which intreting of the vniuerſal kindred of the children of Adam, and not rebuking the corrupted maners of ſome one age alone but accuſing the perpetuall corruption of nature, taketh from men righteouſnes, that is to ſay, vprightneſſe and pureneſſe, and then vnderſtanding, and laſt of all the feare of God. 2.3.2.

A confutation of the obiection concerning certaine Heathen men, which foraſmuch as they were all their life long by the guiding of nature bent to the endeuour of vertue and honeſty, do ſeeme to warne vs, that we ſhould not eſteem the nature of Man, altogether corrupt. Therefor it is declared that in the vnbeleeuers God doth not inwardly cleanſe the corruption of nature wherewith Man is in each part defiled, (as he doth in the elect) but by this prouidence ſometime he bridleth it in them, that it breake not foorth into deeds, and reſtraineth it by diuers waies, ſo much as he knoweth to be expedient for preſerning of the vniuerſall ſtate of things. 2.3.3.

Thoſe vertues which we read to haue been in heathen Men, are not ſufficient proofes of the pureneſſe of nature, for as much as their minde was inwardly not vpright, being corrupted with ambition or ſome other poiſon, and not directed with deſire to ſet foorth the glory of God: and alſo for as much as thoſe vertues are not the common giſts of nature, but the ſpecial graces of God, which he diuerſly and by a certaine meaſure giueth to prophane Men, as oftentimes to Kings, and ſometime to priuate Men. 2.3.4.

See Image of God in Man.

Mariage.

An expoſition of the ſeuenth commandement, wherein the Lord forbiddeth fornication and requireth chaſtity and cleanneſſe, which we ought to keepe and preſerue both in our minde, and in our eies, and in the apparell of our body, and in our tongue, and in the moderate vſe of meat and drinke. 2.8.41.44.

Continence is a ſingular gift of God, which he giueth not to all men, but to ſome, yea and that ſometime for a ſeaſon: As for them to whom it is not granted, let them alway flee to Mariage, which is ordained of the Lord for the remedy of mans neceſſity. 2.8.41 42.43.

Maried perſons muſt beware that they commit nothing vnbeſeeming the honeſty and temperance of Mariage: Otherwiſe they ſeeme to be adulterers of their owne wiues, and not husbands. 2.8.44.

The Papiſts doe wrongfully call Mariage a Sacrament: And their reaſons are confuted. 4.19.34. It is prooued that the place of Paul, wherewith they ſeeke to cloke themſelues, maketh nothing for them. 4.19.35.

In the meane they diſagree with themſelues when they exclude Prieſts from this ſacrament, and do ſay that it is vncleanneſſe and defiling of the fleſh. 4.19.36.

By this falſe colour of Sacrament, the Pope with his Clergy haue drawen to themſelues the hearing of cauſes of Matrimony, and haue made lawes of mariage, which partly are manifeſtly wicked againſt God, and partly moſt vniuſt toward men, which lawes are reheerſed. 4.19.37.

Mediator Chriſt.

It behooued that Chriſt, to the end that he might

might performe the office of Mediator, should be made man, forasmuch as God had so ordained, because it was best for vs, sith none other could be the meane for restoring of peace between God and vs, none other could make vs the children of God, none other could assure vnto vs the inheritance of the heauenly kingdome, none other could for remedy set mans obedience against mans disobedience. 2. 12. 1. 2. 3.

A confutation of their fantasticall conceit, which affirme that Christ should haue become man, although there had needed no remedy for the redeeming of mankind. And it is prooued by many reasons and texts, that forasmuch as the whole Scripture crieth out that he was cloathed with flesh, to the end that he might be the redeemer, therfore it is too great rashnesse to imagine any other cause or purpose. 2. 12. 4.

Neither is it lawfull to search further concerning Christ: and those that do search further, do with wicked boldnesse runne forward to the faigning of a new Christ: And herein Osiander is reprooued, which hath at this time renued this question, and affirmeth that this error is confuted by no testimony of Scripture. 2. 12. 5.

And the principle is ouerthrowen which he buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the father had already decreed to cloath with flesh: And there is shewed that the image of God in Adam, was the marks of excellency wherewith God had garnished him, which doth also shine in the Angels. 2. 12. 6. 7.

A solution of other obiections or absurdities which the same Osiander feareth: namely, that then Christ was borne and create after the image of Adam but as it were by chance: and that the Angels should haue lacked their head, and men should haue lacked Christ their king. 2. 12. 6. 7.

How the two natures do make one person of the Mediator in Christ: Which is shewed by a similitude taken of the ioining of the soule and body in one man: And then it is prooued by diuers places that the Scripture doth many times giue vnto Christ those things which properly belongeth to the Godhead, and sometime those things which must be referred only to the manhood, and sometime giueth to the one nature that which is proper to the other: which figuratiue manner of speech is called communicating of properties. 2. 14. 1. 2. and sometime also giueth to Christ those things which do comprehend both natures together, but doe seuerally well agree with neither of them. Which last point the most part of the old writers haue not sufficiently marked: Yet it is good to be noted, for the dissoluing of many doubts, and for auoiding of the errors of Nestorius and Eutiches. 2. 14. 3. 4.

A confutation of the error of Seruetus, which had put in the stead of the sonne of God, an imagined thing made of the substance of Gods spirit, flesh, and three elements vncreat: His subtlety is disclosed, and there is prooued (which thing he denieth) that Christ was the sonne of God, euen before that he was borne in the flesh, because he is that word begotten of the father before all worlds. 2. 14. 5.

Also it is prooued that he is truly and properly the sonne of God in the flesh, that is to say in the nature of Man, but yet in respect of his Godhead, and not of his flesh, as Seruetus babbleth. 2. 14. 6.

An exposition of certaine places which Seruetus and his disciples do enforce for defence of their error: There is also another cauillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the son of God but vnder a figure. 2. 14. 7.

Also there is opened the error of all them which do not acknowledge Christ the Son of God but in the flesh: and there are briefly rehearsed the grosse subtleties of Seruetus, wherwith he hath bewitched himselfe and other, ouerthrowing that which pure faith beleeueth concerning the person of the sonne of God. And thereupon is gathered that with the crafty subtleties of that filthy dog, the hope of saluation is vtterly extinguished. 2. 14. 8.

Merit of Christ.

It is truly and properly said that Christ merited for vs the grace of God and saluation. Where it is prooued that Christ was not only the instrument or minister of saluation, but also the author and principall doer thereof: And in so saying, the grace of God is not defaced, because the merit of Christ is not set against mercy, but hangeth vpon it. And those things which are Subalterna, fight not as contraries. 2. 17. 1.

The distinction of the Merit of Christ and of the grace of God is prooued by many places of scripture. 2. 17. 2.

There are alleadged many testimonies of Scripture,

Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truly purchased and deserued fauour for vs with his Father. 2.17.3.4.5.

It is a foolish curiosity to enquire whether Christ hath deserued any thing for himselfe: and it is rashnesse to affirme it. 2.17.6.

Merits of workes.

The boastings that are made of the Merits of works, do ouerthrow as well the praise of God in giuing righteousnesse, as also the certainty of saluation. 3.15.1.

Whosoeuer first applied the name of Merit to good works in the sight of Gods iudgement, he did against the pureneſſe of Faith. And though the old Fathers vsed that name, yet they so vsed it that they haue in many places shewed that they attribute nothing to works. 3.15.2.

An exposition of certaine places, wherewith the Sophisters go about to proone that the name of Merit toward God is found in the Scripture. 3.15.4.

It is prooued by authority of the Apostles and Augustine, *that the rewards of righteousnesse doe hang vpon the meere liberality of God. 2.5.2.*

It is prooued that this is a false saying, that Christ Merited for vs only the first grace, and that afterward we doe Merit by our owne works. 3.15.6.7.

There be certaine things touching Merits in the title of Iustification by Faith.

Ministery of the Church.

Of the Ministery of the Church, and of them which despise this manner of learning. 4.1.5.

Of the efficacy of the Ministery. 4.5.6.

God, which might teach the Church either himselfe alone or by Angels, yet doth it by the Ministery of men for three causes. 4.3.1.

The Ministery of the Church is garnished with many notable titles of commendation in the Scripture. 4.3.2.3.

Of Apostles, Prophets, Euangelists, Pastors, and Teachers: and what is the seuerall office of euery of them. 4.3.45.

The chiefe parts of the office of Apostles and Pastors are to preach the Gospell, and Minister the Sacraments. 4.3.6.

Pastors are so bound to their Churches, that they may not remoone to any other place without publicke authority. 4.3.7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers which gouern Churches. 4.3.8.

No man ought to thrust in himselfe in the Church to teach or gouerne: But there is a calling required. 4.3.10.

The preaching of the word of God is compared to seed which is scattered in the ground: Whereby we vnderstand that the whole increase proceedeth of the blessing of God and the effectuall working of the holy Ghost. 4. 14.11.

What manner of men ought to be chosen Bishops, and in what sort and of whom they are to be chosen, and with what forme or ceremony they are to be ordered. 4.3.11.12.13.14. 15.16.

The old Church before the Papacy, diuided all their Ministers into three degrees, Pastors, Elders, and Deacons. 4.4.1.

Of the commission to remit and retaine sins, or to bind and loose, which is a part of the power of the keies, and pertaineth to the Ministery of the word. 4.11.1.

Monkery.

Monasteries in old time were the seed plots of Ecclesiasticall orders: And there is described out of Augustine *the forme of the old Monkery, and how they were wont at that time to get their liuing with the labor of their hands. Whereby appeareth that at this day the manner of Popish Monkery is far otherwise. 4. 13.8.9.10.*

Of the proude title of perfection wherwith the Monkes doset out their kind of life. 4.13. 11. because they bind themselues to keepe the counsels of the Gospell (as they call them) wherunto other Christian men are not bound. Sect. 12. and because they haue forsaken all their possessions. Sect. 13.

As many as go into Monasteries, do depart from the Church, sith they openly affirme that their Monkery is a forme of second Baptisme. 4.13.14.

The Popish Monkes do in maners much differ from the old Monkes. 4.13.15.

Some things are to be misliked euen in the profession of the old Monkery, and they that were the Authors thereof brought a perillous example into the Church. 4.13.16.

Monks with their vowes do consecrate themselues not to God but to the diuell. 4. 13.17.

As all vowes vnlawfull and not rightly made, are of no value before God, ſo they ought to be voide to vs. 4.13.20.

Therefore they which depart from Monkerie to ſome honeſt trade of life, are wrongfully accuſed of Faith breaking and periurie. 4.13.21.

Of Mortification.

See forſaking of our ſelues.

O

Obedience of Children to Parents.

AN expoſition of the fift Commandement: The end and ſumme thereof. 2.8.35.

How farre this word honouring extendeth, and there be three parts thereof, Reuerence, Obedience, and Thankeſgiuing. 2.8.36.

Of the promiſe adioyned to the fift Commandement, concerning long continuance of life, and how farre the ſame pertaineth to vs at this day. 2.8.37.

How and by how diuerſe meanes, God ſheweth his vengeance vpon the diſobedient: Yet obedience is not due to Parents and other, but ſauing the law of God. 2.8.38.

Offences.

What offences are to be auoided, and what to be neglected: what is an Offence giuen, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of Paul *who be weake, to whom we muſt beware that we giue no Offence.* 3.19.12.

Whereas we are commanded to beware that we Offend not the weake, the ſame is meant only in things indifferent: Therefore they doe wrongfully abuſe this doctrine which ſay that they heare Maſſe for the weakes ſake. 3.19.13.

Officials.

Of Popiſh Biſhops Officials, as they call them. 4.11.7.8.

Orders Papiſticall.

The Sacrament of Order breedeth to the Papiſts ſeuen other petie Sacraments, of whoſe names and differences they themſelues be not yet agreed. 4.19.22.

Their fond and vngodly fooliſhneſſe, foraſmuch as they make Chriſt fellow Officer with them in euery one of them. 4.19.23.

Of Acoluthes, *Doore-keepers and Readers, whom the Papiſts doe make Orders of the Church and Sacraments,* 3.19.24. *and with what ceremonies they conſecrate them. Sect.* 27.

Of Exorciſts or Coniurers an order of the Popiſh Church. 4.19.24.

The orders of Pſalmiſts, Doore-keepers and Acoluthes, *are vaine names among the Papiſts, foraſmuch as they themſelues doe not execute the Offices, but ſome boy, or any layman.* 4.19.24.

Of the ſhauing of the Cleargie, and the ſignification thereof by the doctrine of the Papiſts. 4.19.25.

They doe wrongfully apply it to Paules *example, which ſhaued his head when he tooke a vow, or to the old Nazarites.* 4.19.26.

It is ſhewed out of Auguſtine *whence it firſt began.* 4.19.27.

Of the three higher Orders: and firſt of Prieſthood or ſacrificerſhip: where is ſhewed that the Papiſts haue moſt wickedly peruerted the order appointed by God, and doe wrong to Chriſt the onely and eternall ſacrificing Prieſt. 4.19.28.

Of their blowing at the making of the Popiſh prieſts, and how in that ceremonie they doe wrongfully counterfait Chriſt: Where is declared that the Lord did many things which hee would not haue to be examples for vs to follow. 4.19.29.

Of the vndeleble charecter or vndefaceable marke of the oyle wherwith Popiſh Prieſts are anneinted at their creation. And how the ſame is wrongfully applied to the children of Aaron. *But theſe Prieſts in coueting to be like the Leuites, are Apoſtataes from Chriſt.* 4.19.30.31.

Originall Sinne.

A definition and expounding of Originall ſinne. 4.15.10.11.12.

A true definition of Originall and a declaration of the ſame definition: Wherein is ſhewed, that not onely puniſhment came from Adam vpon vs, but alſo that the infection diſtilled from him remaineth in vs, and how it is the ſinne of another and alſo our owne ſinne: Finally, that ſuch infection pearſed not onely into the inferiour deſire, but alſo into the very vnderſtanding minde and bottome of the hart, ſo that there is no part of the ſoule free from corruption. 2.1.8.9.

A confutation of them that dare charge God with their faults, because we say that men are naturally faulty: And there is proued, that man is corrupt by naturall vicionsnesse: (to the end that no man should thinke it to be gotten by euill custome) but yet such as proceeded not from nature, but is an accidentall quality, and not a substantial property from the beginning. 2.1.10.11.

Othe.

See Swearing.

P.

Patience.

A part of the forsaking of our selues, in respect of God, is contentation of minde and sufferance: Which we shal performe, if in seeking the commodity or quietnesse of this present life wee yeeld our selues wholly to the Lord, and doe not desire, hope for, or thinke vpon any other meane of prospering than by his blessing. 3.7.8.

So shall it come to passe that we shall neuer seeke our owne commodities by vnlawfull meanes or with wronging of our neighbours: also that we shall not burne with vnmeasurable desire of riches or of honors: finally if things prosper wel with vs, we shal yet be holden from pride, and if they happen ill, we shall yet be restrained from impatience. 3.7.9. *Which extendeth to all chances whereunto our present life is subiect, whereof the faithful doe alwaies acknowledge the hand of God their father, and not fortune, to be the gouernor.* 3.7.10.

The Patience of the faithful is not such as is without all feeling of sorrow, but such as being vpholden by godly comfort, fighteth against the naturall feeling of sorrow. Therefore the Patience of the Stoikes is to be reiected: neither is it in it selfe any fault to weepe or feare. 3.8.8.9.

A discription of that striuing which is ingendred in the hearts of the faithful by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlinesse wherewith that same feeling must be subdued and tamed. 3.8.10.

There is a great difference betweene Philosophical and Christian patience. For asmuch as the Philosophers doe teach vs to obey because we so must of necessity: but Christ teacheth it, because it is righteous, and also because it is profitable for vs. 3.8.11.

Pardons.

The so long continuing of pardons declareth in how deepe darknesse of errours men haue beene drowned these certaine ages past. 3.5.1.

What pardons are by the Papists doctrine: Whereby is prooued that they are a dishonoring of the blood of Christ: A comparison of Christ and Popish pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable saying of Leo *Bishop of Rome, and of* Augustine. *And there is shewed that the blood of Martyres is not vnlawful, although it haue no place in forgiuenesse of sinnes.* 3.5.3.4.

Either the Gospel of God must lie, or pardons must be lying deceits. And there is shewed what seemeth to haue been the beginning of them. 3.5.5.

Penance, the Popish Sacrament.

Of the vsage of the old Church in publicke penance: and of the laying on of hands at reconciliation. Also how in processe of time the laying on of hands was vsed in priuate absolutions. 4.19.14.

The diuers opinions of the Schoolemen how Penance is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it. 4.19.15.16.

It is a lie, and a deceitful error which they haue inuented concerning the Sacrament of Penance: and it is a wicked and blasphemous title wherewith they haue garnished it, a second boord after ship-wracke from Baptisme. 4.19.17.

Perseuerance.

See booke 2. *Chap.* 5. *Sect.* 3.

A confutation of the most wicked error that Perseuerance is giuen of God according to the Merit of men, so as euery man hath shewed himselfe not vnthankefull for the first grace: and in this opinion is shewed a double error. Of the common distinction of grace working, and working together: and how Augustine *vsed it, qualifying it with an apt definition.* 2.3.11.

Politicke Gouernment.

There is a difference to be made betweene

Policy,

Policie, and the inward gouernment of the Soule. Their doctrine is to be reiected which goe about to ouerthrow Policie as a thing not neceſſarie for Chriſtians, or as a thing that ouerthroweth the ſpirituall libertie of the Soule. Alſo thoſe flatterers are to be reiected, which doe giue too much vnto it, and doe ſet it in compariſon againſt the authority of God. 4. 20. 1. 23.

Policy is the gift of God, which bringeth great commodities to mankind and no ſmall helpe to the defence of the ſtate of religion. Politicke gouernment hath three parts, the Magiſtrate, the Lawes and the People. 4. 20. 3.

Of the three formes of Ciuill gouernment, Ariſtocracy *the gouernment of the beſt choiſeſt men* Democracy *the gouernement of the people,* Monarchy *the gouernment of one: it can not ſimply be determined which of theſe is the beſt: yet it commeth to paſſe by the fault of men, that it is ſafer and more tolerable to haue many to gouerne than one to raigne. But all theſe formes are of God, and diuerſly diſpoſed by him, therefore it is the duty of priuate men to obey, and not to make innouation of ſtates after their owne will. 4. 20. 8.*

Of the immunity that the Romiſh Clergy take to themſelues, which was altogether vnknowen to the Biſhops of the old Church. 4. 11. 15.

In matters of Faith, the iudgement in the old time pertained to the Church and not to Princes, although ſometime princes entermedled their authority in eccleſiaſticall matters, but the ſame was done to preſerue and not to trouble the order of the Church. 4. 11. 15. 16.

Of the authority of the ſword vſurped by the Biſhops in the Papacy: and how they haue by little and little from ſo ſmall beginnings growen to ſo great encreaſe. 4. 11. 9. 10.

Pope.

It is prooued that the ſupremacy of the ſea of Rome is not by the inſtitution of Chriſt. 4. 6. 1. 2. 3. 4.

Neither had Peter *any principality in the Church or among the Apoſtles. 4. 6. 5. 6. 7.*

Neither is it profitable nor may be, that one man ſhould beare rule ouer the whole Church 4. 6. 8. 9. 10.

Although Peter *had had a ſupremacy in the Church, yet it followeth not that the ſeat of that ſupremacy ought to be at Rome. 4. 6. 11. 12. 13.*

It is prooued by many arguments that Peter *was not Biſhop of Rome. 4. 6. 14. 15.*

The ſupremacy of the ſea of Rom is not according to the vſe of the old Church. 4. 6. 16. 17.

Of the beginning and encreaſings of the Romiſh Papacy, vntill it aduanced it ſelfe to that height, whereby both the liberty of the Church is oppreſſed and all moderate gouernment hath beene ouerthrowen. 4. 7.

In the moſt part of the Councels, the Biſhop of Rome nor his Legates had not the cheefe place, but ſome other of the Biſhops had it at the Councel of Chalcedon: but yet without order. 4. 7. 1. 2.

Of the title of ſupremacie and other titles of pride wherewith the Pope *boaſteth himſelfe, and when and how they crept in. 4. 7. 3.*

Gregorie *pronounceth that the title of vniuerſall Biſhop was deuiſed by the Deuill, and publiſhed by the crier of Antichriſt. 4. 7. 4.*

It is prooued by the vſe of the old Church, that it is falſe which the Biſhop of Rome, boaſteth that he hath iuriſdiction ouer all Churches. 4. 7. 5. Whether ye conſider the ordering of Biſhops, Sect. 6. or eccleſiaſticall admonitions and cenſures, Sect. 7. or ſummoning of Councels, Sect. 8. or authoritie of higher appeales. Sect. 9. 10.

The old Biſhops of Rome in the moſt part of their Epiſtles did ambitiouſly ſet foorth the glory of their ſea, but thoſe Epiſtles at that time had no credit. Alſo they did thruſt in certaine forged things as though they had beene written in the old time by holy men. 4. 7. 11. 20.

Although in the time of Gregorie, *the authoritie of the Biſhop of Rome was greatly encreaſed, yet it is prooued by his writings that it was then far from vnbridled dominion and tyrannie. 4. 7. 12. 13. 22.*

There was ſtrife for the ſupremacie betweene the Biſhop of Conſtantinople *and the Biſhop of* Rome. 4. 7. 14. 15. 16. *vntill* Phocas *granted to* Boniface *the third, that* Rome *ſhould be the head of all Churches: which afterward* Pipine *confirmed, when he gaue to the Sea of* Rome *iuriſdiction ouer the Churches of France. 4. 7. 17.*

From thenceforth the tyrannie of the Sea of Rome *encreaſed more and more, partly by ignorance and partly by negligence of Biſhops: which deſtruction of the whole order of the Church* Bernard *lamenteth and layeth to the Popes charge. 4. 7. 18. 22.*

The inſolency and ſhameleſneſſe of the Biſhops of Rome *in ſetting foorth their owne ſupreme authority. 4. 7. 19. 20 which is repro-*

ued

ned by sayings of Cyprian and Gregory. Sect. 21.

Rome can not be the Mother of all Churches, for asmuch as it is no Church. Neither can the Bishop of Rome bee head of Bishops, sith he is no Bishop. 4.7.23.24.

It is prooued by Paul, that the Pope is Antichrist. 4.7.25.

Although the Church of Rome in olde time had had the honour of supremacie, yet the same is not to bee bound to a place. 4.7.26.29.

Of the manners of the citie of Rome, of the Pope, and of the Cardinals and their diuinitie. 4.7.27.28.

The Bishop of Rome first laid hand vpon kingdomes, and then vpon the Empire: Which is prooued by most sharpe reprehensions of Bernard to bee vnmeete for him that boasteth himselfe the successor of the Apostles. 4.11.11.

Of the gift of Constantine, wherewith he laboureth to hide his robberie. 4.11.12. and how there are not yet fiue hundred yeeres past, since the Popes were in subiection of Princes, and by what occasion they haue shaken it off Sect. 13. and how they brought the Citie of Rome into their power, but about a hundred and thirtie yeeres agoe. Sect. 14.

Prayer.

True faith cannot be idle from calling vpon God. 3.20.

How necessarie and how many waies profitable is the exercise of praying, 3.20.2. although the Lord will not cease while wee craue not, nor needeth any to put him in minde. Sect. 2.

The first rule of well framing our praier, is that we bee no otherwise disposed in heart and minde than becommeth them that enter into talke with God. 3.20.4.5.

The second rule is, that in praying we alway feele our owne needinesse, and that earnestly considering that wee want all these things that wee aske, wee ioyne with our prayer an earnest and feruent desire to obtaine. 3.20.6.

Wee ought to pray at all times, and in the greatest quietnesse of our estates, the onely remembrance of our sinne ought to bee no small prouocation to mooue vs to that exercise. 3.20.7.

The third rule of praying well, is that wee forsake all confidence of our owne glory, least if we presumptuously take any thing, be it neuer so little, vnto our selues, we with our vaine pride, fall downe from his face. 3.20.8.

The beginning of praying well, is the obtaining of pardon, with an humble and plaine confession of offence. 3.20.9.

In what sense the prayers of certaine holy men are to be taken, in which to intreat God, they seeme to alleadge their owne righteousnes 3.20.10.

The fourth rule of praying well, is that being so ouerthrowen and beaten down with true humilitie: we be neuertheless encouraged to pray with an assured hope to obtaine: so in our praiers, faith and repentance doe meete together. 3.20.11.

Of the certainty of faith, whereby the faithfull doe determine that God is fauourable vnto them. And how necessarie the same is in praier: Neither is that certainty weakned, when it is ioyned with acknowledging of our owne misery. 3.20.12.

God commandeth vs to call vpon him: hee promiseth, that we shall be heard: both these things are necessary, that we may pray in faith 3.20.13.

There are rehearsed diuers promises of God with the sweetnesse whereof they that are not stirred vp to prayer, are altogether vnexcusable. 3.20.14.

An exposition of certaine places wherein God seemeth to haue assented to some mens prayers which yet were grounded vpon no promise. 3.20 15.

These fower rules of praying well, are not examined with so extreame rigor, but that God heerein doth beare with many infirmities, yea many intemperances in them that be his, which is prooued by many examples. 3.20.16.

We must alway pray in the name of Christ onely. 3.20.17. neither were the faithfull euer heard any otherwise. Sect. 18.

They which Pray otherwise, haue nothing left for them at the throne of God, but wrath and terror. 3.20.19.

It is not against Christs office of Mediator: that we be commanded to pray one for another. 3.20.19.

A confutation of the Sophisters deuise, which say that Christ is the Mediator of redemption, and the faithfull are Mediators of intercession. 3.20.20.

Against them, which make dead Saints intercessors to God for them, or doe mingle the

the interceſſion of Chriſt with the Praiers and merits of dead men. 3.20.21.

This fooliſhneſſe hath proceeded in the papacy to groſſe monſtrouſnes of vngodlines, and to horrible ſacriledges. 3.20.22.

A confutation of the arguments wherewith the Papiſts labour to confirme the interceſſion of dead Saints. 3.20.23.24.25.26.

It is vnlawfull to direct our praiers to dead Saints, foraſmuch as this kind of worſhipping doth moſt properly belong to God alone. 3.20.27.

Of the ſorts of Praier, and chiefly of thanksgiving: Alſo of the continuall exerciſe of the faithfull in praier and thanksgiuing. 3.20.28.29.

Of the babbling of the Papiſts, and of auoiding all boaſting in Prayers, of departing into ſecret places, and of publicke Prayers. 3.20.29.

Publicke prayers muſt be made in the common and natiue ſpeech of the land. And there is entreated of kneeling and vncouering of the head at prayer. 3.20.33.

Of the infinite goodneſſe of Chriſt, which hath alſo appointed vs a forme of prayer. And how great comfort commeth vnto vs thereby. 3.20.24.

A diuiſion of the Lords Praier. 3.20.35.

An expoſition of the ſame Praier. 3.20.36.

The ſame in euery point is a perfect and vpright prayer. 3.20.48. *whereunto nothing ought to be added, although we may vſe other words in making our prayers. Sect.* 49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conſcience of our ſinnes ought not to ouerthrow. 3.20.36.37.

Although we ought to pray for all men, and ſpecially for them of the houſhold of faith, yet this withſtandeth not, but that we may pray ſpecially both for our ſelues and certaine other. 3.20.38.39.47.

Of the boldneſſe of asking which the Lord granteth to his, and the truſt of obtayning. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to himſelfe certaine peculiar houres to pray, ſo that it be done without ſuperſtitious obſeruation. 3.20.50.

In all our prayers we ought diligently to beware that we go not about to binde God to certaine circumſtances. 3.20.50.

Of perſeuerance and patience in the exerciſe of praier. 3.20.51.52.

Predeſtination.

It is prooued that the doctrine of Predeſtination is a doctrine of moſt ſweete fruit. There are rehearſed three principall profits thereof: and they are admoniſhed which being mooued with a certaine curioſitie do beyond the bounds of Scripture breake into the ſecrets of the wiſedome of God 3.1.1.2. *and alſo they which would haue all mention of Predeſtination to be buried. Sect.* 3.4.

What is Predeſtination, and what is the foreknowledge of God, and how the one of them is wrongfully ſet after the other. The example of Predeſtination in all the offspring of Abraham *in reſpect of other nations, is confirmed by many teſtimonies of Scripture.* 3.21.5.

Alſo there is ſhewed a ſpeciall Predeſtination, whereby euen among the children themſelues he hath made difference betweene ſome and other ſome. Sect. 6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of ſcripture. 3.22.

Of them that make a foreknowledge of Merits the cauſe of Predeſtination. Alſo of other men that blame God, becauſe he electeth ſome and paſſeth ouer other. 3.22.1.

God as well in election as in reprobation hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both. 3.22.2.3.4.5.6.7.11.

This is prooued by Auguſtine, *Sect.* 8. *and the trifling ſubtle deuiſe of* Thomas *to the contrarie is confuted. Sect.* 9.

The promiſes of ſaluation are not directed to all, but peculiarly to the elect. 3.22.10.

Theſe two ſayings doe not diſagree that God by the outward preaching of the word calleth many, and yet he giueth the gift of faith to few. 3.22.10.

Againſt them which ſo confeſſe election, that yet they denie any to be reprobate of God. 3.23.1.

The reprobate doe in vaine contend with God, for as much as God oweth them nothing, and willeth nothing otherwiſe than righteouſly, and they themſelues may find iuſt cauſes of their damnation in themſelues. 3.23.2.3.4.5.

An anſwere to the wicked queſtion of certaine men, why God ſhould blame men for theſe things whereof hee hath laid a neceſſitie vpon them by his Predeſtination. 3.23.6.8.9.

A definition of Predestination. 3.23.8.

A confutation of them which gather of the doctrine of Predestination, that God hath respect of persons. 3.23.10.11.

Against those hogs which vnder colour of Predestination doe goe carelesly forward in their sins: and against all them which say that if this doctrine take place, all endeuour of well working decaieth. 3.23.12.

Against them which say that this doctrine ouerthroweth all exhortations to godly life, it is prooued by Augustine *that preaching hath his course, and yet the knowledge of Predestination is not hindered thereby.* 3.23.13.

In this point of doctrine we must so temper our manner of teaching the truth, that so far as we may, we wisely beware of offence. 3.23.14.

Whereas some obey the preaching of the word of God, and other some despise it, or be more blinded and hardned thereby, although this come to passe by their owne malice and vnthankfulnesse, yet we must therewith also know, that this diuersity hangeth vpon the secret counsell of God, than which it is vnlawfull for to search for any further cause. 3.24.12.13.14.

An exposition of certaine places, wherein God seemeth to denie that it commeth to passe by his ordinance that the wicked perish, but in as much as against his will they wilfully bring destruction vpon themselues. And there is shewed that those places make nothing against the doctrine of Predestination. 3.24.15.16.

The vniuersalnesse of the promises of saluation, maketh nothing against the doctrine of the Predestination of the reprobate: and yet not without cause are they framed vniuersally. 3.24.16.

Here also are confuted certaine obiections of them which deny this point of doctrine.

Priesthood, Kingdome, and Propheticall office of Christ.

That we may know to what end Christ was sent of his father, and what he brought vnto vs, three things are chiefly to be considered in him, his Propheticall office, his Kingdome, and his Priesthood: and therefore is giuen to him the title of Christ (or Messias which signifieth annointed) although he be specially so called in respect of his kingdome. Albeit that God alway gaue Prophets and teachers to his Church, yet it is prooued that all the godly looked for full light of vnderstanding, only at the comming of Messias: and that he when he appeared was annointed a Prophet, not only for himselfe, but also for all his body. 2.15.1.2.

As touching his Kingdome, first we must note the spirituall nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one pertaineth to the whole body of the Church, the other is proper to euery member: both sorts are declared and plainly set foorth by testimonies of Scripture. 3.15.3.

It is declared that the profit of the kingdome of Christ cannot otherwise be perceiued of vs, but when we knowledge it to be spirituall: and the same profit consisteth in two things, namely that it enricheth vs with all good things necessary to eternall saluation, secondly, that it fortifieth vs with strength and vertue against the diuell and all his assaults. And so Christ reigneth for vs rather than for himselfe, whereupon we are rightfully called Christians: Where it is said that at the last day he shall yeeld vp his kingdome to God and his father, and such like sayings, the same maketh nothing against the eternity of his kingdome. 4.15.4.5.

As touching his Priesthood, that the efficacy and profit thereof may come to vs, it is shewed that we must begin at the death of Christ. Hereupon it followeth that he is an euerlasting intercessor, by whose mediation we obtaine fauor, whereby ariseth to godly consciences both boldnesse to pray, and quietnesse: finally that he is so a Priest, that he ioineth vs in the fellowship of so great an honor, to the end that the Sacrifices of praiers and praise which come from vs, may be acceptable to God. 2.15.6.

Promises.

Not without cause all the Promises are concluded in Christ: for as much as euery promise is a testifying of the Law of God toward vs, and none of vs is beloued of God without Christ. Neither was Naaman *the Syrian,* Cornelius *the Captaine, nor the Eunuch to whom* Philip *was carried, without knowledge of Christ, although they had but a very small taste to him, and a faith in some part vnexpressed.* 3.2.32.

The

The Lord, to the end to fill our hearts with loue of righteousnes and hatred of wickednes, was not content to set foorth bare commandements only, but addeth Promises of blessings both of this present life and of eternall blessednes, and also threatnings both of present miseries, and of eternall death: The threatnings declare the great pureneſſe of God: the Promises doe shew his great loue to righteousnesse, and his wonderfull goodnesse toward men. 2. 8.4.

Of the Promise of Gods mercy to be extended to a thousand generations. 2.8.21.

Although the Promises of the Law bee conditionall, yet they are not giuen in vaine. 2. 7.4.

Propheticall Office of Christ.

See Priesthood.

Prouidence of God.

Prophane men, by fleshly vnderstanding doe confesse God the Creator, otherwise than we doe by faith: forasmuch as faith doth teach that he is also the gouernor of all things not by a certaine vniuersall motion, but by a singular prouidence which extendeth euen to the least sparrow. 1.16.1.

They which giue any thing to fortune, doe bury the Prouidence of God, by whose secret counsell all successes are gouerned. 1. 16.2.

Things without life, although each of them haue their property naturally planted in them, yet doe not put foorth their force, but so far as they be directed by the present hand of God: which is prooued by the Sunne, before which he would both light to be, and the earth to abound with all kinde of good things: which also we read to haue stand still by the space of two daies, and gone backe two degrees at the commandement of God. 1. 16. 2. also by the starres and signes of the heauen, which the vnbeleeuers doe feare. Sect. 3.

The almightinesse of God is busied in continuall doing, so that it extendeth to euery particular act, and nothing hapneth but by his counsell: Which who so doe not acknowledge they defraude God of his glory and doe extenuate his goodnesse: But we on the other side doe receiue double fruit thereof. 1. 16.3.

It is prooued that the prouidence of God doth not onely behold things that are done, but gouerneth all successes: Whereby is ouerthrown the fained inuention of bare foreknowledge and of vniuersall prouidence only: also the error of the Epicures is confuted, and of them which giue to God a gouernance only aboue the middle region of the aire. Yet there may a certaine vniuersall prouidence bee granted, but so, that the speciall prouidence be not darkned, which doth gouerne not only certaine but all particular doings. 1. 16.4.5.

That not only the beginning of motion is in the disposing of God, is prooued by the plentifulnesse of one yeere and the barrennesse of an other, for whereas God calleth the one his blessing, and the other his curse and vengeance. 1. 16.5.

The prouidence of God in gouerning the world, is chiefly to be considered in mankind, and in the diuerse estate of all men, and diuerse disposing of successes. 1.16.6.7.

Against them which canill, that this doctrine of the prouidence of God, is the Stoicks doctrine of fate or destiny. 1.16.8.

Whether any thing happen by fortune or chance: Where is rehearsed the saying of Basilius Magnus, that chance and fortune are words of heathen men: also the saying of Augustine, that he repented that he had vsed the name of Fortune. Yet those things may be said to happen by fortune in respect of vs, which being considered in their nature, or weighed according to our knowledge doe seeme so, although in the secret counsell of God they be necessarie: Also all things that are to come, may be said to be happening, inasmuch as they be vncertaine to vs. 1.16.8.9.

What things are to bee considered, that the doctrine of the Prouidence of God, may be referred to a right hand, that we haue the profit thereof: and where the causes of those things that happen, appeare not vnto vs, we must beware that wee doe not thinke, that things are rolled by the sway of fortune: but we must so reuerence his secret iudgements, that we esteeme his will the most iust cause of all things. 1.17.1.

Against certaine dogs which at this day doe barke against the Prouidence of God, it is prooued by the Scripture that whereas God hath so reuealed his will in the Law, and the Gospell that hee illuminateth the mindes of them that bee his with the Spirit of vnderstanding, to perceiue the mysteries therein contained, which otherwise are incomprehensible, yet the order of

gouerning the world is called a bottomlesse depth, because when we know not the causes thereof, yet we ought reuerently to honour it. 1.17.2.

Such prophane men doe foolishly comber themselues, when they alleadge that if the doctrine of the Prouidence of God be true, then the praiers of the faithfull in which they aske any thing for time to come are vaine, no counsell is to be taken for things to come, and then men which doe any thing against the Law of God, doe not sinne: These dangerous errours they shall auoid, which in considering the Prouidence of God, shall frame themselues to true modesty. 1.17.3.

As concerning things to come, it is prooued that the Scripture doth well ioyne the aduisements of men with the prouidence of God: because wee are not hindred by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne things: For the knowledge of consulting and taking heede, are inspired into men by the Lord, whereby we may serue his Prouidence, in the preseruing of our owne life. 1.17.4.

In all successes of time past the will of God doth gouerne: and yet the doers of wicked deedes are not excused, because they are accused by their owne conscience, and doe not obey the will of God, but their owne lust. They are indeed the instruments of Gods prouidence, but so, that they finde the whole euil in themselues, and in God is found nothing but a lawful vse of their euilnesse. 1.17.5. and 1.18.4. Where also the same thing is shewed in the election of King Ieroboam, the tenne Tribes forsaking the house of Dauid, the slaughter of the sonnes of Achab, and in the betraying of the sonne of God.

A godly and holy meditation of the Prouidence of God, which is taught by the rule of godlinesse first that being certainely perswaded that nothing happeneth by Fortune, wee alwaie cast our eies to God the chiefe cause of all things: then that wee doubt not that his singular Prouidence watcheth for vs, whether wee haue to doe with men as well euill as good, or with his other Creatures: To which vse wee must apply the promises of God in the Scripture which testifie the same, the examples whereof are rehearsed. 1.17.6.

We must also adioyne those testimonies of Scripture which teach that all men are vnder the power of God, whether we need to get their good wils to restraine the malice of our enemies: which last point God worketh diuers waies, sometime by taking away their wit, sometime when hee granteth them wit, hee fraieth them that they dare not goe about that which they haue conceiued: and sometime also when he suffereth them to goe about it, he breaketh their enterprises: Vpon which knowledge necessarily followeth a thankfulnesse of minde in so prosperous successe of things. 1.17.7.

In aduersity when we are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of Ioseph being afflicted of his brethren, Iob persecuted of the Chaldees, and Dauid railed vpon of Semi. If we happen to be distressed with any misery without the worke of men, this selfe same doctrine is the best remedy against impatience because the Scripture testifieth, that euen aduersities also doe come from God. 1.17.8.

A Godly man principally regarding the prouidence of God, yet will not leaue inferiour causes vnmarked. Therefore if he haue receiued a benefite of any man, he will hartily know and confesse himselfe to be bound vnto him. If he haue taken harme or done harme to any other by his negligence or want of heed, he will impute it vnto himselfe, much lesse will he excuse his owne offences. In things to come chiefly he will haue consideration of inferiour causes, but yet so that in determining he wil not be caried away with his owne wit, but commit himselfe to the wisedome of God: neither shal his trust so stay vpon outward helpes, that he will carelesly rest vpon them if hee haue them, nor be dismaied for feare if he want them. 1.17.9.

A large description of the inestimable felicity of a godly minde which resteth vpon the prouidence of God: and on the otherside the miserable carefulnesse wherewith wee must needs be distressed when the weakenesse of this earthly cottage maketh vs subiect to so many diseases, sith our life and safety is besieged with infinite dangers at home, abroad, vpon the land, in the water, by men, and by deuils. 1.17.10.11.

Those places of Scripture, where it is said that God repented him: maketh nothing against the doctrine of Prouidence, forasmuch as therein (like as also when he is said to be angry) the Scripture applying it selfe to our capacity describeth him, not such as he is, but such as we feele him to be. Likewise, where

where he ſpared the Niniuites, to whom hee had threatned deſtruction within forty daies: whereas he prolonged the life of Ezechias *for many yeeres, to whom he had declared preſent death: becauſe ſuch threatnings containe an vnexpreſſed condition. Which is well prooued by a like example in King* Abimelech, *which was rebuked for* Abrahams *wife.* 1. 17. 12. 13. 14.

A confutation of them which coueting to get a praiſe of modeſtie, goe about to maintaine the righteouſneſſe of God with a lying defence, when they ſay: that thoſe things which Satan and all the reprobate doe naughtily, are done by the ſufferance of God, and not by his prouidence and will. And it is prooued by the affliction of Iob, *the deceiuing of* Achab, *the killing of Chriſt, the inceſtuous adulterie of* Abſolon, *and many other examples, that men doe worke nothing but that which he hath alreadie decreed with himſelfe, and doth appoint ſo to bee by his ſecret direction.* 1. 18. 1.

And this hath place, not onely in outward doings, but alſo in ſecret motions. For it is prooued by the hardning of Pharao, *and other teſtimonies, that God worketh euen in the minds alſo and hearts of the wicked. Neither maketh it any thing to the contrarie, that oftentimes the worke of Satan is vſed therein: for God worketh neuertheleſſe, but after his owne manner, vſing a iuſt reuenge* 1. 18. 2. *therefore God is not the Author of ſinnes. Sect.* 4

They are prooued guiltie of intollerable pride, which refuſe this doctrine vnder pretenſe of modeſtie. A confutation of their obiection when they ſay that if nothing happen but with the will of God, then hath he in himſelfe two contrarie wils, foraſmuch as he doth appoint thoſe things to bee done by his ſecret counſell, which he hath openly forbidden by his lawes. And there is ſhewed, that God doth not diſagree with himſelfe, that the will of God is not changed, that he doth not faigne himſelfe to nill that which hee willeth: but whereas there is in God, but one ſimple will, the ſame to vs appeareth diuerſe, becauſe for the weakneſſe of our vnderſtanding, we conceiue not how he diuerſly both willeth not, and willeth one ſelfe thing to bee done. Finally it is prooued by Auguſtine, *that man ſometime with good will willeth ſomething which God willeth not: and ſometime willeth that thing with euill will, which God willeth with good will.* 1. 18. 3.

The conſideration of Gods power in gouerning this frame of heauen and earth, and all parts that are in them. 1. 5. 5.

The fellowſhip of men is ſo gouerned by the prouidence of God, that he ſheweth himſelfe liberall, mercifull, righteous, and ſeuere. 1. 5. 6.

Thoſe things which in the life of men are counted chances, as well of proſperitie as aduerſitie are ſo many tokens of the heauenly prouidence, 1. 5. 7. *and ought to awaken vs to the hope of the life to come. Sect.* 9.

How God worketh in the harts of them that be his, and Sathan in them that be his, but yet ſo, that they are not excuſed. 2. 4. 1.

God worketh alſo in the wicked, and euen in the ſame worke wherein Satan worketh, and yet is not God ſo ſaid to be the Author of ſinne, neither is Satan or the wicked excuſed, but there is difference betweene the one and the other, both in the end and manner of doing. 2. 4. 2. 5.

The olde writers oftentimes referred theſe things, not to the working of God, but to his foreknowledge or ſufferance, leaſt the wicked ſhould thereby take occaſion to ſpeake irreuerently of the workes of God. But the Scripture when it ſaith that God blindeth, hardeneth, and ſuch like, declareth ſomewhat more than a ſufferance: although God doe worke two waies in the reprobate, namely by forſaking them, and taking his Spirit from them, and alſo by deliuering them to Satan the miniſter of his wrath. 2. 4. 3. 4.

The miniſterie of Satan is vſed to ſtir forward the reprobate, whenſoeuer the Lord by his prouidence directeth them hither or thither. 2. 4. 5.

Purgatorie.

We ought not to winke at the doctrine of Purgatorie, foraſmuch as it is a damnable inuention of Satan which maketh voide the croſſe of Chriſt, &c. 3. 5. 6.

An expoſition of certaine places of Scripture which the Papiſts doe wrongfully wreſt to the confirmation of their Purgatorie. 3. 5 7. 8. 9.

An anſwere to the obiection of the Papiſts, that it hath beene an ancient vſage of the Church that praiers ſhould be made for the dead. Where is ſhewed that this was done by them in the olde time, without the word of God, by a certaine wrongfull imitation, leaſt Chriſtians if they were ſlow in having care of funerals and the dead, ſhould ſeeme

worse than heathen men. Yet herein was a great difference betweene this slipping of these old men, and the obstinate errour of the Papists. 3. 5. 10.

R.

Redeemer Christ.

THe knowledge of God the Creator is vnprofitable vnto vs, vnlesse faith doe also follow, setting him foorth in Christ a Father and Redeemer to vs, and this doctrine from the beginning of the world in all ages hath beene holden among the children of God. 2. 6. 1.

It is prooued by diuers arguments and testimonies of Scripture, that the happy state of the Church hath alway beene grounded vpon the parson of Christ. For both the first adoption of the chosen people, and the preseruing of the Church, the deliuerance of them in perils, and the restoring after their dissipation, did alway hange vpon the grace of the Mediator. And the hope of all the godly was neuer reposed any other where than in Christ. 2. 6. 2. 3. 4.

It is to be diligently considered how Christ hath fulfilled the office of Redeemer, that we may finde in him all things necessary for vs, sith (as Bernard saith) he is to vs light, meat, oile, salt, &c. 2. 16. 1.

An exposition how we should say that God was our enemy vntill he was reconciled to vs by Christ, whereas to giue Christ to vs, and to preuent vs with mercy, were signes of the loue wherewith he before imbraced vs. And there is shewed that the Scripture vseth this speech and such other, to apply it selfe to our capacity: and yet it doth not the same fallsly. And all this is prooued by the authority of Scripture, and the testimony of Augustine. 2. 16. 2. 3.

Regeneration.

Against certaine Anabaptists, which inuent a phrenticke intemperance in stead of spirituall Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to bee carefull to bridle the lust of the flesh, but onely to follow the spirit for their guide. 3. 3. 14.

The rest pertaining to this matter, see in the title of Repentance.

Religion.

Necessity enforceth the Reprobate to confesse that there is some God. 1. 4. 4.

They are deceiued which say that Religion was deuised by the subtilty of certaine men to holde the simple people in order. 1. 3. 2.

The very wicked and godlesse men are compelled whether they will or no to feele that there is a God. 1. 3. 2. and in what sense Dauid saith, that they thinke that there is no God. 1. 4. 2.

Remission of sinnes.

Against them which dreame a perfection in this life, which taketh away need of asking pardon. 3. 20. 45.

Of Remission of sinnes: and in what sense sinnes are called debts, and how we are said to forgiue other that haue offended against vs. 3. 20. 45.

Of the distinction of fault and paine: where with most strong testimonies of Scripture the doting errour of the Papists is confuted, namely, that when the fault is forgiuen, yet God retaineth the paine, which remaineth to bee redeemed with satisfactions. 3. 4. 29. 30. and there also is shewed that they cannot scape away with their distinction betweene euerlasting paine and temporall paines.

Of certaine places of Scripture wherewith they goe about to confirme their errour: where is declared that there are two kindes of the iudgement of God: the one of Vengeance, the other of Chastisement, which are wisely to be distinguished asunder. 4. 4. 31.

The first of these, that is to say, vengeance, the faithfull haue alway earnestly praied to escape: the other that is to say, chastisement, they haue receiued with quiet minde, because it hath a testimony of loue. And where it is saide that God is angry with his Saints, the same is not meant of his purpose or affection to punish them, but is spoken of the vehement feeling of sorrow wherewith they are stricken so soone as they beare any part of his seuerity: and this is profitable for them. On the other side the reprobate, when they are stricken with the scourges of God doe alreadie after a certaine manner begin to feele the paines of his iudgement.

All

All which things are prooued by teſtimonies of the Scripture, and alſo by the expoſitions of Chryſoſtome *and* Auguſtine. 3.4.32.33.

God when he had forgiuen the adultery of Dauid, *chaſtiſed him both for common example, and alſo to humble him: and for this reaſon he daily maketh the faithfull (to whom he is mercifull) ſubiect to the common miſeries of this life.* 3.4.35.

An expoſition of the article of the Creed concerning remiſſion of ſins. 4.1.20.21.

The keyes were giuen to the Church, to forgiue ſins, not only to men at their firſt converſion to Chriſt, but to the faithfull all their life long. 4.1.22.

This doctrine is prooued by teſtimonies of Scripture againſt the Nouatians, and certaine of the Anabaptiſts which faine that the people of God are by baptiſme regenerate into an angelike life, and afterward there remaineth no pardon for them that fall. 4.1.23.24.25.26.27.

A confutation of them which make a voluntary tranſgreſſion of the law a ſinne vnpardonable. 4.1.28.

Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.1.

A confutation of their reaſons, which thinke otherwiſe, but hereby is not ſignified any ſpace of time wherein faith breedeth repentance: but only is ſhewed that no man can earneſtly endeuour himſelfe to repentance vnleſſe he know himſelfe to be Gods. Of the error of certaine Anabaptiſts, Ieſuits, and ſuch other, which appoint to their nouices certaine daies for repentance. 3.3.2.

Certaine learned men long before this time, made two parts of repentance, namely Mortification, which they commonly call contrition, Viuification which they wrongfully expound to be comfort by the feeling of the mercy of God: whereas it rather ſignifieth a deſire to liue well. 3.3.3.

They doe alſo make two other ſorts of repentance, the one of the Law, the other of the Goſpell: where alſo are ſhewed examples of either ſort out of the Scripture. 3.3.4.

A true definition of repentance taken out of the Scripture, and here repentance though it cannot be ſeuered, yet ought to be diſtinguiſhed from faith. 3.3.5.

A plainer declaration of the definition of repentance: where firſt is ſhewed, that there is required a turning to God, that is to ſay, an alteration, not only in outward works, but alſo in the ſoule it ſelfe. 3.3.6. *then that it proceedeth of an earneſt feare of God: where alſo is entreated of the ſorrowfulneſſe that is according to God.* 3.3.7.

Thirdly, that ſaying is declared that repentance conſiſteth of two parts, the Mortification of the fleſh, and the quickning of the Spirit. 3.3.8.

Both theſe things doe we obtaine by partaking of Chriſt, the firſt by communicating of his death, the ſecond of his Reſurrection. Therefore repentance is a new forming of the Image of God in vs, and a reſtoring into the righteouſneſſe of God by the benefit of Chriſt: and this reſtoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in all the Saints, while they liue in mortall body, matter of ſtrife with their fleſh, and ſo thought all the Eccleſiaſticall writers that haue been of ſound iudgement: and ſpecially Auguſtine, *which calleth this nouriſhment of euill and diſeaſe of luſting in the elect, weakneſſe, and ſometime ſinne: and indeed it is ſinne.* 3.3.10.

This is confirmed by the teſtimony of Paul, *and by the ſum of the commandements. Whereas it is ſaid that God cleanſeth his Church from all ſinne, the ſame is ſpoken rather of the guiltines of ſinne, then of the matter of ſinne it ſelfe, which ceaſeth not to dwell in the regenerate (but ceaſeth to raigne in them) though it be not imputed.* 3.3.11.

A declaration of the ſeuen cauſes or effects, or parts or affections of repentance, which Paul *rehearſeth. Thoſe be ſtudy or carefulneſſe, excuſing, diſpleaſure, feare, deſire, zeale, reuenge. Whereunto alſo is added out of* Paul, *and declared by an excellent admonition of* Bernard, *that in ſuch renewing we muſt keepe a meaſure.* 3.3.15.

The fruits of repentance are deuotion toward God, charity toward men, holineſſe and pureneſſe in all our life: but all theſe ought to begin at the inward affection of the heart, from whence outward teſtimonies may afterward ſpring foorth: where alſo is ſpoken of certaine outward exerciſes of repentance, which the old writers ſeem to enforce ſomewhat too much. 3.3.16.

Turning of the heart to God is the chiefe peint of repentance: Sackcloth and Aſhes, weeping and faſting, were vſed of them in the old time before Chriſt, as tokens of publicke repentance: of which the two laſt may yet be

vſed

vſed to appeaſe the wrath of God in the miſerable times of the Church. 3.3.17.

The name of repentance or penance is vnpreperly drawen from his naturall ſenſe to this outward profeſſion. Publicke confeſſion is not alway neceſſary in ſins: but priuate confeſſion to God may neuer be omitted, wherein we ought to confeſſe not only thoſe things that we haue lately committed, but the diſpleaſure of our grieuous fall ought alſo to call vs backe to remembrance of our paſſed offences. Of ſpeciall penance which is required of hainous offenders and certaine other: and of the ordinances which the children of God, euen the moſt perfect, ought to vſe all their life long. 3.3.18.

God doth therefore freely iuſtifie them that be his, that he may alſo with the ſanctification of his Spirit reſtore them into true righteouſneſſe: therefore Iohn, Chriſt, and the Apoſtles preached repentance and remiſſion of ſins. The effect of which ſaying is declared. 3.3.19.

Chriſtians ought to exerciſe themſelues in a continuall repentance, and he hath moſt profited, that hath learned moſt to miſlike himſelfe. 3.3.20.

Repentance is a ſingular gift of God, vnto which he calleth all men, which he giueth to all them whom he purpoſeth to ſaue, and which the Apoſtle pronounceth, that it ſhall neuer be giuen to wilfull Apoſtataes whoſe wickednes is vnpardonable, that is to ſay, ſuch as haue ſinned againſt the holy Ghoſt. 3.3.8.

Although fained repentance doth not pleaſe God, yet he ſometime for a ſeaſon ſpareth hypocrites which make a ſhew of ſome conuerſion, which he doth not for their ſakes, but for common example, that we may learne more chearefully to giue our minds to vnfaigned repentance: and this is prooued by the examples of Achab, Eſau, and the Iſraelites. 3.3.25.

The Schoole Sopiſters doe fowlly erre in thoſe definitions which they make of repentance, and no better doe they deuide it, when they part it into contrition of heart, confeſſion of mouth, and ſatisfaction of worke: where is entreated of certaine queſtions which they moue: whereupon is eaſily gathered, that they babble of things which they know not, when they ſpeake of repentance. 3.4.1.

When they require thoſe three things in repentance they muſt needs bind thereunto forgiueneſſe of ſins: And if it be ſo, then are we moſt miſerable, foraſmuch as we can neuer haue quietnes of conſcience: which is prooued first in that contrition of heart ſuch as they require. 3.4.2.

There is a great difference between the doctrine of ſuch contrition, and that contrition which the Scripture requireth of ſinners, that they truly hunger and thirſt for the mercy of God. 3.4.3.

In what ſenſe the old writers thought that ſolemne penance, which was then required for hainous offences, might no more be eſtſoones done then Baptiſme. 4.1.29.

Reaſon of Man.

Mans vnderſtanding is not ſo to be condemned of perpetuall blindneſſe, that we leaue it nowhit of vnderſtanding in any kind of thing: but it hath ſome knowledge in aſmuch as he is naturally caried with deſire to ſearch out truth: And yet this deſire by and by fallethinto vanity, becauſe the mind of man cannot for dulnes keep the right way to ſearch out truth, and for the moſt part he diſcerneth not of what things it is behoouefull for him to ſeeke the true knowledge. 2.2.12.

As touching earthly things it is prooued by examples that the mind of man hath a ſharpe vnderſtanding, as firſt of houſholds, ſith euery man vnderſtandeth that the fellowſhip of men muſt be holden together by lawes, and comprehendeth in mind the principles of thoſe lawes. 2.2.13.

Alſo in liberall Arts and handy crafts for learning whereof, yea for amplifying and garniſhing of the ſame, there is in man a certaine aptneſſe, although ſome be more apt then other. But the light of reaſon and vnderſtanding of men, is ſo a generall good quality in all men, that yet it is a free gift of Gods liberality toward euery man: which thing God ſheweth when he createth ſome Idiots and dull witted: alſo when he maketh one man to excell in ſharpe inuention, another in iudgement, another in quickneſſe of mind, againe when he powreth into men ſingular motions according to euery mans calling, and according to the time and matter that is to be done. 2.2.14.17.

The inuention of Arts, the orderly teaching of deep and excellent knowledge thereof, which appeare to haue been in the old Lawyers, Philoſophers, Phyſitians, being prophane men, doe declare vnto vs, that the mind of men how much ſoeuer it be fallen from his firſt vprightnes, is yet ſtill garniſhed with excellent gifts of God. 2.2.15.

They are the gifts of the holy Ghoſt which the

the Lord giueth to whom he will, euen to the vngodly for the publicke benefit of mankind: therefore we ought to vse them although they be communicate vnto vs by the ministerie of the wicked, to whom they are but transitorie and fleeting, because they are without the sound foundation of truth. 2.2.16.

It is shewed in the first two pointes that mans reason seeth nothing that concerneth the kingdome of God and heauenly matters, which are contained in three things, that is to say, to know God, his fatherly fauour toward vs, and the way to frame our life according to the rule of his law. 2. 2. 18. and to that purpose are alleadged diuers testimonies of Scripture. Sect. 19. 20. 21. In the third it seemeth that he hath some more vnderstanding than in the other, forasmuch as man is instructed by the law of nature to a right rule of life. But such knowleage is vnperfect in the vnbeleeuers, and auaileth to no other end, but to make them vnexcusable: neither doe they by that naturall light, see the truth in euery thing. And here is expounded the saying of Themistius, that vnderstanding in the vniuersall definition is seldome deceiued, but the error is when it descendeth to particular causes, and there is shewed that mans vniuersall iudgement in the difference of good and euill, is not alway sound and vpright. For it attaineth not those which are the chiefe things in the first table of the law, namely of confidence in God, &c. In the second table, although it haue some more vnderstanding, yet it appeareth that it sometime erreth: as when it iudgeth that it is an absurditie to suffer too imperious gouernment, and not to reuenge wrongs: also it knoweth not the disease of desire in the whole obseruation of the law. 2.2.22.23.24.

It is prooued by the Scripture, that the sharpnesse of our reason in all the parts of our life, is nothing before the Lord, and our minds doe reape the grace of enlightning, not onely at the beginning, or for one day, but at euery moment. 2.2.25.

See vnder the title of freewill, certaine things pertaining to this matter.

Resurrection of Christ.

Without the resurrection of Christ all is vnperfect that we beleeue concerning his crosse, death, and buriall, thereof we receiue three profits: forasmuch as it hath both purchased vs righteousnesse before God, and is to vs a pledge of the Resurrection to come, and by his life, we are now regenerate into newnesse of life. 2.16.13.

A declaration of the historie of the Resurrection of Christ. 3.25.3.

Last Resurrection.

Forasmuch as the faithfull, doe chiefly need hope and patience, least they should faint in the course of their calling: he hath soundly profited in the Gospell which is accustomed to a continuall meditation of the blessed Resurrection. 3.25.1.2.

The article concerning the last Resurrection, containeth a doctrine of great weight: graue and hard to beleeue: for the ouercomming of which hardnesse by faith, the Scripture giueth two helps, the example of Christ, and the almightinesse of God. 3.25.3 4.

A confutation of the Sadduces, which deny the Resurrection: and of the Millenaries which appoint the kingdome of Christ to endure but a thousand yeeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receiue againe the bodies wherewith they are now cloathed, but shall haue new and other bodies. 3. 25.7.8.

Of the manner of the last Resurrection. 3. 25.8.

By what reason, the last Resurrection, which is a singular benefit of Christ, is common also to the wicked and the accursed of God. 3.25.2.

S.

Sabboth.

AN exposition of the fourth Commandement, the end thereof, and the three causes whereuponwe must note that it consisteth. 2.8.28.

The first cause is a shadowing of spirituall rest, that is to say, of our sanctification: this is prooued by diuers places to haue beene the chiefe thing in the Sabboth. 2.8.29.

Why the Lord appointeth the seuenth day 2.8.30.31.

This part, forasmuch as it was Ceremoniall, is taken away by the death of Christ. 2. 8. 31.

The two later causes, that is to say, that there should be certaine daies appointed for assemblies in the Church, and that there should be giuen to seruants, a rest from their labor, do serue for all ages. 2.8.32.

Of

Of daies of meeting in the Church to heare the word of God and common praiers : where is spoken of obseruing of the Sunday. 2. 8. 32. 33. and of superstition to be auoided in this behalfe. 2. 8. 34.

Sacraments.

What is a Sacrament. 4. 14. 1.

For what reason the old Writers vsed this word in that sense. 4. 14. 2. 13.

A Sacrament is neuer without a promise going before, which the Lord sealeth by that meane, wherein he prouideth helpe for our ignorance and dulnesse, and also for our weakenesse. 4. 14. 3. 5. 6. 12.

A Sacrament consisteth of the word and the outward signe : but the sacramentall word is to be taken otherwise than the Papists thinke 4. 14. 4.

Sacraments cease not to be testimonies of the grace of God, although they be giuen also to the wicked, which doe gather to themselues more grieuous damnation thereby. 4. 14. 7.

Our faith is so confirmed by Sacraments, that yet it hangeth vpon the inward effectuall working of the spirit. 4. 14. 10. 11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the diuelish doctrine of the Sophisticall Schooles, that the Sacraments of the new law doe iustifie and doe giue grace, so that we doe not stop it with deadly sinne. 4. 14. 14.

Augustines *good distinction betweene a sacrament and thing of the Sacrament, whereby is proued that though God in Sacraments do truely offer Christ, yet the wicked receiue nothing but the sacrament, that is to say, the outward signe. 4. 14. 15. 16.*

We must not thinke that there is ioyned or fastened to the Sacraments any secret vertue, wherby they by themselues do giue vs the graces of the holy Ghost. 4. 14. 17.

In the old time God gaue vnto his people some sacraments in miracles and some in naturall things. And there is spoken of the tree of life and of the raine-bow. 4. 14. 18.

Sacraments are on the Lords behalfe testimonies of grace and saluation, and on our behalfe tokens of our profession. 4. 14. 19.

The Sacraments of the old Church vnder the law, tended to the same end that our Sacraments doe, that is to say, Christ : whom yet our Sacraments doe more plainly represent wherefore the Schoolemens doctrine is to be reiected, which say, that the old sacraments did shew a shadow of the grace of God, and ours doe giue it presently. 4. 14. 20. 21. 22. 23. &c.

The fiue falsely called Sacraments.

When we deny those fiue to be Sacraments, which are inuented by men, we striue not about the name but the thing : because the Papists will haue them to be visible formes of inuisible grace. 4. 19. 1.

Many reasons are brought, why it is not lawful for men to make sacraments. Also there is a difference to be put betweene sacraments, and other ceremonies. 4. 19. 2.

The number of seuen Sacraments cannot be prooued by the authority of the old Church. 4. 19. 3.

Although the old Church vnder the law, had no Sacraments, yet at this day, the Christian Church ought to be content with those two, which Christ hath ordained : and it is not lawfull for men to make other, nor to adde vnto those any thing of their owne, 4. 18. 20.

Sacrifices.

A difference betweene the sacrifices of Moses his law, and the supper of the Lord in the Christian Church. 4. 18. 12.

What the name of a Sacrifice properly signifieth : and of the diuers kindes of Sacrifices vnder the law : which may be deuided into two sorts, whereof some may be called of thanke-giuing, and other some propitiatory or of cleansing. 4. 18. 13.

Our onely propitiatory sacrifice, is the death of Christ. Sacrifices of thanke-giuing we haue many, as all the duties of charity, praiers, praises, giuing of thankes, and all that we doe to the worshipping of God. 4. 18. 13. 16. 17.

This maner of sacrificing is daily vsed in the Church, and in the Supper of the Lord : And thereupon all Christians are sacrificing Priests.

Satisfactions Papisticall.

Of satisfaction, which they make the third thing in penance, of retaining the paine, the fault being forgiuen, and such like lies, which all are ouerthrowen, by setting against the free forgiuenesse of sinnes, by the name of Christ. 3. 4. 25.

A confutation of the blasphemous errour of

of the Schoolemen, that forgiuenesse of sinnes, and reconciliation is once done in Baptisme, but after Baptisme we must rise againe by satisfactions. 3.4.26.

By such error, Christ is spoyled of his honour, and the peace of conscience is troubled, forasmuch as they can neuer certainely determine, that their sinnes are forgiuen them. 3.4.27.

In Daniel, when Nabuchadnezar is commanded to redeeme his sinnes with righteousnesse: that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set foorth, but rather the manner of true conuersion. The same is to be said of certaine other places of Scripture. 3.4.36.

An exposition of that place in the Gospell, Many sinnes are forgiuen her, because she hath loued much: Meaning that loue is not the cause, but the proofe of forgiuenesse. 3.4.37.

The olde writers of the Church did not speake of satisfactions in such sense as the Papists doe: for they vnderstand that the penitent doe make satisfaction to the Church, and not to God. 3.4.38.39.

Scripture, the Word of God, and the authoritie thereof.

Men doe not sufficiently know God the Creator, and discerne him from faigned gods, by consideration of his creatures, vnlesse they be also holpen by the light of the word. And God hath kept this order in teaching them that be his not onely since that he chose the Iewes for his peculiar people, but also from the beginning, euen toward Adam, Noe, and the other Fathers. 1.6.1.

Either by Oracles, or by Visions, or by the ministerie of other, the Fathers had the word which they were certainely perswaded to be the word of God, whereby they knew the true GOD the creator and gouernor of all things: which word afterward, that he might prouide for men in all ages, he caused to be written in the Law and the Prophets, as it were in publicke registers. 1.6.2.3. in which place also is proued by testimonies of Scripture, that the doctrine of the word, must be ioyned to the consideration of creatures, least we conceiue a fickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth vpon the indgement of the Church, and in how ill case we should be, if it were so. 1.7.1.

This error is well confuted by the place of Paul in the second Chapter to the Ephesians, where he saith that the faithfull are builded vpon the foundation of the Apostles and Prophets. 1.7.2.

In what sense Augustine saith, that hee would not haue beleeued the Gospell, vnlesse the authoritie of the Church did moue him: which place they doe cauillously wrest to the confirmation of their error. 1.7.3.

Although there be many other arguments, which doe proone, yea, doe enforce the wicked to confesse that the Scripture came from God, yet by none other meane than by the secret testimonie of the Holy Ghost, our hearts are truly perswaded that it is God, which speaketh in the Law, in the Prophets, and in the Gospell. And this is prooued by many places of Esay. 1.7.4.5.

The orderly disposition of the wisedome of God, the doctrine sauouring nothing of earthlinesse, the goodly agreement of all the partes among themselues, and specially that baseneesse of contemptible words, vttering the high misteries of the heauenly kingdome, are second helps to stablish the credit of Scripture. 1.8.1.2.11.

Also the antiquitie of the Scripture, whereas the bookes of other Religions, are later than the bookes of Moses, which yet doth not himselfe inuent a new God, but setteth foorth to the Israelites, the God of their Fathers. 1.8.3.4.

Whereas Moses doth not hide the shame of Leui his Father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth aduance his owne children: the same are arguments, that in his bookes is nothing faigned by man. 1.8.4.

Also the miracles which happened, as well at the publishing of the law, as in all the rest of time. 1.8.5.

Which miracles, when the prophane writers could not denie, they cauilled, that Moses did then by Magicall Artes. Which slander is confuted by most strong reasons. 1.8.6.

Also whereas Moses speaking in the person of Iacob, assigneth the gouernment to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeeres after, and the other almost two thousand yeeres: these are arguments, that it is God himselfe which speaketh in the bookes of Moses. 1.8.7.

Whereas Esay telleth before of the captiuitie

nity of the Iewes, and their restoring by Cyrus *(which was borne a hundered yeeres after the death of* Esay *) and where* Ieremy *before that the people was led away appointeth their exile to continue three-score and tenne yeeres, whereas* Ieremy *and* Ezechiel, *being farre distant in places the one from the other, doe agree in all their sayings, where* Daniel *telleth before of things to come, for six hundred yeeres after: these are most certaine proofes, to stablish the authority of the Bookes of the Prophetes.* 2. 8. 8.

Against certaine vngodly scoffers which aske how we know that those are the writings of Moses *and the Prophets, which are read in their names: and how we know that there was euer any such* Moses. 1.8.9.

Also of them that aske, from whence the copies of the Bookes of the Scripture came to vs, forasmuch as Antiochus *commanded them all to be burned. And there is spoken of the wonderfull prouidence of God in preserving them so many ages, among so many enemies, and so cruell persecutions.* 1.8.10.

The simplicity of speech of the first three Euangelists, containing heauenly mysteries, the phrase of Iohn *thundering from on high with waighty sentences, the heauenly Maiesty shining in the writings of* Peter *and* Paul, *the sudden calling of* Mathew *from the boord, the calling of* Peter *and* Iohn *from their fisher-botes to the preaching of the Gospell, the conuersion and calling of* Paul *being an enemy to Apostleship, are signes of the holy Ghost speaking in them.* 1.8.11.

The consent of so many ages, of so sundry nations, and of so diuerse mindes in embracing the Scripture, and the rare godlinesse of some, ought to stablish the authority thereof among vs. 1.8.12.

Also the blood of so many Martyrs which for the confession thereof, haue suffered death with a constant and sober zeale of God. 1. 8. 13.

Against certaine phrentick men, which forsaking the reading of Scripture and learning, doe boast of the Spirit and doe flie to reuelations. 1.9.1.2.

A confutation of their obiections that it is not meete that the spirit of God, to whom all things ought to be subiect, should be subiect to the Scriptures. 1.9.2.

Also where they say that we rest vpon the letter which slaieth. 1.9.3.

The Lord hath ioyned with a mutuall knot the certainty of his doctrine and of his Spirit. 1.9.3.

Such as the beholding of the heauen and earth and other creatures doth depaint out God vnto vs, such doth the Scripture set him foorth, that is to say, eternall, full of goodnesse, clemency, mercy, righteousnesse, iudgement and truth: and also to the same end. 1. 10. 1. 2.

What is to be thought of the power of the Church in exposition of Scripture. 4.9.13.

The Romish Doctors doe wrongfully abuse this colour to the confirmation of their errours and blasphemies. 4.9.14.

Of singing in the Church.

Voice and singing auaile nothing in prayer, without affection of the heart. 3.20.31.33.

Of the vsage of Singing in Churches. 3.20. 32.

Single life.

Their foamelesnesse which doe set foorth the comelinesse of Single life for a thing necessary, to the great reproch of the old Church. By what degrees this tyranny crept into the Church: and how it cannot be defended by the pretence of certaine old Canons. 4.12.26. 27. 28.

Priests were forbidden to mary by wicked tyranny, and against the word of God, and against all equity. 4.12.23.

An answer to the aduersaries obiection, that the Priest must by some marke differ from the lay people. 4.12.24.

The blasphemy of the Pope, saying that mariage is defiling and vncleannesse of the flesh. 4. 12. 24.

It is fond to defend the forbidding of mariage with the examples of the Leuiticall Priests, which when they should goe into the sanctuary lay asunder from their wiues. 4.12. 25.

Sinne.

A confutation of Platoes *saying, that men Sinne not but by ignorance: also of their opinion which say that in all Sinnes there is an aduised malice and frowardnesse.* 2. 2. 22. 23. 25.

Against the false imagination of the Sophisters concerning veniall sinnes, which they call desires without a determined assent, which doe not long rest in the heart: it is proued that euery sinne, euen the lightest desire deserueth

death, and is deadly, except in the Saints which obtaine pardon by the mercy of God. 2. 858.59.

A confutation of their fond diſtinction betweene deadly and veniall ſinnes, and of their ſlander when they ſay that we make all ſinnes equall, 3.4.28.

How it is to be expounded, that God viſiteth the iniquitie of the Fathers vpon the children vnto the third and fourth generation: and whether ſuch reuengement be vnſeemely for the righteouſneſſe of God. 2.19.20.

Sinne againſt the holy Ghoſt.

The true definition of Sin againſt the holy Ghoſt, and examples thereof out of the Scripture. 3.3.22.

It is not one or another particular falling, but a generall forſaking, the deſcription whereof is declared by the Apoſtle. Neither is it any marueil if God will be alwaies vnappeaſeable to them that haue ſo fallen. 3.3.23. foraſmuch as he promiſeth pardon onely to them that repent, which they ſhall neuer doe. And though the Scripture doe ſay that ſome ſuch haue groaned and cried, yet that was not repentance or conuerſion, but rather a blind torment by deſperation. 3.3.24.

Of the Soule.

That the Soule or Spirit of man is not only a breath, but an immortall ſubſtance, although it were created, is prooued by conſcience, by the knowledge of God, and by ſo many excellent gifts wherewith the minde of man is endued, yea, and by thoſe things which it conceiueth in ſleepe, and alſo by many arguments taken out of the Scripture. 1.15.2. Finally by this that is ſaid, that man was created after the image of God. Sect. 3.

Againſt them that vnder the colour of Nature doe denie the prouidence and gouernance of God vttering it ſelfe in the marueilous and in a manner innumerable powers of the ſoule. 1.5.4.5.

A confutation of the error of the Manichees and of Seruetus, that the ſoule is a deriuation of the ſubſtance of God: alſo of the error of Oſiander, which acknowledgeth no image of God in man without an eſſentiall righteouſneſſe. 1.15.5.

Concerning the immortalitie of the Soule, in a manner none of the Philoſophers hath certainely ſpoken: but they doe binde the powers thereof to this preſent life, whereas the Scripture doth ſo giue to it the chiefe rule in gouernance of life, that it alſo ſtirreth vp man to the worſhipping of God. Alſo of the diuerſitie of ſoules, and of the diuiſion of the powers of the ſoule according to the Philoſophers. 1.15.6.

Another diuiſion more agreable with Chriſtian doctrine, that is to ſay, that the powers of the ſoule are vnderſtanding and will: and the office and force of either of them in mans firſt eſtate. 1.15.7.8.

That there yet remaineth ſomewhat of the ſeede of religion yet imprinted euen in the corruption of the ſoule. 1.15.6.

Of their error which thought that whole man periſheth by death, and that the ſoules at the laſt ſhall riſe againe with the bodies. 3. 25.6.

Of the ſtate of ſoules from death to the laſt day. 3.25.6.

A deſcription taken out of Bernard, of the miſeries of a faithfull ſoule, being conſidered as it is in it ſelfe and of it ſelfe: and on the other ſide, of the aſſured glorying of a faithfull ſoule in Chriſt, which blotteth out all her vnworthineſſes. 3.2.25.

Superſtition.

The ſimplicitie of the ſuperſtitious doth not excuſe them, becauſe their blindneſſe is found to be mingled with vanitie, pride, and obſtinacie. 1.4.1.3.

When ſuperſtition goeth about to pleaſe God, it mocketh him with lying colours. 1. 4.3.

The ſuperſtitious doe not approach vnto God but againſt their will and with ſeruile feare. 1 4.4.

Whoſoeuer doe corrupt the true religion, although they follow the conſent of antiquitie or the cuſtome of any Citie, yet they depart from the one and true God. 1.5.12.

It is prooued by the etymologie of the words Superſtition, Religion, Euſebeia or godlineſſe, what difference is betweene Religion and ſuperſtition. 1.12.1.

The craft of ſuperſtition, when granting the chiefe place to the one God, it beſetteth him with a rout of ſmaller gods. 1.12.1.3.

Supper of the Lord.

Of the bread and wine the ſignes in the holy Supper: and it is declared by his ewne words

words at his Supper, why the Lord willed that we ſhould vſe them. 4.17.1.

We gather a great fruit of confidence and ſweetneſſe out of this Sacrament, which teſtifieth that we are ſo growen together into one body with Chriſt, that whatſoeuer is his, we may lawfully call it ours. 4.17.2.

This is declared by the words of the ſupper. 4.17.3.

The chiefe office of the Sacraments is not to giue vnto vs the body of Chriſt without any higher conſideration, but rather to ſeale that promiſe wherein he teſtifieth that his fleſh is verily meat. 4.17.4.

The ſupper maketh not Chriſt then firſt to begin to be the bread of life, but that we ſhould feele the force of that bread. He once gaue his fleſh for the life of the world, and daily giueth it to them that be his. We muſt beware that we doe not too much abaſe or aduance the ſignes. The eating of the fleſh of Chriſt is not faith, but rather the effect of faith. 4. 17. 5.

So thought Chryſoſtome and Auguſtine and in what ſenſe Auguſtine ſaith, that in beleeuing we eat the fleſh of Chriſt. 4.17.6.

They doe not ſay enough, which paſſing ouer the mention of fleſh and blood, doe thinke that we are made partakers onely of the ſpirit of Chriſt. The myſtery of the Supper is ſo great, that neither the tongue can expreſſe with ſpeaking, nor the heart comprehend with thinking the greatneſſe thereof. 4.17.7.

How farre the perfect communicating of Chriſt extendeth. Where is declared that Chriſt, which from the beginnig was the life giuing word of the father, made the fleſh which he tooke vpon him to be alſo life giuing to vs. 4.17.8 9.

The faithfull doe truely eat of the ſame fleſh how great diſtance of place ſo euer there be betweene them and it. 4.17.10.

The myſtery of the ſupper conſiſteth of two things, the bodily ſignes, and the ſpirituall truth: Which ſpirituall truth containeth three things, ſignification, matter, and effect. 4.17.11.

Of the tranſubſtantiation of bread and wine into the body and blood of Chriſt, which the Craftſ-men of the court of Rome haue forged. 4.17.12.13. &c. & 20.

They are without teſtimony of antiquity. And in what ſenſe the old writers ſaid, that in the conſecration is made a ſecret turning. Alſo the ſignification of the Supper agreeth not vnleſſe the ſubſtance of the outward ſignes remaine. 4.17.14.

The bread is a Sacrament to none but to men to whom the word is directed. And heere are confuted certaine arguments of the teachers of tranſubſtantiation. 4.17.15.

Of ſome men, which though they doe at one word grant that the ſubſtance of the ſignes remaineth, yet placing the bodie of Chriſt in bread and vnder bread, they fall backe into the locall preſence, and faigne a being euery where. 4.17.16.17.18.20.

A confutation of their obiections. 4.17.21. 22.23. &c.

It is prooued that this doctrine is not maintained, neither by the teſtimonie of Auguſtine, nor by authoritie of Scripture. 4.17.28. 29 30. 31.

A confutation of certaine other of their obiections, and chiefly of this that they ſay, that whatſoeuer we teach of ſpiritnall eating, is againſt the true and reall eating: where alſo is declared that the bodie of Chriſt is in the Supper offered to the Infidels, but they receiue it not. 4.17.33.

Neither can the ſaying of Auguſtine be drawen to this purpoſe, that the Sacraments are nothing appaired by the infidelitie of men. Which is prooued by diuerſe other teſtimonies of the ſame man. 4.17.34.

How the bodie and blood of Chriſt is giuen to vs in the Supper, and what manner of preſence of Chriſt we ought to hold therein. 4. 17.18 19.32.

Of the expoſition of the words of Chriſt in the Supper. 4.17.20.21.

The bodie of Chriſt is contained in quantitie, and comprehended in heauen vntill the laſt day, as it is prooued by the Scriptures. 4. 17.26.27.

Of the Papiſts carnall adoration, and concomitance, and conſecration of the hoſt (as they call it) and carrying it about in pompe. 4.17.35.36.37.

The myſterie of the Supper ought to ſtir vs vp to giuing of thankes, to exerciſe vs in remembring the death of Chriſt, to kindle vs to holineſſe of life, and chiefly to charitie. 4. 17.37.38.

In the Papacie the Supper (the true miniſtration whereof is not without the word) is turned into a dumbe action. And heere is ſpoken of the laying vp of the Sacrament to be extraordinarily diſtributed to ſicke men. 4. 17.39.

The doctrine of the Papiſts, when they

go about to prepare men to the worthinesse of eating the body of Christ, doth in cruell wise torment consciences: And the deuill could not by any readier way destroy men. Of the best remedy to auoid this destruction. They erre which in the supper doe require of the faithfull perfection of faith. 4.17.41.42.

As touching the outward vsage of the ministration of the Supper, there are many things indifferent; And how it ought to be ministred most comely. 4.17.43.

Of the small assembly at this day at the partaking of the Supper, which is a token of contempt, wherewith the holy fathers in old time were much displeased: And how the custome which commandeth men to communicate once euery yeere, was a most certaine inuention of the deuill. 4.17.44.45.46.

It is prooued by authority of the Scripture and by the vsage of the old Church, fowre hundred yeers before the death of Gregory, *and by many other arguments, that the constitution which tooke away from lay men the cup of the Lord, came out of the deuills work-shop.* 4.17.47.48.49.50.

Of the concomitance of the bloud in the flesh of Christ, which is a popish inuention. 4.17.47.

The Supper of the Lord is profanely abused, if it be giuen to all men without choice. Of the duty of ministers in reiecting the vnworthy. 4.12.5.

A briefe sum of those things which we ought to know concerning the two Sacraments. And why the Supper is oftentimes ministred, and Baptisme but once. 4.18.19.

Swearing.

An exposition of the third commandement, in which these three things are contained; that we neither thinke nor speake any thing of God, nor of his word and honorable mysteries, nor yet of any of his works, otherwise than reuerently. 2.8.22.

A definition of Swearing: where is declared that it is a kind of worshipping of God. And therefore we must beware that our oathes containe not any dishonor to the name of God, which is done in forswearing: or any contempt of it, which is done in superfluous oathes, or in which the name of any other than God is vsed. 2.8.23.24.25.

It is prooued by Scripture against the Anabaptists: that all oathes are not forbidden vs, that Christ in the Gospell changed nothing as touching the rule of Swearing, set foorth in the law. 2.8.26. *Which is prooued by his owne example: and not only publike, but also priuate oathes are permitted, keeping the moderation which the law commandeth.* 2.8.27.

T

Temples.

OF Temples of Christian men for assemblies of the congregation. 3.20.30.

It is prooued by the authority of the old Church, and the reasons of Augustine, *that it is not expedient, that there should be any images in Christian temples.* 1.11.13.

The preaching of the word and the Sacraments, are liuely images which only are fit to be in Christian Temples. 1.11.7.13.

The wickednesse of the Nycene Synode which was holden by the commandement of Irene *the Empresse, and the filthy follies therof in allowing images in Temples, and the worshipping of them.* 1.11.14.15.16.

Of the garnishing of Temples and holy things in the old Church. 4.4.8. *and* 4.5.18.

Temptations.

Of diuerse kinds of Temptations: and in what sense it is said that God tempteth vs. 3.20.46.

Testament, old, and new.

Of the likenes of the old, and new Testament: Where is declared, that they are all one in substance and matter, but only doe differ in ministration. The likenes standeth chiefly in three points. 2.10.1.2.

The first point is, that the old Testament did not hold the fathers in earthly felicity, but had chiefe regard to the life to come. Which is prooued by Paul, *which saith that the promises of the Gospell are contained vnder it.* 2.10.3.

The same also is prooued by the law and the Prophets: First, by considering the words of the couenant: I am your God. 2.10.7.8.

Againe, I will be the God of your seed after you. *Sect.* 9. *Also by the life of the holy Fathers, as* Adam, Abel, Noe, *Sect.* 10. Abraham, *Sect.* 11. Isaac, Iacob, *Sect.* 12.13.14. *And by many testimonies of* Dauid. *Se.* 15.16.17.18. *Of* Iob, *Sect.* 19. *Generally of all the*

latter Prophets. Sect. 20. *But namely of* Ezechiel. *Sect.* 21 *Of* Esay *and* Daniel. *Sect.* 22. *A conclusion of this point with rehearsing certaine testimonies out of the new Testament. Sect.* 23.

The second point is that the olde Testament did not stand vpon the merits of men, but vpon the free mercie of God. The third point is that the couenant of the Fathers with God, did then stand vpon like knowledge of Christ the Mediator. 2.10.4.

Also in signification of Sacraments the Israelites vnder the law were equall with the Christian people. 2.10.5.6.

There are fower differences of the old Testament from the new, whereunto we may adde a fift. The first is, that although in the olde time also the Lords will was to direct the soules of his people to the heauenly inheritance: Yet to the end that they might be the better nourished in the hope thereof, he gaue it them to be holden, and after a certaine manner tasted vnder earthly benefits. But now the grace of the life to come, being more clearely reuealed by the Gospell, he directeth our mindes the straight way to the meditation thereof, leauing the inferiour manner of exercising which hee vsed among the Israelites. 2.11.1.

Therefore the old Church is compared to an heire vnder age, which is gouerned by Gardians. 2.11.2.

For this reason, the Father so much esteemed this life, and the blessings thereof. 2.11.3.

The second difference is in figures wherewith the olde Testament did shew foorth the image and shadow of spirituall good things. The new Testament giueth the present truth and perfect bodie. There is also a reason shewed why the Lord kept this order: And a definition of the old testament. 2.11.4.

In this sense it is saide, that the Iewes were by the introduction or schooling of the Law led vnto Christ: before that hee was deliuered in the flesh. 2.11.5. *which appeared in the most excellent Prophets that were endued with singular grace of the Spirit. Sect.* 6.

The third difference is taken out of the one and thirtie Chapter of Ieremie, *and the third Chapter of the second Epistle to the Corinthians, that the olde Testament is literall, and the new Testament is spirituall: the old bringeth death, the new is the instrument of life.* 2.11.7.8.

The fourth difference is, that the Scripture calleth the olde Testament, the Testament of bondage, because it engendreth feare in mens mindes: but the new is called the Testament of libertie, because it raiseth them vp to confidence and suretie. The three latter differences are comparisons of the law and the Gospell. The first containeth also the promises made before the law. The Fathers liued so vnder the law and the olde Testament, that they staied not there, but alwaies aspired to the new, yea and embraced a certaine communicating thereof. 2.11.9.10.

The fift difference is, that before the comming of Christ, the Lord had seuered one nation, in which he would keepe the couenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, wherewith the excellencie of the new Testament is set foorth aboue the olde: a thing so incredible, that it seemed yet new to the Apostles themselues, being exercised in reading of the Prophets, and endued with the holy Ghost. 2.11.11.12.

A conclusion of this matter, and an answere to diuerse obiections of some men, which say that this varietie in the Church, this diuerse manner of teaching, so great change of vsages and ceremonies, is a great absurditie. Where is declared that the constancie of God appeareth in this changing, and he hath done nothing but wisely, righteously, and in mercy, when he gouerneth his Church, after one sort in childhood and after another sort in riper age, and also when hee did keepe close in one people the shewing foorth of his grace before the comming of Christ, which afterward he powred foorth vpon all Nations. 2.11.13.14.

Theft.

An exposition of the eight Commandement: where is intreated of diuers kindes of Theft, and some which although men iudge otherwise yet are accounted Thefts before God. And so he that doth not performe that which by the office of his calling he oweth to other, is a theefe 2.8.43.

What we ought to doe, that we may obey this commandement, is shewed by diuers examples according to the diuersity of persons and offices. 2.8.46.

Traditions.

For as much as the Lord, willing to teach

a rule of true righteousnesse, hath drawen all the parts thereof to his owne will, thereby it appeareth, that all the good works which men deuise of their owne wits, are nothing worth before him: But the true worshipping standeth vpon obedience only, which is the beginning, mother, and preseruer of all vertues. 2. 8. 5.

Of Traditions of men, that is to say, ordinances proceeding from men, concerning the worshipping of God: And of the vngodlinesse and necessity of them. 4 10. 1. 2. 5. 6. 7. 8.

A diuision of Popish constitutions, which they call Traditions of the Church, into such as containe ceremonies, and other which are said to pertaine to discipline. The wickednesse of both sorts, because they place the worship of God in them, and consciences are bound with precise necessity of them. 4. 10. 9.

For them the commandement of God is made voide. 4. 10. 10.

A true marke of mens Traditions, which ought to be reiected of the Church, and of all godly men. 4. 10. 16.

A confutation of the pretence which some men vse that defend Popish Traditions to be of God, because the Church cannot erre, and is gouerned by the holy Ghost. 4. 10. 17.

It is a meere mockery to say, that the Apostles were authors of the Traditions, wherewith the Church hath heretofore been oppressed. 4. 10. 18. 19. 20.

The example of the Apostles, when they commanded the Gentiles to abstaine from things offered vnto Idols, from strangled, and from blood, is falsely alleadged to excuse the tyranny of the Popes Lawes. 4. 10. 21. 22.

The Lords kingdome is taken from him, when he is worshipped with the lawes of mens Traditions: which is prooued by examples and testimonies of Scripture to haue alwaies been a most hainous offence in the sight of God. 4. 10. 23. 24.

The inuentions of men cannot be defended by the example of Menoha, which being a priuate man offered sacrifice, nor of Samuel which sacrificed in Ramath. 4. 10. 25. nor of Christ which willed men to beare the burdens that the Scribes and Pharisies did bind together. 4. 10. 26.

Of holy and profitable ordinances of the Church, and the end that they tend vnto. 4. 10. 1.

Of such ordinances of the Church as ought to be accounted holy, namely those which serue for comelinesse, or doe preserue order and peace in the Church. 4. 10. 27. 28. 29. We must wisely consider, which be of that sort. 4. 10. 30.

It is the duty of Christian people, to obserue such ordinances: And what errors herein are to be taken heed of: And how in the meane time, the liberty of consciences may still be preserued safe. 4. 10. 31. 32.

Tributes.

Of Tributes, Taxes, Impositions, and Finances, which are paid to Princes: And how Princes may vse them with a good conscience. 4. 20. 13.

Trinity.

In one simple essence of God, we must distinctly consider three persons, or (as the Greeks call them) Hypostases. 1. 13. 2.

A confutation of them which in this matter doe condemne the name of person, and reiect it for newnesse. 1. 13. 3. 4. 5.

The holy doctors haue been compelled to inuent certaine new words, to defend the truth of God against certaine subtill men, which mocked it out with shifting: as against Arrius they inuented this word Homousion Consubstantiall, and against Sabellicus the name of three properties or persons. 1. 13. 4. 16.

The diuers sentences of Hierome, Hillary, and Augustine, in the vse of these words. 1. 13. 5.

What we call a person, when we entreat of the Trinity. 1. 13. 6.

Of the error of Seruetus, in the taking of this word Person. 1. 13. 22.

As God hath more cleerly opened himselfe by the comming of Christ, so he is since that time more familiarly made known in the three Persons. 1. 13. 16.

Testimonies of Scripture, whereby is shewed the distinction of the Father from the Word, and of the word from the Spirit. 1. 13. 17.

Also in the Scripture there is a distinction made of the Father, from the Word and the Spirit, and of the Spirit from them both, as well by obseruation of order, as by prophecies ascribed to them. 1. 13. 18.

This distinction of Persons maketh not against the most simple vnitie of God. 1. 13. 19.

In what ſenſe the Fathers ſay, that the Father is the beginning of the Sonne, and yet that the Sonne hath his eſſence of himſelfe. 1. 13.19.

A brieſe ſumme of thoſe things which we ought to beleeue concerning the one eſſence of God and the three perſons. 1.13.20.

And herein we muſt diſpute ſoberly, and with great moderation, that neither our thought, nor our tongue, doe paſſe beyond the bounds of the word of God. 1.23.21.

A confutation of the doting errors of Seruetus *in this point of doctrine.* 1.13.22.

A confutation of the error of certaine lewd men, which ſay, that the Father is truly and properly the one only God, which in making the Son and the holy Ghoſt, did powre his Godhead into them. 1.13.23.

It is falſe which they ſay, that when mention is made of God in the Scripture, only the Father is meant thereby. 1.13.24.

Alſo it is falſe which they dreame of vndiuided ſubſtances, of which euery one hath a part of the eſſence. 1.13.25.

An anſwer to their obiection, that Chriſt, if he be properly God, is wrongfully called the ſonne of God. 1.13.26.

An anſwer to many places which they bring out of Ireneus *for proofe of their opinion, where he affirmeth the Father of Chriſt to be the one only and eternall God of* Iſrael. 1. 13.27.

Alſo to the places of Tertullian. *Sect.* 28.

It is prooued that Iuſtine, Hilary, *and* Auguſtine, *doe make of our ſide.* 1.13.19.

The Sonne is of the ſame ſubſtance with the Father. 4.8.16.

V

Laſt Vnction as they call it.

What manner of adminiſtration is of the Popiſh laſt Vnction, and in what forme of words: And how it cannot be defended by the authority of Iames, *or by the example of the Apoſtles.* 4.19.18,

Foraſmuch as the grace of healing which was in the olde time giuen to the Apoſtles, hath long agoe ceaſed in the Church. Sect. 19. 20. *And though it ſtill remained, yet this their wicked obſeruation is farre from that hol, ceremonie of the Apoſtles. A declaration of the blaſphemies thereof when they coniure the oyle, and aſcribe vnto it that which is proper to the holy Ghoſt.* 4. 19.21.

Vocation.

See calling.

Vowes.

Of Vowes which are made againſt the expreſſe word of God: whether they may well be vowed of Chriſtian men, and how they are to be eſteemed. 4.13.1.6.

Three things are to be conſidered in Vowes: Who it is to whom we vow, namely God which delighteth in obedience. 4. 13. 2. *Who we be that doe Vowe, that we meaſure our owne ſtrength and looke vpon our calling, that we neglect not the benefit of liberty which God hath giuen vs. Sect.* 3. *And with what mind we Vow. Sect.* 4.

Of the Prieſts, Monkes and Nunnes Vowes of ſingle life. 4.13.3.17.18.19.

There be fowre ends of Vowes, two haue reſpect to the time paſt, and two to the time to come. 4.13.4.5.

There is one common Vowe of all the faithfull which they make in baptiſme. 4.13.6.

Of the raſhneſſe and ſuperſtition of the world in making of Vowes. 4.13.1.7.

W

Of Warres.

Warres are lawfull, when Magiſtrates are driuen of neceſſity to take weapon in hand, to execute publicke reuenge vpon thoſe that trouble the peace of their dominion, whether they be ciuill or foraine enemies. 4.20.11.

It maketh not to the contrary hereof, which many alleadge, that there is not in the new Teſtament any teſtimony or example which prooueth that Warre is a thing lawfull for Chriſtians. But Magiſtrates ought to take great heed, that in taking of weapon in hand, they nothing at all follow their owne luſtes. As Warre, ſo gariſons alſo, leagues and ciuill fortifications are things lawfull for Chriſtians to vſe. 4.20.12.

Will of God.

Of the ſecret will of God. Alſo of another Will, whereunto anſwereth Willing obedience. 3.20.43. *and* 3.24.1.7.

Will of Man.

Whether the Will of man be in euery part through defiled and corrupted, so that it bringeth foorth nothing but euill: Or whether it yet retaine some liberty of choise. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition couet that which is good. And there is shewed that the liberty of will cannot be proued thereby. 2.2 26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture and of Augustine, *that the will of man is bound with most straight bondes.* 2. 2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that he cannot moone, much lesse apply himselfe to goodnesse, but is necessarily drawen or lead vnto euill, howbeit not by compulsion but voluntarily. Which is proued by Augustine *and* Bernard, *A large declaration of the difference betweene compulsion and necessity.* 2.3.5.

Sith the Lord both begimneth and perfiteth good in our hearts, sith he worketh in vs to will that is to say the good will, sith he createth a new heart, taketh away the stony heart and gineth a flesby heart, it followeth, that the Will of man is vtterly corrupted and hath no goodnesse at all. 2.3.6.

It is cleerely proued by reasons and diuers testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginnig so as it may afterward doe some good of it selfe. But because it is his onely worke that Will conceiueth a loue of goodnesse, that it is enclined to the study thereof, that it is stirred and mooued to an endeuour to follow it, and againe that the choise, study, and endeuour doe not faint, but proceed to effect, finally that man goeth constantly forward in them and continueth to the end. 2.3.7.8.9.

Therefore it is proued by the authority of Scripture and of Augustine *that this which hath beene taught these many ages, that God so mooueth our Will, that it is afterward in our owne choise to obey or disobey his motion and other like sayings are vtterly false.* 2.3.10.11. 12.13.14.

Also in doings, which of themselues are neither righteous nor vnrighteous, and belong rather to the bodily than the spirituall life, the will of man is not free, but by the speciall motion of God is enclined to clemency, mercy, wrath, feare, and other diuerse affections, when it pleaseth him to make way for his prouidence. Which is proued by scripture, by daily experience, and by the authority of Augustine. 2.4.6.7.

Workes.

A comparison of the pureneſſe of God with all the righteousnesse of men. 3.12.4.5.

All the offspring of Adam *being diuided into fower kindes of men, it is proued that they haue no holinesse, or righteousnesse: First in them which are endued with no knowledge of God, in whom although there doe sometime appeere excellent qualities (which are the gifts of God) yet there is in them nothing pure.* 3.14.1.2.3.4.5.6.

The same is shewed in them which being professed by Sacraments, are Christians onely in name, denying God in their deeds: Also in hypocrites which with vaine false colours doe hide the wickednesse of their heart. 3.14.7.8.

Finally, it is proued that euen the children of God truly regenerated by his Spirit, cannot stand by any righteousnesse of their owne workes before the iudgement of God because they can bring foorth no good worke that is not sprinkeled with some vnclannesse of the flesh, and therefore damnable. Moreouer although they could bring forth any such worke, yet one sinne is enough to blot out the remembrance of all former righteousnesse. 3.14.9. 10.11.

A confutation of the Papists shifts concerning the righteousnesse of workes: and specially of the same horrible monster of workes of supererogation. 3.14.12.13.14.15.

When we entreat of workes we must thrust two pestilences out of our mindes: that wee put no trust in the righteousnesse of our owne workes, and that we ascribe no glory vnto them 3.14.16.

The Scripture setteth out and declareth fower kindes of causes in stablishing our saluation: And it is proued that in them all there is no regard of workes. 3.14.17.

Where sometimes the Saints doe bolden themselues with remembrance of their owne innocency and vprightnesse: how the same is to be taken: and how it doth in no wise abate any thing from the free righteousnesse in Christ. 3. 14.18.19.20.

Where the Scripture ſaith that the good workes of the faithfull doe moeue God to doe them good, the order is therein rather expreſſed than the cauſe. 3.14.21.

Why the Lord in the Scripture calleth good workes ours, and promiſeth reward to them. 3.15.3.

A confutation of the Sophiſters inuention, concerning Morall workes, whereby men be made acceptable to GOD, before that they be grafted in Chriſt. 3.15.6. *and* 17.4.

Thoſe rewardes are giuen to the workes of the faithfull, which the Lord in his Law hath promiſed to the followers of righteouſneſſe: but thereof there are three cauſes to be conſidered. 3.17.3.

We may note in the Scripture two acceptances of man with God, of which the latter although it haue reſpect to the good workes of the faithfull, yet is alſo the free mercy of God. 3.17.4.5.

Woen it is ſaid that God doth good to them that loue him, heere is not rehearſed a cauſe why he ſhould doe them good, but rather the manner of what ſort they be by his grace. 3.17.6.

An expoſition of certaine place wherein the Scripture gineth to good workes the name of righteouſneſſe. And there is ſhewed that thoſe places are not againſt the doctrine of iuſtification of faith. 3.17.7.

One good worke or many doe not ſuffice for righteouſneſſe before God, although one ſinne ſuffice to condemne. And heere the principle hath no place, the contraries haue all one rule. 3.18.10.

Why the Lord ſaid that he rendereth to workes that which he had freely giuen before Workes. 3.18.3. *And therein he helpeth our weakeneſſe leaſt we ſhould be diſcouraged.* 3.18.4.6.7.

Hereupon hangeth the righteouſneſſe of the good Workes which the faithfull doe, that by pardon they are allowed of God. 3.18.5.

World.

See creation of the World.

The end of the Table.

TO THE CHRISTIAN and Studious Readers of this Booke,

AVGVSTINE MARLORATE *wiſheth health.*

WHoſoeuer ſhall read and peruſe theſe two Tables following, and eſpecially the latter, may maruell what I meant (after ſo many impreſſions and corrections of this worke) to collect and gather all the places of holy Scriptures therein alleadged: and a great part of the authorities therein expounded, whereas if any fruit or profite thereof were to be had, the ſame long before might haue been done: and eſpecially about three yeeres paſt, when the Author himſelfe was ſo diligent therein: who beſides the many and profitable additions (which it containeth) he himſelfe ſetting the ſame in order, with his owne hands, and reducing it to a moſt exact perfection did then ſet and publiſh it foorth, in ſuch ſort, that in Foure Bookes, being diuided into Chapters and diuers Sections, he hath right worthily and in familiar manner, compriſed the ſumme of the whole Chriſtian Religion. And certainely I cannot deny but it would haue beene very good and commodious, if that any one man would haue taken the paine, faithfully and truely to haue collected thoſe places: which thing I thought once to haue done by the aduiſe of the Imprinter, ſauing that my charge and office

office did elſe where call mee, as alſo when I had peruſed and ſet it in an other order than it was before, and had euen finiſhed it, I was compelled to omit it, or at the leaſt to ſurceaſe for the time. And after that this Booke being put foorth both in Latine and French, was ſet to ſale in euery place, becauſe I ſaw no man who then did take the paine to reduce the places of Scriptures to a Table, and vnderſtanding how profitable the ſame would be to all men: I could not chooſe but after my power, and as leaſure ſerued in thoſe troubleſome times, to imploy my whole care and trauell therein. And becauſe all things ſhould be done and come foorth more certaine and in better order: I would not giue credit, nor truſt to the numbers which the Imprinter had before ſet and made: for when I had diligently conferred them all, I found many falſe, many omitted, and ſome diſorderly ſet: And ſurely that happeneth very ſoone to ſuch as are not beſt skilfull in examining and peruſing the places of holy Scripture to be ſoone deceiued. Wherefore all things diligently reſtored, and that ſupplied which ſeemed to want, I did ſo order the places of Scripture collected out of the olde and new Teſtament, that if there were any, through forgetfulneſſe, or by any other meanes omitted or ouerskipped: (as it cannot bee but that in a great harueſt ſome one eare of corne ſhall eſcape the reapers hand) I durſt warrant ſo few ſhall be found, that this Table being brought to triall you ſhall not finde one much more plentifull or larger. Neuertheleſſe I doe pray and requeſt the readers, that if they doe finde any, they ſhall aduertiſe the Imprinter, whereby the ſame may better be examined and corrected. And this is to be noted, that ſuch whole verſes as I haue compriſed in this Table, they were not wholy but in part alleadged, much leſſe expounded in the Inſtitution: which thing I did vpon good conſideration. For oftentimes it happeneth that in diuers places of the Inſtitutions, ſome authorities are alleadged, which are prooued but by ſome part of the verſe. And becauſe in noting the places and numbers, we muſt vſe repititions (which for the moſt part bring a lothſomneſſe to the reader) I thought it better to put in the whole verſe, than by often diuiſions, to vſe vaine and ſuperfluous repititions. And as concerning the commoditie which the reader may gather by this my trauell (beſides that which by vſe and experience I am taught by theſe Tables, which for mine owne priuate ſtudie and exerciſe I wrote vpon the Inſtitutions heretofore ſet foorth) I durſt to affirme this much, that they which are not exerciſed in entreating the holy Scripture, and yet deſirous to ſerue the Church of God, doe diligently endeuour themſelues thereunto, they ſhall finde a large and plaine way, both with dexteritie to expound the writings of the Prophets and Apoſtles, as alſo aptly to apply the authorities here alleadged, and ſuch like to the edifying of the Church, which is the very end of the whole. And although we want not good Comentaries to diſcouer vnto vs the naturall ſenſe of the Scripture, which wee doe now ſtudie and apply: yet becauſe they who wrote the ſame, and who with good ſucceſſe haue trauelled therein, were contented with the plaine and ſyncere expoſition of the text: none could tell by the vſe of the ſaid Commentaries onely (vnleſſe they were well practiſed in the principles of religion) how and to what common place they ought to apply the argument then in hand. But who can be ſo contented to vſe this Table, whenſoeuer he ſhall finde the places which he entreateth, he ſhall ſee how and to what end the ſame is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduerſaries, or to the reconciling of ſuch places as ſeeme to be repugnant. And this ſhall be very commodious and profitable, not onely for the amplifying of any argument, but alſo to ſatisfie them, which are deſirous to be confirmed in the principall points of Chriſtian Religion. For it is manifeſt how ſimple and ſlender is their oration and ſpeech, which bring and alleadge nothing elſe, but as they read in the Commentaries: where the Authors themſelues (being moſt worthy and well learned) doe chiefly deſire breuitie, becauſe the readers ſhould vſe and ſtudie the common places themſelues, to the end they ſhould the more largely be applied to thoſe things which in the Commentaries are but briefly expounded. Againe, for as much as we haue not alwaies in readineſſe, what good Authors haue written vpon the Scripture: and very few Commentaries vpon ſome Bookes, and namely vpon this Inſtitution, are to be found or had: This Table expounding the obſcure and hard authori-

ties

ties, ſhall greatly further and helpe the readers. For they ſhall either finde ſome ready interpretation, or ſome entrance whereby to ſearch and finde out the true ſentence. And as touching the tranſlation, I truſt it ſhall not ſeeme ſtrange to the reader, in that I haue rather followed the ſelfe ſame words, as they be in the Bible, than as they bee alleadged by *Caluin* in this his Inſtitution. For he being a man moſt excellently well learned, and of great reading (as by his workes it doth appeare, how ready and familiar the Scriptures were to him) had not alwaies the bookes in readineſſe, or lying open before him, when he wrote: neither was it neceſſarie that whatſoeuer hee did auouch out of the old or new Teſtament, hee ſhould expreſſe or write it in the ſelfe ſame wordes: for it is ſufficient, that the ſenſe be faithfully retained, and the true proprietie of the word obſerued, and ſo to eſchew the cauillings of all men, ſauing ſuch as will finde fault in that, which in the leaſt part cannot be followed nor obſerued. Being therefore perſwaded, that neither he himſelfe will bee offended, nor the Reader miſlike, if the ſentences in the Bible, be tranſlated according to the Hebrew, as concerning the old Teſtament, and according to the Greeke, as touching the new Teſtament: I haue aduentured to aduouch the authorities of Scriptures in another order (as concerning the wordes) than they are alleadged in this booke of Inſtitutions. And therefore ſometimes that which is recited in the third perſon, this Table doth expreſſe in the ſecond, and ſo contrariwiſe: but yet ſo, that the ſenſe and meaning is alwaies reſerued, which thing euery man ſhall eaſily perceiue, if diligently and without haſtie iudgement, he doe conferre euery thing together: for elſe curious heads doe looſe that fruit, which by aduiſed reading they might haue and recieue. And as concerning the names and numbers of the bookes, and of the Chapters of the olde Teſtament, wee haue not followed the common tranſlation, but that which is moſt agreable to the Hebrew. And therefore we doe aduertiſe the readers, that they doe not take the firſt booke of the Kings, for the firſt of *Samuel*: nor the ſecond of Kings for the ſecond of the ſame Prophet: which is ſo done by them, who heretofore haue quoted the Chapters in this imprinted booke, becauſe they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common tranſlation: and by that meanes, as it may euidently appeare to all men ſome bookes of the old Teſtament are not lightly intituled: and the Pſalmes otherwiſe and in another order diuided, than did the Hebrewes. And foraſmuch as all the principall points of religion are in this Booke copiouſly and faithfully expounded, we may eaſily refute the falſe opinions of the Aduerſaries. Whoſoeuer ſhall come to the reading thereof, either with a minde to learne, or a deſire to profit: there is no doubt, but he ſhall very much profit himſelfe, and helpe others: whoſe conſciences he may ſo ſtrengthen and aſſure, as they neede not to quaile in any point, becauſe they be aſſured, that their Faith is grounded vpon the firme foundation of the Prophets and Apoſtles, who wrote and ſpake, being inſpired by the holy Ghoſt, who hath willed and commanded his moſt pretious and deare word, to be read, heard, and handled, in all feare and reuerence, without adding thereunto, or taking from the ſame: leaſt we be worthily reproued of our folly. Let vs therefore, in all ſimplicitie and feare of God, read ſo wholeſome and neceſſarie things, and daily proceed therein, in the grace and knowledge of God, who onely is the Sauiour, head and Doctor of the Church: To whom now and for euer be all glory. Calend. Maij.

1562.

THE

THE TABLE OF ALL
the things contained in this *Booke or Volume.*

The first number signifieth the Booke, the second the Chapter, the third the Section.

A.

ABraham *the Father of the faithful.* 2. 10. 11.
Abraham *iustified by Faith onelie.* 3. 11. 13.
Abraham *liued a miserable life.* 2.10.11.
Abrahams *bosome.* 3.25.6.
Accasius *Bishop of* Amyda. 4.4.8.
Acception of man before God is double. 3.17.4
Achab *and his repentance.* 3.3.25. & 3.20.15.
Acoluthites *& their office.* 4.4.9. & 4.19.23
Accursings what it signifieth. 4.12.10.
Adam *how he fell.* 2. 1.4.
Adam *fell by Gods prouidence.* 3.23.8.
Adam *the latter: Looke Christ.*
Administration of Sacraments is part of the Ecclesiasticall ministery. 4.15.20.
Admonitions priuate are necessary in the Church. 4.12.2.
Adoration is due to God alone. 2.8.16.
Adultery forbidden. 2.8 41.
Ægyptians pratling is foolish. 1.8.4.
Afflictions are sent from God. 1.17.8.
Afflictions necessary to the faithfull. 3.8.1.
Afflictions profitable many waies. 3.4.32.33. 34. & 3.8.2.5.
Afflictions, the end to be considered. 3.9.1.
Afflictions of the faithfull doe differ from the afflictions of the wicked. 3.4.32. & 3.8.1.
Afflictions of the wicked, are cursed. 3. 4. 32. 33.
Allegories vnprofitable, to be left. 3.4.4. & 3. 5.19.
Ambrose *his stout minde.* 4.12.7.
Anabaptists errours. 2.8.26. & 2.10.1.7. & 3.3.2.14. & 4.1.13. & 4.12.12.14.15. 16. & 4.16.1. & 4.20.2.
Angels created of God. 1.14.3.4.
Angels created to the likenesse of God. 1.15.3.
Angels are Spirits of a nature essentiall. 1. 14. 9.
Angels why so called. 1.14.5.
Angels why called Gods. 1.14.5.
Angels why called armies. 1.14.5.
Angels why called powers. 1.14.5.
Angels are not to be worshipped. 1.14 11.
Angels appointed for the safety of the faithful. 1.14.7.
Angels haue Christ to their head. 2. 2. 1. & 3.22.1.
Angels wicked, and their fall. 1.14.16.
Angels office. 1.14.6.12. & 3.20.23.
Angels haue diuers names. 1.14.8.
Anger of God against the wicked. 3.25.12.
Anselmus. 2.2.4.
Antichrists place in the Church. 4.2.12.
Anthropomorphites. 4.17.23.25.
Appetite to reuenge forbidden. 2.8.57. & 4. 20.20
Appetite to reuenge in Sampson. 3.20.15.
Apollinarius *an old hereticke.* 2.16.12.
Apostles who be properly. 4.3.4.5.
Apostles wrot and spake being inspired by the holy Ghost. 4. 8. 9.
Apostles how to be preferred before Iohn Baptist. 2.9.5.
Apostles scope in writing. 4.20.12.
Apostles doe much differ from those which

name themselues their Successors. 4.8.9.
Apostles Baptisme was the same as was Iohns. 2.9.5
Apostles Creed or Symbole. 2.16.18
Archdeacons and their first beginning in the Church. 4.4.5
Archbishops first instituted in the Church. 4.4.4
Aristocratia or the gouernment of many appointed by God. 4.20.8
Aristotle. 1.5.5.& 1.15.7
Arrius the heretike confounded. 1.13.4.16
Ascension of Christ into heauen. 2.16.14
Astrologie the vse of it. 1.5.5
Authority of Councells. 1.4.8.10.11.& 4.9.11
Authority of the Romish Church. 4.6.16.

B.

Backbiting is forbidden. 2.8.47
Baptisme, and his signification. 4.15.1
Baptisme instituted by Christ. 4.16.17.27
Baptisme the Sacrament of Repentance. 4.15.4
Baptisme and his ceremonies. 4.15.19
Baptisme wherein it differeth from circumcision. 4.14.21.& 4.16.3
Baptisme taken for circumcision. 4.14.24.& 4.16.6
Baptisme how necessary it is. 4.16.26
Baptisme not to be esteemed by the dignity of the Minister. 4.15.16
Baptisme bringeth three things necessary to the Christian faith. 4.15.1
Baptisme of Iohn and the Apostles all one. 2.9.5
Baptisme of infants proued and allowed by the Scriptures. 4.16.1
Baptisme is not to be renued in them which are baptised in the Popish Church. 4.15.16
Baptisme of Cornelius Centurio. 4.15.15
Basilius. 1.14.20.& 1.16.8
Battels how they be lawfull. 4.20.11
Beginning of Religion. 1.12.1
Beginning of shaning and shearing of heads and crownes in the Popish Church. 4.19.26.27
Beleeue the Church, but not in the Church. 4.1.2
Benefices how they be giuen in the Popish Church. 4.5.6
Berengarius. 4.17.12
Bishoops, Priests, Pastors and Ministers, doe sometimes signifie one thing. 4.3.8
Bishops who ought to be chosen. 4.3.12
Bishops Vicars what manner of examinations they doe vse. 4.5.5
Blessing of God hath great power. 3.7.8.9
Body is consecrated to God. 3.25.7
Body of Christ is limited and in a certaine place. 4.17.26
Body of Christ, how it is eaten in the supper. 4.17.5
Body of Christ is called a Temple. 2.14.4
Bread is taken for all things necessary for the body. 3.20.44
Bread taketh the name of the body of Christ. 4.17.20
Bread of life is Christ. 4.17.5
Buriall of Christ, and the signification of it. 2.16.7

C.

CAligula an impudent contemner of Christ. 1.3.2
Calling of the Gentiles. 2.11.11.12
Calling, two kinds. 3.24.8
Calling of euery man is to be considered. 3.10.6
Calling of Pastors consisteth in foure things. 4.3.11.
Canons, what they be in the Popish Church. 4.5.10
Cardinals, how they crept into the Church. 4.7.30
Care of the poore in the Church. 4.3.8
Catechising in the Church. 4.19.12
Cathariens. 4.1.13
Catholike or vniuersall Church. 4.1.2
Cato. 3.10.4
Causes of our saluation foure. 3.14.17.21
Ceremonies taken away by Christ. 4.14.25
Ceremonies without Christ vnprofitable. 4.14.25
Celestine the heretike confuted. 2.1.5.& 3.23.5
Chaplaines what they be in the Popish Church 4.5.10.
Chanting or singing brought into the Church. 3.20.32
Charity is engendred of faith. 3.2.41
Christ is God eternall. 2.13.7.& 2.14.2
Christ God and man. 2.12.2
Christ hath two natures. 2.4.1
Christ why called Iesus. 2.16.1
Christ another Adam. 1.15.4.& 2.12.7
Christ is the only Mediator. 3.20.17
Christ named an Angell. 1.3.10.& 1.14.5
Christ the true and only author of miracles. 1.13.13.
Christ the author of life. 2.17.1

Christ the head of the Church. 4.6.9
Christ head of men and Angels. 2.12.1. & 3. 22.1
Christ the onely nourishment and foode of our soules. 4.17.1
Christ the onely master and teacher of the Church. 4.3.3.& 4.8.7,8
Christ the sonne of Dauid. 2.13.3
Christ properly the Sonne of God. 2.14.5
Christ the end of the Law. 1.6.2. & 2.6.4. & 2.7.2
Christ brother of all faithfull. 2.12.2
Christ the only foũdatiõ of the Church. 3.5.5
Christ to become a Mediator must needs become a man. 2.12.1,4
Christ the most perfect image of God. 1.15.4
Christ iudge of the whole world. 1.16.17
Christ the substance of all the Sacraments. 1. 14.16.& 4.17.11
Christ the onely Mediator betweene God and man. 1.14.12. & 2.6.2,3. & 2.12.1. & 2.16.16.& 2.17.1,4. & 3.20.17. & 4. 12.25
Christ the very obiect of Baptisme. 4.15.6
Christs body how it is eaten in the Supper. 4. 17.5
Christ the bread of life. 4.17.5
Christ a Prophet, Iudge, and Priest. 2.15.1
Christ the true glasse of our election. 3.24.5
Christ is a Priest. 2.12.4. & 2.15.6. & 4. 18.2.& 4.19.28
Christ the onely keeper of the elect. 3.24.6
Christ the bright sunne of Iustice. 2.10.20. & 3.25.1. & 4.8.7
Christ the soule and life of the Law. 2.7.2
Christ baptised about thirty yeeres of his age. 4.16.29
Christ subiect to diuers afflictions. 3.8.1
Christ is manifested and discouered in the Gospell. 2.9.1
Christ was without sinne. 2.13.4. & 2.16.5
Christ hath purchased the grace of God and life euerlasting. 2.17.1
Christ is to be sought in heauen. 4.17.29
Christ did verily take the nature of man vpon him. 2.13.1
Christ sitteth at the right hand of the Father. 2.14.2
Christ alone is sufficiẽt to the faithful. 2.16.19
Christs crosse the chariot of triumph. 2.16.6
Christ the head of Angels. 2.12.1. & 3.22.1
Christ shall come to iudgement. 2.16.17
Christ is endued with a flesh bringing life. 4. 17.9
Christ by his death brought to vs life. 4.16.5
Christ descended into hell. 2.16.8.9
Christ ascended into heauen. 2.16.14
Christ fasted forty dayes, and for what cause 4.12.20
Christ tooke vpon him all our infirmities except sinne. 2.16.12
Christ endued with perfect iustice. 3.14.12
Christs miracles. 1.13.13
Christs merit. 2.17.1
Christ by his obediẽce took away our sin. 2.16.5
Christs office. 2.6.2. & 2.5.2. & 2.12.4. & 3.12.7
Christ endued with all power. 2.15.5. & 2. 16.16
Christs kingdome euerlasting. 2.15.3. & 3. 25.5
Christs kingdome spirituall. 2.25.3,4.& 4.5. 17.& 4 17.18.& 4.20.1,12,13
Christ rose from the dead. 2.16.13
Christ vanquished Satan. 1.14.18
Christ communicateth his name sometimes to the Church. 4.17.22
Christian libertie in three points. 3.19.2
Christians onely in name. 3.6.4
Christian libertie is spirituall. 3.19.9
Church the true. 4.1.1
Church the true, wherein it differeth from the false. 4.2.1
Church true the notes of it. 4.1.9,10
Church to be considered in two respects. 4.1.7
Church hath her iurisdiction. 4.11.1
Church, the place thereof. 4.1.9
Church the perfection of it. 4.8.12
Churches perpetuitie. 2.15.3
Church hath alwaies beene in the world. 4. 1. 17
Church catholicke or vniuersall. 4.1.2
Church how it is holie. 4.1.13,17. & 4.8.12
Church the kingdome of Christ. 4.2.4
Church called sometime by the name of Christ 4.17.22
Churches estate before Papistrie. 4.4.1.2
Church papisticall. 4.2.2
Church of Rome of what authoritie. 4.6.16
Church may erre. 4.8.13
Church how it is to be builded. 4.8.1
Church soule is Christs doctrine. 4.12.1
Churches authoritie is great. 4.1.10
Church alwaies kept by God. 2.15.3
Churches discipline. 4.1.29
Churches authoritie subiect to the word of God. 4.8.4
Chyliastes, the heretickes and their fond deuises of the kingdome of Christ. 3.25.5
Circumcision wherein it differeth from baptisme. 4.14.24.& 4.16.3
Clearks what they were in times past. 4.4.9

Clearks what freedome they had. 4.11.15
Clearks how they came to haue shauen crowns 4.19.26,27
Comelinesse to be had in the Church. 4.10.29
Communion of Christs two natures, and the properties thereof. 2.14.1
Communion of Saints. 4.1.3
Cõparison betweene Christ & Moses. 2.11.4
Comparison betweene the word and faith. 3. 2.6,29,31. & 3.11.17. & 3.20.10
Complaint of Seneca *against idols.* 1.11.2
Concupiscence condemned. 2.8.49
Concupisence a sinne before God. 3.3.12,13
Concupiscence in the regenerate. 3.3.10
Condition of the faithfull. 2.1.5. & 3.8.1. & 3.9.6
Confession of sinnes necessarie. 3.3.17
Confession of sinnes diuers. 3.20.9
Confession auricular and the ground thereof. 3.4.4,5
Confession of how many sorts. 3.4.12
Confirmation of the Papists. 4.19.4
Congregations Ecclesiasticall are necessarie. 2.8.32. & 4.1.5
Congregations in the name of Christ. 4.9.2
Coniectures morall against the faith. 3.2.38
Coniunction of God with the faithfull. 2.8.18
Cõscience what it signifieth. 3.19.15. & 4.10.3
Consolation of the faithfull. 1.14.6. & 1.16. 3. & 1.17.11. & 2.8.21. & 2.16.5,18. & 3.8.7. & 3.9.6. & 3.15.8. & 3.20. 51. & 3.25.4. & 4.1.3
Constancie of election. 3.24.4
Constantines *donation.* 4.11.12
Constitutiõs ecclesiasticall of 2. sorts. 4.10.29
Contempt of the Ministerie, not vnpunished. 4.1.5
Contempt of death. 3.9.5
Contention in the Church for the title of vniuersall Bishop. 4.7.4
Contention for Baptisme of Infants. 4.16.32
Continuance what it signifieth. 4.13.17
Continence the singular gift of God. 2.8.42
Conuersion in the Sacraments what maner it is. 4.17.14,15
Cornelius Centurio *why he was baptised.* 4. 15.15
Cornelius *faith.* 3.2.32
Cornelius *was regenerate before he heard* Peters *preaching.* 3.24.10
Corruption of nature. 2.5.1
Crosse of Christ the chariot of triũph. 2.16.6
Curiosity to be eschued. 1.4.1. & 1.14.1,4,7, 8.16. & 1.15.8. & 2.1.10. & 2.12.5. & 2.16.18. & 2.17.6. & 3.20.24. & 3. 21.1,2. & 3.25.6,10.
Cursing forbidden. 2.8.47,48

D

DAuid *the figure and Image of Christ.* 3.20.25
Dead Saints whether they pray for vs. 3.20. 24
Degrees of regeneration. 4.16.31
Deliuered to Sathan. 4.12.5
Descending of Christ into hell. 2.16.8,9
Diuinitie of Popes and Cardinals. 4.7.27
Duetie of the children to Parents. 2.8.35,36
Deuill how he is euill. 2.3.5
Deuils are spirits hauing senses and vnderstanding. 1.14.19
Death of Christ is of great force. 2.16.5
Death contemned of the faithfull. 3.9.5
Difference betweene God and men. 2.8.6. & 2.10.9
Difference betweene the iust and vniust. 3. 14.2
Difference betweene necessitie and compulsion. 2.3.5
Difference betweene the Law and Gospell. 2. 9.2,3,4
Difference betweene Pastors and Doctors. 4. 3.4
Difference betweene the old Fathers and the faithfull vnder the new Testament. 2.7. 16. & 2.7.1, 2,4. & 2.10.5. & 2.14.5. & 4.10.14. & 4.14.23
Difference betweene true religion and superstition. 1.12.1
Difference betweene the Sacraments of the old Law and new Testament. 4.14.23,26
Difference betweene Schismatickes and Heretickes. 4.2.5
Difference betweene the old law and the new. 2.11.1
Dignitie and worthinesse of man. 1.15.3.4
Discipline Ecclesiasticall. 4.12.1
Discipline Ecclesiasticall ought to be mitigated. 4.12.9
Discipline Ecclesiasticall, the parts of it. 4. 12.22
Discipline of the Lacedemonians good, but very hard. 4.13.8
Dissimulation of some reprooued. 3.19.13
Disobedience the first destruction of man. 2. 1.4
Distinctions nugatorie of Faith formed, and Faith informed. 3.2.8
Distinction of Dulia *and* Latria. 1.11.11 & 1.12.2
Distinction betweene paine and fault. 3.4.26
Distinction of Schoolemen of three kindes of liberties. 2.25.5

Distinction

Distinction of Schoolemen of necessitie. 1. 16.9
Distinction betweene mortall sinne, and veniall sinne is foolish. 2.8.58. & 3.4.28
Distinction betweene a Sacrament, and the thing of the Sacrament. 4.14.15
Deacons be of two sorts. 4.3.9
Deacons in the Church and their office. 4. 3.9
Deacons what they be in the popish church. 4.5.15. & 4.9.32
Diaceny sses in the Church. 4.13.19
Dionysius opinion of the Hierarchie. 1.14.4
Doctors necessarie in the Church. 4.3.4
Doctrine of Christ the Life and Soule of the Church. 4.12.1
Doctrine of Faith corrupted in the Popish Church. 3.2.1
Doctrine of Repentance corrupted by the Sophistes or Papists. 3.4.1
Donatists confuted. 4.1.13. & 4.15.16
Donations of Constantine. 4.11.12

E

Ecclesiasticall Author is not knowen who he was. 2.5.18
Ecclesiasticall discipline. 4.12.1
Ecclesiasticall discipline mitigated. 4.12.9
Eating of Christes flesh. 4.17.5
Effects of Repentance. 3.3.15,16
Ægyptians vaine pratling. 1.8.4
Elect, are onely partakers of Gods grace. 2. 2.6
Elect, onely doe beleeue truely. 1.7.5. & 3. 2.11. & 3.24.2
Elect onely feare God. 2.3.4
Elect only cannot perish. 3.24.6,7
Elect, differ from the reprobate. 3.2.27. & 3.4.32. & 3.8.6. & 3.9.6. & 3.13.3. & 3.20.16.29
Election of God eternall. 3.21.1
Election is free. 3.22.1
Election the foundation of Gods Church. 4. 1.2
Election confirmed by calling. 3.24.1
Elections constancie. 3.24.4
Election, the end of it is holinesse. 3.23.12
Elias *fasting.* 4,12.20
End of the commandements. 2.8.8.9
End of mans regeneration. 1.15.4. & 3.3.19
End of affliction, to be considered. 3.9.1
End of election is holinesse. 3.23.12
End of excommunication. 4.12.5
Enemies must be loued. 2.8.35,36
Epicures opinion of the diuinitie. 1.2.2
Epicures be alwaies many. 1.16.4
Epiphanius. 4.9.9. & 4.15.21
Erection of hands in prayers. 3.20.16
Errours mingled alway with Faith. 3.2.31
Earthly goods how to be vsed. 3.10.1
Esau *and his repentance.* 3.3.25
Ethnickes temples are prophane. 4.1.5
Euangelists office. 4.3.4
Euill Angels and their fall. 1.14.16
Eunuches godlinesse. 3.2.32
Eusebius. 1.11.6. & 4.6.14. & 4.7.26
Eutiches *the heretick.* 2.14.4,8. & 4.17.30
Examnations of Bishops and their Vicars. 4. 5.5
Excommunication, wherein it differeth from accursing. 4.12.10
Excommunication hath three ends. 4.12.5
Exhortation necessary to the faithfull. 2.7.12
Exhortation to prayer and fasting. 4.12.14
Exhortation, the vse of it. 2.5.5
Exorcists in the Popish Church. 4.19.24
Exuperius *Bishop of* Tolosa. 4.5.18

F

Fall of Adam. 2.1.4
Fall of Angels. 1.14.16
Falshoode of Pope Zacharias. 4.7.17
Fasting of Elias. 4.12.20
Fasting of Christ. 4.12.20
Fasting of Moses. 4.12.20
Fasting of Papists. 4.2.21
Fasting defined. 4.12.18
Fasting true hath three ends. 4.12.15
Fasting, the vse of it. 3.3.17
Fasting how necessarie it is. 4.12.14
Fasting of Nehemias. 4.12.16
Fathers vnder the old testament. 2.7.16. & 29.1.2,4. & 2.10.5. & 2.14.5. & 4.10. 14. & 4.14.23
Fault and paine conioyned. 3.4.29
Faithfull men, why they be called inst. 4.15.10
Faithfull men are the sonnes of God. 4.17.2
Faithfull mē are sinners in this life. 3.3.11.12
Faithfull men are named Priests. 2.15.6
Faithfull, are taught of God. 3.2.6
Faithfull are carried into sundry thoughts. 3. 2.18
Faithfull are partakers of Christes death and resurrection, and by what reason. 3.3.9
Faithfull doe sometimes vtter their innocencie and integritie. 3.14.18,19
Faithfull why called Christians. 2.15.5
Faithfull alwaies at warres. 1.14.13,15,18. & 3.3.10. & 3.20.46. & 4.15.11,12
Faithfull mens conditions. 1.15.1. & 3.8.1. & 3.9.6

Faithfull feare not death. 3.9.5
Faithfull mens feare. 3.2.21,22
Faithfull mens desire. 4.13.4
Faithfull mens dignitie. 1.14.2. & 2.16.16 & 4.17.2
Faithfull mens felicitie. 2.15.4. & 3.25.10
Faithfuls vertue. 2.5.5
Faithfuls perfection. 3.17.15
Faithfuls sacrifice. 4.18.4,16
Faithfull alwaies safe. 3.24.7
Faithfull conquerers of Satan. 1.14.18
Faith hath diuers significations. 3.2.13
Faith taken sometime for hope. 3.2.43
Faith taken for sure confidence. 3.2.15
Faith hath power to worke miracles. 3.2.9
Faith is true. 1.7.5.& 3.2.6,7,41
Faiths nature. 3.13.4
Faith is founded vpon Gods promise. 3.2.29
Faith is necessarie to be increased. 4.14.7
Faith the gift of God. 1.7.5.& 2.3.8
Faith proceedeth from election. 3.22.10
Faith followeth doctrine. 3.2.6
Faith is not without vnderstanding. 3.2.3
Faith ioyned with hope. 3.2.42
Faith must be firme and certaine. 3.2.39
Faith how it is called a worke. 3.2.35
Faith the mother of inuocation. 3.20.1
Faith the roote of all good things. 4.13.20
Faith breedeth repentance. 3.3.1
Faith onely iustifieth. 3.11.19.& 3.17.10
Faith regenerateth man. 3.3.1
Faith of the reprobate. 3.2.10,11
Faith of Simon Magus. 3.2.10
Faith of Sophistes intricate. 3.2.2
Faiths obiect. 3.3.19
Faith formed and informed deuised by the Sophistes. 3.2.8
Faith ingendreth charitie. 3.2.41
Feare of God. 3.2.26
Feare of God what it is in the reprobate. 3.2.27.& 4.10.23
Fight of the faithfull perpetuall. 1.14.13,15,18,& 3.3.10.& 3.20.46.& 4.15.11,12
First begotten God many times contemneth. 3.22.5
Flatterers are dangerous about Princes. 4.20.1,32
Fortune a terme of the Ethnikes. 1.16.18
Fortune hath no force. 1.16.15.& 3.7.10
Friuolous reuelations of new giddie braines. 1.9.1
Freewill before the fall. 1.15.8
Freewill of man. 1.15.8.& 2.2.1.& 3.5.1
Foundation of faith. 3.2.29
Foundation of the Church. 1.7.2.& 4.2.1

G

GAlene. 1.5.2
Garrisons in cities. 2.20.12
Glorie of the faithfull, after this life. 3.25.10
Glorie of the faithfull in this life. 2.15.4.& 3.13.1
God is one. 1.10.3.& 2.8.16
God is no accepter of persons. 3.23.10
God is the beginning of all good things. 1.2.1.
God is not the author of sinne. 1.14.16.& 1.18.4.& 2.4.2
God onely knoweth the hearts. 2.8.23.& 3.4.9
God the onely creator of all things. 1.14.3
God the teacher of the faithfull. 3.2.6
God iudge of the whole world. 1.16.6
God the spirituall lawmaker. 2.8.6
God is a law to himselfe. 3.23.2
God is omnipotent. 1.16.2,3
God is the spouse of the Church. 2.8.18
God of nature is liberall. 3.20.26
God is a King for euer. 3.20.42
God is alway like himself. 1.4.1,3.& 2.11.13
God, how hee was visible in the person of Christ. 2.9.1
God, why he made the world in sixe daies. 1.14.22
God is not to be represented in any visible forme or shape. 1.11.1
God, how he is said to be in heauen. 3.20.40
God is to be knowen two maner of waies. 1.2.2
God is a substance simple and infinite. 1.13.2
God made a couenant with vs and with our forefathers, but yet diuersly. 2.10.2
God, why he is not pleased with dissembling repentance. 3.3.25
God, how he worketh in the hearts of men. 2.4.1.
God, how he blindeth and hardneth the hearts of the reprobate. 2.4.3
God worketh in his elect two maner of waies. 2.5.5
God giueth his goodnesse onely to the elect. 2.2.6.& 2.3.14
God enricheth men with his blessings. 3.7.8,9
God powreth his mercie vpon all creatures. 1.5.5
God keepeth alwaies his Church. 2.15.1
God ruleth all things by his prouidence. 1.16.1
God witnesseth his anger against the reprobate. 3.25.12
God of his free goodnesse preuenteth men. 3.2.42.& 3.14.5
God considereth rather the heart, than the works of man. 3.14.8.& 3.20.31

God how he vseth the wicked. 1.18.1
God many waies rewardeth his. 3.15.4.& 3. 20.12,19.& 4.17.14
God will haue his word to be preached sometime to the wicked. 3.14.13
Gods image in man. 1.15.3.& 2.12.6
Gods anger against the wicked. 3.25.12
Gods diuinity grauen in mans heart. 1.2.3
Gods election eternall. 3.21.1
Gods promise the foundation of faith. 3.2.29
Gods commandement cannot be exactly kept. 2.5.4,6
Gods commandements are not to be esteemed by the power of man. 2.5.4,6
Gods presence, what it is. 3.21.5
Gods presence maketh man afraid. 1.1.3
Gods free promise, is the foundation of the Church. 3.2.29
Gods promises, are effectuall onely in the elect. 3.24.16
Gods promises are included in Christ. 3.2.32
Gods grace cause of good works. 2.3.13
Gods prouidence to all creatures. 1.16.1.4
Gods prouidence, how to be considered. 1.17. 1.& 1.5.6.7
Gods prouidence in distribution of Kingdoms. 4.20.26
Gods power how to be considered. 1.16.3.& 1.14.20.21.& 3.2.31
Gods Kingdome. 3.3.19
Gods will to be obeyed. 3.20.43
Gods will the best rule of iustice. 3.23.2
Gods blessing of great force. 3.7.8,9
Gods name reuerently to be vsed. 2.8.22
Gods name to be sanctified. 2.8.22.& 3. 20. 41
Good, called summum bonum, *how it is in man.* 3. 25. 2
Good, called summum bonum, *what it is after* Platoes *opinion.* 1.2.3
Goods of the Church how they ought to be distributed. 4.4.6
Good workes come of Gods grace. 2.3.13
Good workes proceed of faith. 4.13.20
Goods earthly, how to be vsed. 3.10.1
Good among the reprobate. 3.21.7.& 1.7.8, 13
Goodnes of God obiect of faith. 3.3.19
Godlinesse of Eunuches. 3.2.32
Godlinesse of Naaman Syrus. 3.2.32
Gouernours of the Church. 4.3.8
Gospel is taken for the manifest declaration of Gods will. 2 9.2
Gospel preached sometime to the reprobate and wicked. 3.2.41
Gospel differeth from the Law. 2.9.2.34
Gospel the effect of it. 3.3.1.19
Gospel respecteth faith. 2.11.17
Grace of God is free. 3.21.6.& 3.22.1
Gregorie *the vij. his subtilties.* 4.11.13
Gregories *opinion of images.* 1.11.5
Gregorie Nazianzene. 1.13.17.& 4.9. 11

H

HEarts of men are in Gods power. 1.18. 1, 2
Heretickes differ from schismatikes. 4.2.5
Hierarchie of the Pope. 4.5.13
High Priest in the old law a figure of Christ. 4.6.2.& 4.12.25.& 4.14.12
Hierome *is reproued.* 1.15.5
Hildebrand *named* Gregorie *the vij.* 4.11. 13
Hypocrisie inuested in man. 1.1.2
Hypocrites nature. 1.4.4
Hypocrites prayers detestable before God. 3. 20. 29
Hypostaticall vnion of two natures in Christ 2.14.5
Holy Ghost is God eternall. 1.13.14
Holy Ghost is an inward teacher. 3.1.4
Holy Ghost dwelleth not among the wicked. 2.2.16
Holy Ghosts office. 3.2.36
Holy Ghosts worke. 4.14.8.9
Holy Ghosts titles. 3.1.3
Holinesse of life the end of election. 3.23.12
Homerus. 1.17.3.& 2.2.17.& 4.6.8
Homicide forbidden. 2.8.39
Honesty to be obserued in the Church. 4.10.29
Honor due to the elders. 2.8.15
Honor hath diuers significations. 2.8.25
Honor is of three sorts. 2.8.36
Hope taken for faith. 3.2.43
Hope ioyned with faith. 3.2.42
Hope reacheth beyond death. 3.24.7
Hope the nature thereof. 3.25.1
Hope is accepted before the hand of God for many respects. 3.2.31
Horace. 1.11.14

I

IAcob *an example of an outward miserable life.* 2.10.12
Iacobs *Ladder.* 1.14.12
Idolatrie is condemned. 1.11 1.& 2.8.16,17
Idolatry the beginning of it. 1.5.11.& 1.11.8
Iephthes *vow.* 4.13.23
Iesuites. 3.3.2
Iewes the first begotten in Gods family. 4.16. 14

Ignatius. 1.13.29
Ignorance is not a sinne alone. 2.1.22
Image of God in man. 1.15.3. & 2.12.6
Images lawfull and vnlawfull. 1.11.12
Immunitie claimed by the cleargie. 4.5.15
Imposition of hands lyeth in the disposition of the pastors. 4.3.16
Imposition of hands whether it be a Sacrament. 4.14.20
Indulgences added to satisfaction. 3.5.1
Indulgences their beginning. 3.5
Infants bring their damnation out of their mothers bellies. 4.15.10
Infants new borne of God. 4.16.17
Infants are to be baptized. 4.16.1
Infidelitie the roote of all euill. 2.1.4
Inobedience the first decay of man. 2.1.4
Intentions good. 2.2.25
Intercession of Saints, from whence it sprung. 3.20.21
Innocation commeth of faith. 3.20.21
Innocation due to God onely. 2.8.16
Iohns *baptisme and the Apostles one.* 2.9.5
Iohn Baptists *ministerie.* 4.15.17
Iohn Baptists *office.* 2.9.5
Iohn Baptist *the middle betweene the Lawe and Gospel.* 2.9.5
Iohn Baptist *messenger of the Gospel* 2.9.5
Iohn Baptist, *how he was called* Elias. 2.9.5
Iosephus. 1.8.4 & 2.8.12
Isaakes *condition touching the world.* 2.10.12
Isaakes *sinne or offence.* 3.2.31
Iudas, *how he was elected.* 2.24.9
Iudas, *how he did communicate with Christ in the Supper.* 4.17.34
Iudgements of God are of two sorts. 3.4.31
Iudgements how they be lawfull. 4.20.18
Iurisdiction in man is double. 4.19.15
Iurisdiction of the Church, in whom it is. 4. 7.5.& 4.11.1
Iurisdiction in the Church. 4.11.1
Iustice of Christ is perfect. 3.14.12
Iustice is not to be had by workes. 3.18.1
Iustice of workes. 3.18.1
Iustification before God. 3.11.2. & 3.17.12
Iustine *the Martyr.* 1.10.3
Iuuenall. 1.11.3

K

KEyes of the kingdome of God. 4.6.4.& 4. 2.10. & 4.11.1
Kingdome of Christ is euerlasting. 2.15.3 & 3.12.7
Kingdome of God. 3.3.19
Kingdomes are distributed by the prouidence of God. 4.20.26
Kings are to be obeyed. 4.20.8.22,23.32
Kings and Magistrates are named gods. 4. 16.31
Kings not to be attended with flatterers. 4. 20.32
Knowledge of God grafted in mans heart. 1. 3.1
Knowledge of Christ. 3.2.6
Knowledge of man is necessary. 1.1.1
Knowledge of man is double. 1.15.1
Knowledge of euerlasting life, is grafted in mans heart. 1.15.6

L

LAcedemonians discipline. 4.13.9
Lactantius. 1.4.3.& 1.11.6
Ladder of Iacob. 1.14.12
Latria & Doulia. 1.4.3.& 1.12.2
Law, the summe of it. 2.8.11
Law, the office of it. 2.7.6. & 3.19.2. & 4. 15.12
Law, the vse of it. 1.12.1. & 2.7.1
Lawes ciuile, to be made by men. 4.20.15
Lawes politike are the sinewes of the commonwealth. 4.20.14
Law of God, by Moses *is diuided into three parts.* 4.20.14
Law Morall consisteth of two parts. 4.20.15
Law of Moses *conserued by myracles.* 1.8.9
Law, why it was published. 1.6.2
Law, how it was abrogated. 2.7.14
Law spirituall. 2.8.6
Law cannot be kept by meanes of mans weakenesse. 2.5,6,7.& 2.7.4,5
Law is sowen in euery mans heart. 2.2.13
Laying on of hands resteth in the discretion of the Pastors. 4.3.16
Laying on of hands, whether it be a sacrament. 4.14.20
Lay men may not baptise. 4.15.10
Lying forbidden. 2.8.47
Lent superstitiously kept. 4.12.20
Libertie Christian is spirituall. 3.19.9
Libertie Christian consisteth in three points. 3.19.2
Libertie of people in choosing Bishops. 4.4. 11
Lifting vp of hands in prayer. 3.20.16
Lust or desire of reuenge forbidden. 4. 20. 20
Lords prayer. 3.20.36

M

MAcedonian *the heretick confuted.* 3. 13.6
Magistrate, the dignitie of it. 4.20.14

Magistrate, the office of it. 2.8.46.& 4.20.9
Magistrate is to be obeied. 4.20.8
Magistrate subiect to God 2.8.38 & 4.20.32
Magistrate may kill without offence. 4.20.10
Magistrates ordained to serue and please God 4.20.4
Magistrates called sometimes gods. 4.16.31
Magistrates be Gods Vicars. 4.20.6
Mans creation. 1.15.1.& 2.1.10.& 2.3.11 & 2.5.18
Mans excellencie. 1.15.3.4
Man is like to a little world. 1.5.3
Man subiect to infinite perils. 1.17.10
Mans hart in Gods power. 1.18.1.2
Manichees the heretikes confuted. 1.13.1.& 1.14.3.& 1.15.5.& 2.1.11.& 2.11.3. & 2.13.1.2.& 2.14.8.& 3.11.5. & 3. 23.5.& 3.25.7.& 4.12.19.
Marcionites. 1.13.1.2. & 4.17.17
Marie *the mother of Christ cousin to* Ioseph. 2.13.3
Mariage ordained of God. 2.8.41
Mariage is not to be forbidden to the Ministers of the Church. 4.12.23
Mariage is not a Sacrament. 4.19.34
Masses, the beginning of them. 4.15.8
Masses, the vertue of them. 2.15.6.& 4.2. 9.& 4.18.2
Masses plentifull in the Popish Church. 4.5.9
Merite contrary to faith. 3.15.2
Merite of Christ. 1.17.1
Mercy and truth are conioyned. 3.13.4
Mercy of God powred vpon all creatures. 1. 5.5
Michael Seruettus *an Anabaptist.* 4.16.3
Michael Seruettus *confuted.* 1.13 10.22.& 1.15.5.& 2.9.3.& 2.10.1.& 2.14.5.6 7.& 4.16.29.31.& 4.17.29.30.
Milesius *prouerbe.* 4.13.15
Ministerie of the word most necessarie in the Church. 4.1.5.& 4.3.2.3. & 4.1.4.11
Ministerie of Iohn Baptist *and the Apostles one.* 4.15.7
Miracles of Christ. 1.13.3
Moderators of the Church. 4.3.8
Modestie necessarie to the faithfull. 2.2.1.11
Monkes not knowen in the primitiue Church. 4.5.8
Monkes full of corrupted maners. 4.13.15
Monkes make rash vowes. 4.13.3.17
Monkery a perilous sect. 4.13.14
Monica *S.* Augustines *mother.* 3.5.10
Monitions priuate, necessary in the Church. 4.12.2
Monothelites confuted. 2.16.12
Mortification of the flesh. 2.16.7
Morall coniectures contrarie to faith. 3.2.38
Moses *chiefe of the Prophets.* 4.8.2
Moses *wrote familiarly.* 1.14.3
Moses *doctrine.* 1.8.3
Moses *fasted fortie daies, and why.* 4.12.20
Murther forbidden. 2.8.39

N

NAaman *the Syrians pietie.* 3.2.31
Name of God to be taken in all reuerence. 2.8.22
Name of God how to be sanctified. 2.8.22.& 3 20.41
Name of Christ attributed sometimes to the Church. 4.17.22
Natures corruption. 2.5.1
Natuxe in the person of Christ, double. 2.14.1
Nature of faith. 3.13.4
Necessitie is double. 1.16.9
Necessitie differeth from compulsion. 2.3.5
Necessitie fatall of the Stoikes. 1.16.8
Neighbour what it signifieth. 2.8.55
Nehemias *fast.* 4.12.18
Nestorius *the heretike.* 2.14.4.5
Nouatianus *the heretike confuted.* 3.3.21.& 4.1.23
Nunnes not knowen in the primitiue Church. 4.13.19

O

OBedience most acceptable to God. 2.8.5
Obedience of Christ taketh away our sinnes. 2.16.5
Obedience due to parents. 2.8.38
Obedience due to Kings and Magistrats. 4. 20.8.22.23.32
Obiect of faith. 3.3.19
Obseruations of daies superstitiously vsed, is condemned. 2.8.31
Obseruation of Lent is superstitious. 4.12.20
Obseruation of the Sabboth, which is the true. 2.8.28
Office of a Pastor. 2.8.46.& 3.3.17.& 4.1.1. 5.22. & 4.3.6. & 4.8.1. & 4.12.2.11. 14.17
Office of Christ. 2.6.2.& 2.5.2.& 2.12.4.& 3.12.7
Office of an Euangelist. 4.3.4
Office of the law 2.7.6.& 3.19.2.& 4.15. 2
Office of a Magistrate. 2.8.46. & 4.20.9
Office of a Priest. 4.12.2
Office of the holy Ghost. 3.2.36
Office of Iohn *Baptist,* 2.9.5
Office of Angels. 1.14.6.12.& 3.20.23
Office of a Pastor differeth from the office of a Prince. 4.11.8

Officials why they were ordered. 4.11.7
Offences are of two sorts. 3.19.11
Offences are to be auoided. 3.19.11
Old Testament confirmed by Christ. 2.10.4
Old widowes and their single life. 4.13.18
One worke appointed many times to many contraries. 1.18.4.& 2.4.2
Orders a Sacrament of the Schoolemens inuention. 4.19.22
Origenes. 2.2.4.27.& 2.5.17.& 2.8.12.& 3.22.8.
Osiander *confuted.* 1.15.3.5.& 2.12.5.6.7. & 3.11.5
Ouid. 1.15.3.22.23
Outward signes of repentance. 4.12.14.17

P

Patience necessary to the faithfull. 3.8.1. & 3.20.52.& 3.25.1
Patience of Christians differeth from the patience of Philosophers. 3.8.11
Papists like apes do counterfet Christ 4.19.29
Papists doe defend images. 1.11.5
Papists know not Christ. 2.15.1
Papists fasts. 4.12.21
Papists Hierarchie. 4.5.13
Papists Church. 4.2.2
Paphnutius *opinion of single life.* 4.12.26
Pardons added to satisfaction. 3.5.1
Pardons when they began. 3.5.5
Pastor and bishop. 4.3.8
Pastors in the Church. 4.3.4.5
Pastors and doctors necessarie in the Church. 4.3.4
Pastors office. 2.8.46.& 3.3.17. & 4.1.1.5. 22.& 4.3.6.& 4.8.1.& 4.12.2.11.14.17
Pastors power and authoritie. 3.4.14
Pastors calling. 4.3.11
Patriarches in the Church. 44.4
Peace proceedeth from the remission of sinne. 3.13.4
Pelagius *and his heresies confuted.* 2.1.5.& 2.2.21.& 2.3.7.& 2.7.5.& 3.22.8
Penance is no Sacrament. 4.19.14.15
Perfection in the Church. 4.8.12
Perfection of the faithfull. 3.17.15
Perfection of faith. 3.17.15
Periurie is execrable. 2.8.24
Perpetuitie of the Church. 2.15.3
Persecution for iustice 3.8.7
Perseuerance the gift of God. 2.3.11.& 2.5.3
Perseuerance properly pertaineth to the elect. 3.3.11
Persians worshipped the Sunne. 1.11.1
Persone what they are in Scripture. 3.23.10
Persons three in one diuine substance. 1.13.1
Peter *had no authoritie ouer other Apostles.* 46.5
Peter *was not at* Rome. 4.6.14
Philosophers opinions of free will. 2.2.3
Phocas *the patron of the Romish sea or primacie.* 4.17.7
Pighius *the heretike.* 3.2.30
Plato *the philosopher.* 1.5.10
Plautus. 1.17.3
Plutarch. 1.2.3
Policie among Christians. 4 20.3
Policies Ecclesiasticall not to be contemned. 4. 10.27
Poore to be prouided for, in the Church. 4.3.8
Pope is Antichrist. 4.7.21.25.& 4.9.4
Pope nameth himselfe Christs vicar. 4.6.2
Pope hath subiected to himselfe the Empire of the West. 4.11.13
Pope how and by what meanes he is growen vp 4.7.1
Popish fasting. 4.12.21
Popish Church. 4.2.2
Popish Hierarchie. 4.5.13
Power of prophets. 4.8.3
Power of God, how to be considered. 1.14.20. 21.& 1.16.3.& 3.2.31
Power of the Church consisteth in foure points 4.7.6
Power of the Church subiect to Gods word. 4 8.4
Power to binde and loose. 3.4.14.15
Praiers must be continuall. 3.20.7
Praiers of hypocrites be abhominable. 3.20.29
Praiers of dead saints. 3.20.21
Praier, what it signifieth. 3.20.2
Praier necessarie to the faithfull. 3.20.2
Praier profitable many waies. 3.20.2
Praiers how to be made. 3.20.4.7.8.9.11
Praiers publike acceptable to God. 3. 20. 29
Praier of the Lord expounded. 3.20.36
Precepts of God depend not vpon mans power. 2.5.4.6
Precepts of the law how they are to be considered. 2.8.8
Precepts of God cannot be firmely obserued. 2. 5.4.6
Precepts be of three sorts. 2.5.68
Preaching of the Gospell is common with the reprobate. 3.24.1
Predestination what it signifieth. 3.21.5
Predestination is hard to be knowen. 3.21.1
Priests secular in the popish church. 4.5.9
Priests office. 4.12.2
Priesthood of Christ. 4.6.2

Priests

Priests in the old law were figures of Christ. 4. 6.2.& 4.12.25.& 4.14.21
Preparation of the Papists. 2.2.27.
Presence of God maketh man to feare and tremble. 1.1.3.
Presence, what it signifieth. 3.21.5.
Primacie of the Church of Rome. 4.6.1.
Princes are to be obeied. 4.20.8.22.23.32.
Princes not to be flattered. 4.20.1
Promises of God, the foundation of faith. 3. 22.9.
Promises of God effectuall only to the elect. 3. 24.16.
Promises of God included in Christ. 3.2.32.
Promises of the Gospell and of the law how they agree. 3.17.1.
Prophets, who be properly. 4.3.4.
Prophets interpreters of the law. 1.6.2.& 4.8.6
Prophets shadow Gods goodnesse vnder earthly benefits. 2.10.20
Prophets and their power. 4.8.3
Prouerbe of Miletus. 4.13.15.
Prouidence of God to all creatures. 1.16.1.4
Prouidence of God, how to be considered. 1.5 6.7.& 1.17.1
Prouidence of God in distributing of kingdomes. 4.20.26
Pride ingrafted in man. 1.1.2
Pride the beginning of all euill. 2.1.4
Priuate admonitions necessarie in Gods church 4.12.2
Purgatorie how first invented. 3.5.6.7

Q

Questions vnprofitable to be reiected. 1.14 1.4.& 2.12.5

R

Rebecca, *her sinne.* 3.2.31.
Reason of man is blinde in spirituall things 2.2.19
Reason his force and nature. 2.2.2
Redemption is onely in Christ. 3.6.1
Regeneration through faith. 3.3.1
Regeneration, the end of it. 1.15.4.& 3.3.19
Regeneration after the opinion of the Anabaptists. 3.3.14
Regiment in man is double. 3.19.15.& 4.20.1
Religion, the beginning of it. 1.12.1
Religion the true. 1.2.2.& 1.4.3
Remission of sinnes is onely in Christ. 4.1.20
Remission of sinnes the entry into the Church and kingdome of God. 4.1.20
Renounce himselfe, what it is. 3.3.8.& 3.7 1.2
Repititions familiar with the Iewes. 1.15.3
Repentance true. 3.3.5
Repentance true proceedeth of faith. 3.3.1
Repentance the speciall gift of God. 3.3.21 & 3.24.15
Repentance part of the Gospell. 3.3.1
Repentance is no Sacrament. 4.19.14.15
Repentance the effect of it. 3.3.15.16
Repentance is not in God. 1.17.12
Repentance of Achab. 3.3.25.& 3.20.5
Reprehensions to law-breakers. 2.5.11
Reprobation is by the will of God. 3.22.11
Reprobates hatefull to God. 3.24.26.
Reprobates are without excuse when they doe sinne. 3.23.9
Reprobates feare not God as they ought to doe. 3.2.27
Rsprobates faith. 3.2.11.12
Reprobates miserable estate. 3.25.6
Reprobates shall be grieuously punished. 3. 25.12
Reprobates may and can heare Gods word, 2. 5.5
Resurrection of Christ. 2.16.13
Resurrection of the flesh is hardly to be beleeued. 3.25.3
Resurrection is common to the good and the euill. 3.25.9
Resurrection shall bee in a maruellous order. 3.25.8
Reuelation of foolish phanatikes 1.9.1
Reuenging must be left to God. 2.8.57 & 4.20.20
Reuenging lusts are forbidden. *Ibidem.*
Rome *is not the head of all Churches.* 4.7.17
Romish Bishops doe vainely challenge the succession of the Apostles to themselues onely. 4.2.2.3

S

Sabboth the true keeping of it. 2.8.28
Sabboth how abolished by the comming of Christ. 2.8.31
Sabellius *the hereticke confuted.* 1.13.4
Sacrament, the signification of it. 4.14.1
Sacrament is not without promise. 4.14.3
Sacrament the generall signification of it. 4. 14.18
Sacraments are onely two in the Church. 4. 14.20.& 4.18.20
Sacraments bee many by the iudgement of Schoolemen. 4.19.1
Sacraments how to be vsed. 4.14.13
Sacraments of the law, differ from them of the Gospell. 4.14.23.26
Sacrifice acceptable to God. 3.7.1

Sacrifice, the vse of it. 2.7.2.17.& 2.12.4
Sacrifice of the faithfull. 4.18.4.16.
Saducees opinion of Angels. 1.14.9
Saducees opinion of soules. 1.15.2
Saducees are confuted. 2.10.23.& 3.25.5
Saluation commeth of Gods election. 3.24.4.5
Saluation of the faithfull is fully in Christ. 2.16.19
Saluation, foure causes of it. 3.14.17.21
Sampson *how he offended God in reuenging.* 3.20.15
Sanctimonie of life is the end of election. 3.23.12
Sanctifying of Gods name, what it is. 3.20.41
Sara, *her offence.* 3.2.31
Sathan the author of sinne. 1.14.15
Sathan the author of strife. 4.17.1
Sathan hath diuerse names. 1.14..13
Sathan is called the spirit of God. 2.4.5
Sathan the minister of Gods wrath and punishment. 1.18.2.& 2.4.2
Sathan counterfaiteth God. 1.8.2.& 4.14.19
Sathan can doe nothing but by Gods sufferance 1.14.17.& 1.17.7
Sathan cannot hurt the Church as he would. 1.14.18
Sathans craft and guile. 3.20.46.& 4.1.1.11 3.& 4.14.19.& 4.15.19.& 4.16.32.& 4.17.12.& 4.18.18.
Satisfaction deuised by the Papists or Sophists. 3.4.25.& 3.16.4
Saints are sometimes afraid of the presence of God. 1.1.3
Saints dead, whether they pray for vs. 3.20.24
Schismatickes who be properly. 4.2.5
Scope of the faithfull. 2.10.11.& 3.25.2
Scripture bringeth all men to the knowledge of God. 1.6.1
Scripture maketh mention of the Church two waies. 4.1.7
Scripture though it seeme simple, yet is of great estimation. 1.8.1
Scripture is very fruitfull. 1.9.1
Slanderings condemned. 2.8.47
Seate of Christ at the right hand of the Father. 2.16.15
Sects of Monkes are perillous. 4.13.14
Seede of the law is in all men. 2.2.13
Seede of religion in the minde of man. 1.3.1.& 1.5.1
Seneca. 2.2.3.& 3.8.4
Senecas *opinion of Idols.* 1.11.2
Senses in man be fiue. 1.15.6
Sense of Gods diuinitie is grauen in mans hart. 1.2.3.& 1.3.1
Sephora *how she circumcised her sonne.* 4.15.22
Seruetus. 4.16.15
Seruants their office. 2.8.46
Shauing of crownes. 4.19.26.27
Signes of repentance as be outward. 4.12 14.17
Symbole of the Apostles. 2.16.18
Simon Magus *faith.* 3.2.10
Simonie, what it signifieth. 4.5.6
Simplicitie of the Scripture is of great force. 1.8.1
Singing brought into the Church. 3.20.32
Single life. 2.8.43.& 4.12.26.& 4.13.18
Sinne originall. 2.1.5.8.& 4.15.10
Sinne against the holy Ghost. 3.3.22.
Sinne veniall after the Papists. 2.8.58
Sinne whatsoeuer it be it is mortall of it selfe. 2.8.59
Sinnes are of two sorts. 4.12.3.6
Sinnes why they be called debts. 3.20.45
Sinnes of the Fathers how they be punished in the Sonnes. 2.8.19.20
Sinnes of holy men are veniall. 2.8.59
Sinnes not forgiuen out of the Church. 4 1.20
Sinnes cannot be numbred particularly. 3.4 16.18
Sinners be taken for dissolute and loose men. 3 20.10
Slanderous words condemned. 2.8.47
Sobrietie necessarie to the faithfull. 1.93
Solon. 4.20.9
Sunne worshipped of the Persians. 1 11.1
Sophists faith intricate. 3.2.2
Sorow is of two kinds. 3.3.7.& 3.4.2
Stoikes opinion of necessitie. 1.16.8
Subdeacons in the Church. 4.4.10
Subdeacons in Poperie. 4.19.33
Subtiltie of Gregorie *the seuenth.* 4.11.13
Summe of the Law. 2.8.11
Summe of the Gospell. 3.3.1,19
Superstition, the beginning of it. 1.12.1
Superstition differeth from true religion. 1.12.1
Superstitions how they may be abrogated. 2 8.16
Supper of the Lord how it was instituted. 1.17.1,20
Supper of the Lord standeth in two points. 4.17.11.14
Supper of the Lord how to be vsed. 3.25.8
Supper of the Lord ministred in time past to children. 4.16.30
Supper of the Lord abused and defiled in the Popish Church. 4.18.1

T

Temples the vse of them. 3.20.30. & 1.1.5
Temples of the Ægyptians spoyled and burned by Xerxes. 4.1.5
Temples superfluously decked. 4.5.18
Tentations are of diuers sorts. 3.20.46
Tempt God, what it signifieth. 4.13.3
Tertullian. 1.10.3. & 1.13.6.28. & 2.14.7. & 3.20.48. & 3.25.7. & 4. 15. 21. & 4. 17.29.48.
Testament the old confirmed by Christ. 2.10.4
Testament the old and new, in what things they agree 2.10.1
Theft forbidden. 2.8.45
Theft committed diuerse waies. *Ibidem*
Theodosius *Bishop of* Miria. 1.11.15
Theodosius *the Emperour confessed his sinne* 4.12.7
Theodorus *the Bishop.* 1.11.14
Treasure of the Church, what it is after the papists minds. 3.5.3
Thomas Aquinas. 2.2.4. & 3.22.9
Tules of the holy Ghost. 3.1.3
Transubstantiation deuised by the Papists. 4. 17.12.14.15
Tributes due to be paied to Princes. 4.20.13
Trinitie of persons in God. 1.13.1.2.3.4
Truth and mercy conioined. 3.13.4
True Church. 4.1.1
True Church differeth from the false. 4.2.1
Turkes doe appoint Idols in place of the true liuing God. 2.6.4.

V

VAlla. 3.23.6
Varro. 1.11.6
Vengãce to be left to God. 2.8.57. & 4.20.20.
Vertue of the faithfull. 2.5.5
Virgil. 1.5.5
Vocation of euery man is to be considered. 2. 10.6
Vocation is of two sorts. 3.24.8
Vocation of the faithfull to what end. 3.2 6 & 3.25.1
Vocation of Pastors is in foure points. 4.3.11
Vow, what it is. 4.13.1
Vow of single life. 4.13.18
Vow of Iepthes. 4.13.3
Vow of charitie. 4.19.26
Vowes of faithfull, is in foure points. 4 13.4
Vowes of Monkes are foolish. 4.13.3.17
Vowes foolish are not to be kept. 4 13.20
Vnction is no Sacrament. 4.19.18
Vnderstanding and will are two parts of the Soule. 1.15.7
Vnderstanding ioyned with faith. 3.2.3
Vse of exhortation. 2.5.5
Vse of the Lords Supper. 3.25.8
Vse of fasting. 3.3.17
Vse of the law. 1.12.1. & 2.7.1
Vse of Gods promise to the good and euill. 2.5. 10
Vse of Sacraments. 4.14.13
Vse of Sacrifice. 2.7 1.17. & 2.12.14

W

WOmen comprehended vnder the name of men. 2.13.3
Women may not baptise. 4.15.20
Whooredome vtterly forbidden. 2.8.41
Wicked are indurated with Gods punishments. 3.4.32. & 3.8.6
Wicked are sometimes endued with excellent and good gifts. 3.14.2.3
Widowes aged and their single life. 3.13.18
Will of God is plaine and simple. 3.24.16
Will of God to be considered two maner of waies. 1.17.2
Will of God cause of all things. 1.14.1. & 1. 16.8. & 1.17.2. & 1.18.2
Will of God the necessitie of all things. 3.23.8
Will of God alwaies to be followed. 3.20.43
Will of God rule of iustice. 3.23.3
Will of man how it is abolished in the regenerate 2.5.15
Will and vnderstanding are two parts of the soule. 1.15.7
Will of man is in Gods hand. 2.4.6.7
Wisedome the true. 1 1.1
Works of the holy Ghost. 4.14.8.9
Workes doe not iustifie. 3.17.11
Workes of the flesh proceed of originall sinne. 4. 15.10
Works of supererogation. 3.14.14
Works their iustice. 3.18.1
Works good come of Gods grace. 2.3.13
Workes good come of faith. 4 13.20
World was made for mans end. 1.16.6

X

XEnophon. 1.5.12. & 4.12.22
Xerxes *spoiled and burned the Temple of* Egypt. 4.1.5

Z

ZAcharias *the Popes falshood.* 4.7.17
Zeale, how it is stirred vp of repentance. 3.3.15
Zepherines *constitution for celebrating of Masse.* 4.17.46.
Zephora *how she circumcised her sonne.* 4. 15.12

ANOTHER

ANOTHER TABLE IN which are contained the places of the *Bible according to the course of the old and new Testament.*

If at any time you do finde two numbers in the margent, the first signifieth the Chapter of the Bible, the second sheweth the verse of the same Chapter: but if you finde one number alone, then that signifieth the verse onely. The first number put after the text signifieth the Booke of the Institutions, the second the Chapter, and the third the Section.

GENESIS.

1.1 *IN the beginning God created heauen and earth.* 1.14.20

2 *And the spirit of God was vpon the deepe* .1.13.14.& 1.13.22

3 *And God said, let light be made, and light was made.* 1.13.7.& 1.13.& 1.16.2

11 *Let the earth shoot foorth greene flourishing hearbes, and bearing seed according to his kinde.* 1.16.2

26 *Let vs make man to our image and likenesse.* 1.13,24.& 1.15.3

27 *And God created man to his image and similitude, he created them to the image of God, male and female.* 1.11.14.& 1.15.3.& 2.1.1

28 *And rule you ouer the fishes of the sea, and ouer the foules of the heauen, and ouer euerie beast that moueth on the earth.* 1.14.22

31 *And God saw all things that he had made, and they were exceeding good. And euening and morning was made the sixt day.* 1.14.22.& 3.23.8

2.1 *Therefore heauen and earth was finished, and all the garnishing of them.* 1.14.4

2 *God did throughly finish the seuenth day his worke that he had made, and he rested the seuenth day from all the worke that he had done.* 1.14.2.& 2.8,30

7 *The Lord God therefore did fashion man of the slime of the earth, and inspired into his figure the breath of life, and man was made into a liuing soule.* 1.15.5.&.2.14.8

9 *And the tree of life was in the middest of Paradise, and the tree of the knowledge of good and euill.* 4.14.18

17 *In what day soeuer you shall eate thereof, you shall die with death.* 2.3.7

18 *It is not good for man to be alone, let vs make him a helpe like to himselfe.* 4.13.3

23 *This, now bones of my bones, and flesh of my flesh, shee shall be called woman, because shee was taken of man.* 2.12.7.& 4.19.35

3.4 *The serpent said to the woman, yee shall not die.* 1.14.15

6 *Therefore the woman saw that the tree was good to eate, and beautifull to the eie, and pleasant to looke vpon, and shee tooke of the fruit thereof, and did eate, and did giue to her husband which did eate.* 2.1.4

15 *I will put hatred betweene thee and the woman, betweene thy seede and the seede of her, shee shall bruse small thy head, and thou shalt lay waite to entrap his heele.* 1.14.18.& 2.13.2

17 *In thy labours thou shalt eate thereof all the daies of thy life.* 3.14.13.& 2.10.10

22 *Now therefore least he stretch foorth his hand, and take also of the tree of life, and eate*

eate thereof and liue for euer, let vs caſt him out. 4.14.12
4.4 And the Lord had regard to Abel and to his gifts. 3.14.8
7 And her deſire ſhall be ſubiect vnto thee, and thou ſhalt be Lord ouer it, or thou ſhalt rule ouer it. 2.15.26
8 And when they were in the field, Cain roſe vp againſt his brother Abel, and ſlue him. 2.10.10
10 The voice of the bloud of thy brother crieth vnto me from the earth. 3.2.7
13 My iniquitie is greater than that I may get pardon. 3.4.4
6.3 My Spirit ſhall not abide in man for euer, becauſe he is fleſh, &c. 3.14.1
5 But the Lord ſeeing that there was much wickedneſſe of men on the earth, and that euery thought of their hearts was bent to euill at all times. 2.2.25
6 Then it repented the Lord that he had made Man on the earth. 1.17.12
18 I will make my couenant with thee. 4.14.6
Noah made all things that the Lord had commanded him. 2.10.10
8.21 The vnderſtanding and thought of mans heart, be prone to euill from their youth. 2.2.25. & 2.2.27. & 3.14.1
9.2 And the feare and dread of you be vpon all beaſts of the earth, and vpon all birds of the aire, with euerie thing that moueth vpon the earth, all the fiſh of the Sea be giuen to your hands. 1.14.22
8 Behold, I doe ordaine my couenant with you, and with your ſeede after you. 4.14.6
13 I will put my Bow in the cloudes, and it ſhall be a ſigne of the league betweene me and betweene the earth. 4.14.18
24 But Noah being awaked from his wine, when he had learned what his yoongeſt ſonne had done vnto him. 2.10.10
25 He ſaid, curſed be Chanaan, he ſhall be a ſeruant of ſeruants to his brethren. 1.11.8
27 Let God inlarge Iaphet, and let Sem dwell in Tabernacles, and let Chanaan be his ſeruant. 1.11.8
12.4 Therefore Abraham went foorth as the Lord had commanded him. 2.10.11
10 But there was a dearth in the Land, and Abraham went downe into Ægypt that he might dwell there. 1.10.11
13 Say therefore I pray thee, that thou art my ſiſter. 1.10.11
17 But the Lord did puniſh Pharao and his houſe for Sara the wife of Abraham. 2.8.9
13.7 And there roſe a ſtrife betweene the Shepheards of the flocke of Abraham, and the Shepheards of the flockes of Loth. 2.10.11
11 And the one of them were ſeparated from his brother. 2.10.11
14.13 And behold one that eſcaped told it to Abraham the Hebrew. 2.10.11
18 But Melchiſedec King of Salem, bringing foorth bread and wine (for he was the firſt Prieſt of the Almighty,) &c. 4.18.2
15.1 Feare not Abraham, I am thy defender, and thy reward is very great. 2.11.1. & 3.25.10. & 4.10.11. & 4.16.24
5 Looke vp vpon the heauens, and number the ſtarres if thou canſt, and he ſaid vnto him, ſo ſhall thy ſeede be. 3.18.2
17 Therefore when the Sunne was ſet, there roſe a darke miſt, and there appeared a ſmoking furnace, &c. 4.14.18
18 I will giue vnto thy ſeede this Countrey, from the floud of Ægypt vnto the great floud Euphrates. 4.16.11
16.2 Behold, the Lord hath ſhut me vp, that I ſhould not bring foorth: goe then into thy handmaid, if peraduenture at the leaſt, &c. 3.2.31
5 And Sarai ſaid to Abraham, thou dealeſt vniuſtlie with me. 2.10.11
I gaue my hand-maid into thy boſome. 3.2.31
9 And the Angell of the Lord ſaid vnto her, returne vnto thy Miſtres 1.14.16
15 Agar brought foorth a ſonne to Abraham. 2.10.11
17.2 I will make my agreement betweene me and thee, and I will multiplie thee wonderfull much. 3.18.2
5 I haue ordained thee a Father of many Nations. 2.10.11
7 And I will put my couenant betweene me and thee: and betweene thy ſeed after thee in their generatiõs by an euerlaſting truce, that I may be thy God, and the God of thy ſeede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3
10 Euery male of you ſhall be circumciſed. 4.14.20. & 4.16.3
11 And you ſhall circumciſe the fleſh of your vncircumciſion, and it ſhall be a ſigne of the league betweene me and you. 4.16.24
12 The child of eight daies ſhall be circumciſed amongſt you, euery male in your generations. 4.16.5. & 4.16.6. & 4.16.30

13 *And my couenant shall be in your flesh for an euerlasting league.* 4.17.22
14 *The male, the flesh of whose vncircumcision hath not beene circumcised, that Soule shall be wiped out from amongst his people, because he hath broken my couenant.* 4.6.9
21 *I will ordaine my couenant with* Isaac. 4.14.5
18.1 *The Lord appeared vnto him in the valley of* Mamre. 1.14.5
2 *There were three men appeared vnto him standing by him.* 1.14.9
10 *Returning, I will come vnto thee about this time, and thy wife* Sarai *shall haue a sonne.* 3.18.2
23 *If there shall be 50. iust in the citie, shall they perish also? and wilt thou not spare that place for 50. iust, if they shall be in it?* 3.20.15
27 *Because I haue begun once, shall I speake vnto my Lord, being dust and ashes?* 1.1.2
19.1 *And two Angels came to* Sodom *in the euening.* 1.14.9
20.2 *And he said of* Sarai *his wife, she is my sister.* 2.10.11
3 *Whether or no wilt thou die for the woman which thou broughteſt? for she hath a husband.* 2.17.14
18 *For God did shut vp euerie wombe of the house of* Abimelech, *for* Sarai *the wife of* Abraham. 2.8.19
21.1 *And* Sarai *conceiued, and bare a sonne to* Abraham *in her age.* 2.10.11
10 *Cast out this handmaid and her sonne.* 2.20.11.& 4.2.3
12 *All things that* Sarai *shall say vnto thee, harken vnto her, because in* Isaac *shall thy seede be called.* 3.22.5
24 *And* Abraham *said, I wil sweare.* 2.8.27
25 *And* Abraham *blamed* Abimelech, *for the well of water which his seruants tooke away by force.* 2.10.11
22.1 *The which after they were done, God tempted* Abraham. 3.8.4.& 3.20.46
2 *Take thou thy onely sonne* Isaac, *whom thou loueſt, and goe into the land of visions, and offer him in sacrifice.* 2.10.11
3 *Therefore* Abraham *rising by night sadled his Asse, carrying with him two young men and his sonne* Isaac, *and when they had cut wood for sacrifice, he went into the place that God had commaunded him.* 3.18.2
8 *My Sonne, God will prouide to himselfe an offering of Sacrifice.* 1.16.4
12 *Now I know that thou feareſt the Lord, and hast not sparèd thy onely sonne for me.* 3.8.4
26 *I haue sworne by my selfe (saith the Lord) because thou hast done this thing, and hast not spared thy onely sonne, &c.* 3.18.2
17 *I will blesse thee, and multiply thy seed as the starres of heauen, and as the sand that is by the shore of the Sea.* 3.18.2
18 *And all the nations of the earth shall be blessed in thy seede, because thou obeyedst my voice.* 2.13.1.& 4.14.21
23.4 *I am a stranger and pilgrime among you, giue me the right of buriall with you, that I may burie my dead.* 3.25.8
7 Abraham *arose, and did worship the people of that Countrey, that is to say, the sonnes of* Heth. 1.12.3
12 Abraham *did worship before the Lord and the people of that Countrey.* 1.12.3
19 *And* Abraham *buried his wife* Sara *in the double caue of the field, which caue was right ouer against* Mamre, *this is* Hebron *in the land of* Canaan. 3.25.8
24.2 *He will send his Angell before thee,* 1.14.6.& 1.14.12
12 *Lord God of my master* Abraham, *help me this day, and deale mercifully with my master* Abraham. 1.14.12
25.27 Isaac *loued* Esau, *because he did eate of his venison.* 3.2.31
26.1 *A dearth being risen in the land, after the barrennesse which happened in the daies of* Abraham, Isaac *went to* Abimelech *king of* Palestine *in* Gerar. 2.10.12
4 *And I will multiplie thy seede as the stars of heauen, and I will giue to thy posteritie all these regions, and all nations shall be blessed in thy seede.* 2.13.1
7 *And he answered, she is my sister, for he feared to confesse that she was associated vnto him in marriage.* 2.10.12
15 *For this, the Palestines enuying him, they dammed vp the welles that the seruants of his father* Abram *had digged, at that time filling thē vp with earth.* 2.10.12
10 *But there also was a brawling of the Shepheards of* Gerar *against the Shepheards of* Isaac. 2.10.12
31 *And rising in the morning, they swore one to the other.* 2.8.27
35 *Which both did offend the mind of* Isaac *and* Rebecca. 2.10.12
27.9 *Goe thy waies foorth to the flocke and bring*

bring vnto me two good Kids, &c. 3.2.31
14 *He went and brought, and gaue vnto his mother.* 2.10.14
27 *So soone as he sented the smell of his garments, blessing him, hee said, behold the smell of my sonne as the smell of a full field the which the Lord hath blessed.* 3.11.23
38 Esau *with a great howling wept.* 3.3.24. 3.3.25
39 *Thy blessing shall exceede in the fatnesse of the earth, and in the dew of heauen.* 3.3.25
28.5 Isaac *therefore let* Iacob *depart.* 2.10.12
11 *And he saw in his sleepe a ladder standing on the earth, and the top thereof touching heauen.* 2.9.2
12 *And also the Angels of God going vp and downe by the way.* 1.14.12
13 Iacob *therefore rising early, tooke the stone which he did lay vnder his head, and he reared it vp for a remembrance, powring oyle thereupon.* 1.11.15
22 *I will offer the tenthes vnto thee of all things that thou shalt giue me.* 4.13.4
29.20 Iacob *serued for* Rachell *seuen yeeres.* 2.10.11
23 *And in the euening he brought in* Leah *his daughter to* Iacob. 2.10.12
27 *Fill vp the weeke of daies of this coupling, and I will giue her vnto thee for the worke by which thou shalt serue me in seuen other yeeres.* 2.10.12
30.1 *But* Rachel *seeing that she was vnfruitfull, she enuied her sister, and said vnto her husband, giue me children, otherwise I will die.* 2.10.12
2 *Whether or no am I a God that hath taken from thee the fruit of thy wombe?* 1.16.7
31.19 *And* Rachell *stole away the idols of her father.* 1.11.8
23 *Who tooke his brethren vnto him, and following after him seuen daies, he tooke him in the mount* Gilead. 2.10.12
40 *Day and night I was oppressed with heate and cold, and sleepe was farre from mine eies.* 2.10.12
53 *Therefore* Iacob *swore by the feare of his father* Isaac. 2.9.27
32.1 Iacob *went on the iourney that he had taken in hand, and the Angels of the Lord met him.* 1.14.5
7 Iacob *feared wonderfully, &c.* 2.10.12
10 *I am not worthie of the least of all thy compassions, and all the truth which thou hast shewed vnto thy seruant: for with my staffe haue I passed ouer this* Iordan. 3.22.14. & 3.20.26
11 *Deliuer me from the hand of my brother* Esau, *because I feare him very much, least he comming, doe strike the mother with her sonnes.* 2.10.12. & 3.20.14
28 *For if thou were strong against God, how much more shalt thou preuaile against men?* 1.14.5
29 Iacob *asked him, tell me what is thy name? he answered, why doest thou seeke after my name the which is maruellous? and he blessed him in that place.* 1.13.10
30 *And* Iacob *called the name of that place* Phanuell, *saying, I saw the Lord face to face, and my soule is safe.* 1.13.10
33.3 *And he going foorth worshipped prostrate on the earth seuen times, vntill his brother drew nigh.* 2.10.12
34.5 Iacob *vnderstood that he had rauished his daughter* Dina. 2.10.12
25 Simeon *and* Leui *the brethren of* Dina *went into the citie boldlie with their swords and all the male being slaine, &c.* 2.10.12 & 4.1.24
29 *You haue troubled me, and haue made me be hated of the Chananites and Perizesites inhabiters of this Countrie.* 2.10.12
35.18 *But her soule departing for griefe, and death being now at hand, she called, &c.* 2.10.12
22 Reuben *went, and slept with* Bala *the Concubine of his father, that was not vnknowen vnto him.* 2.10.12. & 4.1.24
37.28 *And the Madianites Marchants passing by, they drew him out of the Cesterne, they sold him to the Ismaelites for twentie pieces of siluer money.* 4.1.24
32 *They tooke his coate, sending them which bare it to his father, &c.* 2.10.12
38.18 *Therefore the woman conceiued at one copulation, &c.* 2.10.12. & 4.1.42
42.6 *The brethren of* Ioseph *came and did reuerence vnto him.* 1.12.2
36 *You haue made me to be without children:* Ioseph *is not aliue any more,* Simeon *is holden in chaines, and you carry* Beniamin *away: all these euils hath fallen on me.* 2.10.12
43.14 *My omnipotent God make him fauorable towards you, and that he let loose with you your brother that he holdeth in chaines and this* Beniamin: *for I shall be as one destitute without children.* 2.4.6
45.8 *I*

45.8 *I was not sent hither by your counsell, but by the will of God.* 1.17.8
47.7 *And* Iacob *saluted* Pharao. 1.11.15
9 *The dayes of the Pilgrimage of my life be 130. yeeres: few and euill.* 2.10.12. *And they came not vnto the dayes of my Fathers, in the which they were Pilgrimes.* 2.10.13
29 *Thou shalt keepe promise and shalt deale pitifully with me, that thou burie me not in* Ægypt. 2.10.13
30 *But I will sleepe with my Fathers: and thou shalt carrie me from this Countrie, and put thou mee in the Sepulchre of my Ancestors.* 2.10.13.& 3.25.8
31 *Who swearing,* Israel *worshipped the Lord, turning to the head of the bed.* 1.11.15
48.14 *And* Israel *stretching out his right hand, put it on the head of* Ephraim. 4.3.16
16 *The Angell which hath deliuered mee from all euils, blesse these boyes.* 1.14.6
And let the names of my Fathers Abraham *and* Isaac *be called vpon them.* 3.20.25
19 *But his yoonger brother shall be greater than he, and his seede shall grow into nations.* 5.22.5
49.5 Simeon *and* Leui *brothers, warlike vessels of iniquitie.* 1.8.4
9 Iuda *the whelp of a Lyon: my sonne, thou ascendest to the pray, being still thou diddest lie as a Lyon, and as a shee Lyon who shall raise thee?* 1.8.4
10 *The Scepter shall not be carried away from* Iuda, *neither the Captaine from his home, vntill he come that is to be sent, and he shall be that the Gentiles looke for.* 1.8.7
18 *I will looke for thy saluation O Lord.* 2.10.14
50.20 *You haue imagined euill of me, but God wil turne that into good, that he might exalt me as you see presently.* 1.17.8
25 *When God shall visite you, carrie away with you my bones from this place.* 2.10.13

EXODVS.

2.12 *When he looked heere and there, and saw that no body was present, he hid the Ægyptian which he stroke or killed, in the sand.* 4.20.10
3.2 *And the Lord appeared vnto him in a flame of fire from the middest of a bramble bush.* 4.17.21
6 *I am the God of thy Father, the God of* Abraham, *the God of* Isaac, *the God of* Iacob. 2.8.15.& 2.10.9
8 *I haue come downe that I may deliuer them from the hands of the Egyptians, and that I may bring them out of that countrie.* 4.20.30
10 *But I came, that I might send thee to* Pharao, *that thou mightest leade away my people.* 4.8.2
14 *Which is, sent me vnto you.* 1.13.23
21 *I will giue fauour vnto this people before the Egyptians, and when you goe foorth you shall not goe foorth emptie.* 1.17.7
4.3 *And the Lord said, throwe it on the earth, he threw it, and it was turned into a Snake.* 4.17.15
11 *Who hath made the mouth of man, or who hath framed the dumme and deafe, the seeing and the blinde? not I?* 1.13.14
21 *See thou doe all things openly before* Pharao *which I haue put into thy hands, I will harden his heart, and he shall not let the people goe.* 2.4.4.& 3.14.13
I will harden his heart, and he shall not let the people goe. 1.18.2
25 Sephora *tooke therefore a sharp stone, and circumcised the vncircumcision of her sonne.* 4.15.22
6.7 *And I will take you vnto me for a people, and I will be your God.* 2.10.8
23 Aaron *tooke* Elizabeth *to wife the daughter of* Aminadab *the sister of* Nahason, *which bare vnto him* Nadab, *and* Abiu, *and* Eleazar, *and* Ithamar. 2.19.3
7.1 *And the Lord said vnto* Moses, *behold, I haue ordained thee the God of* Pharao, *and* Aaron *thy brother shall be thy Prophet.* 1.13.9
3 *But I will harden his heart, and I will multiplie my signes and wonders in the land of* Ægypt. 1.18.2.& 2.4.3.& 2.4.4.
10 Aaron *tooke his rod before* Pharao *and his seruants, and it was turned into a Snake.* 4.17.15
11 Pharao *called his Wisemen and Inchanters, and they made vnto him likewise certaine wonders through Ægyptiacall inchauntments.* 1.8.9
12 *And they in like manner cast foorth their rods, which were turned into Dragons, but the rod of* Aaron *deuoured their rods.* 4.17.15
8.15 *But* Pharao *seeing that quietnesse was giuen him, he made his heart worse.* 1.18.2

10. 1 *And the Lord ſaid vnto* Moſes, *goe in vnto* Pharao, *for I haue hardened his heart, and the hearts of his ſeruants, that I may make theſe tokens on him.* 2.4.4
11. 3 *The Lord will giue fauour to his people before the Ægyptians. And* Moſes *was a great man in the Countrey of Ægypt before the ſeruants of* Pharao *and all the people.* 2.4.6
12. 5 *It was a Lambe without ſpot, a hee Lambe of a yeere old.* 4.16.31
26 *And when your children ſhall ſay vnto you, what religion is this?* 4.16.30
43 *This is the religion of paſſing ouer, euerie ſtranger ſhall not eate thereof.* 4. 17.22
46 *Neither ſhall you breake the bones thereof.* 1.16.9
13. 12 *Sanctifie to me euery firſt borne that doth open the wombe amongſt the children of* Iſrael, *as well of men as of beaſt, for they be all mine.* 4.16.31
14. 19 *And the Angell of the Lord lifting vp himſelfe, which did goe before the camp of* Iſrael, *went after them.* 1.14.6
21 *And when* Moſes *had extended his hand againſt the ſea, the Lord tooke it away, a mightie winde blowing and burning all the night, &c.* 4.15.9
26 *And the Lord ſaid vnto* Moſes, *ſtretch out thy hand ouer the ſea, that the waters may returne to the Ægyptians and vpon the chariots and horſemen of them.* 4.15.9
31 *The people feared the Lord and beleeued in him, and in his ſeruant* Moſes. 4.8.2
15. 3. *The Lord as a champion, omnipotent in his rayne.* 1.13.24. & 4.17.23
16. 7 *And in the morning you ſhall ſee the glorie of the Lord, I haue heard you murmuring againſt the Lord. But wee what be wee that you doe murmur againſt vs priuily.* 1.8.5
14 *And when the dew was aſcended that was fallen, behold, vpon the vpper part of the earth there appeared a little thing in a manner of the likeneſſe, &c.* 4.17.34. & 4.18.20
17. 6 *Behold, I will ſtand there before thee vpon the rocke* Horeb, *and thou ſhalt ſtrike the rocke, and water ſhall proceede there-from, that the people may drinke.* 4. 17.15. & 4.17.21. & 4.18.20
15 *And* Moſes *did build an Altar, and called the name thereof* Iehoua Naſſi. 1.13.9
18. 16 *And when there ſhall be any diſputation amongſt them, they ſhall come vnto me, that I may iudge betweene them, and that I may ſhew the Commandements of God, and his Lawes.* 4.11.8
19. 5 *You ſhall be vnto me as the treaſure and beſt of all the people, for all the earth is mine.* 4.16.13
6 *And you ſhall be vnto me a kingſie Prieſthood, and a holie people.* 2.7.1
16 *And now the third day was come, and it waxed bright in the morning, and behold, thundering began to be heard, and lightnings to flaſh, and thicke cloudes to couer the hill, and the ſound of the Trumpet did make a noyſe very vehementlie, and the people did feare which were in the tents.* 1.8.5
20. 3 *Thou ſhalt not haue ſtrange Gods before me.* 1.13.24
4 *Thou ſhalt not make to thy ſelfe a grauen image, neither any likeneſſe that is in heauen, aboue the earth, neither that is in the earth beneath, neither of thoſe things that be in the waters beneath the earth.* 1.11.1. & 1.11.12. & 1.13.24
5 *Thou ſhalt neither worſhip them nor ſerue them: I am thy mightie Lord God, iealous, viſiting the iniquitie of the Fathers vpon the children, to the third and fourth generations of them that hate me.* 1.12.1
6 *And beeing mercifull vnto thouſands of them that loue me and keepe my Commandements.* 2.10.9
13 *Thou ſhalt not kill.* 4.20.10
24 *In which ſhall be the memorie of my name, I will come to thee and bleſſe thee.* 4.1.5
21. 13 *But hee that hath not lien in wait, but that God hath giuen him into his hands, &c.* 1.16.6. & 1.18.3
17 *He that ſhall curſe his Father or Mother, ſhall die the death.* 2.8.36
22. 1 *If any man ſhall haue ſtollen an Oxe, or a Sheepe, and ſhall haue killed him or ſolde him, hee ſhall reſtore fiue Oxen for one Oxe, and foure Sheepe for one Sheepe.* 4.20.16.
8 *If the theefe bee not found, the maſter of the houſe ſhall be brought to the Iudges, and he ſhall ſweare that he hath not, &c.* 4.20.4
11 *An othe ſhall bee betweene them, that he hath not ſtretched out his hand to the thing of his neighbour.* 2.8.26
26 *Thy tenthes and firſt fruites thou ſhalt not*

be slacke to pay. 3.7.5

23.1 Thou shalt not admit a lie, neither shalt thou ioyne thy hand, that thou shouldest beare false witnesse for the wicked. 2. 8.47

4 If thou shalt meete the Oxe or Asse of thy enemy going astray, bring him backe vnto him. 2.8.56

5 If thou shalt see the Asse of him that hateth thee lie vnder his burden, thou shalt not passe by, but shalt lift it vp together with him. 2.8.56

12 That thy Oxe and thy Asse may take rest, and that the sonne of thy hand-maiden may be refreshed, and the stranger. 2.8.32

13 And yee shall not sweare by the name of outward Gods, neither shall it be heard out of your mouth. 2.8.25

19 Thou shalt carie the first of thy fruits into the house of the Lord thy God. 3.7.5

20 Behold I will send my Angell, which may goe before thee, and may keepe thee in the way, and may bring thee into the place which I haue prepared. 1.14.6

24.18 And Moses entring the middest of the cloude, ascended into the hill, and was there fortie daies and fortie nights. 1.8.5. & 4.12.10

25.17 Also thou shalt make a mercy seate of fine gold, two cubites and a halfe long, and one cubite and a halfe broad. 1.11.3

18 Thou shalt also make two golden Cherubines beaten out on both sides of the Oracle. 1.11.3

20 Thou shalt couer both the sides of the mercie seate, stretching out their wings, and couering the Oracle, and their faces one to another, to the mercy seate wards, by the which the Arke is couered: in the which thou shalt put the testimonie that I shall giue thee. 1.11.3

40 Looke in and doe according to the example which was shewed thee in the mountaine: 2.7.1. & 4.14.20

28.9 And thou shalt take two Onix stones, and thou shalt graue on them the names of the children of Israell. 3.20.18

10 Sixe names in one stone, and the other sixe on the other stone, according to the birth of them. 3.20.18

12 And Aaron shall carrie the names of them before the Lord, vpon either shoulder, for a remembrance. 3.20.18

21 And the stones shall be according to the names of the children of Israel, 12. according to their names, grauen as signets, euery one according to his name, and they shall be for the twelue Tribes. 3.20.18

29.9 And thou shalt gird them with girdles, both Aaron and his sonnes, and thou shalt put on them bonets, and they shall be Priests to me by a perpetuall religion, &c. 4.2.9

36 And thou shalt offer a calfe euery day for reconciliation, and thou shalt cleanse the Altar, &c. 2.17.4. & 4.18.13

30.10 And Aaron shall make reconciliation vpon the hornes thereof once a yeere, with the blood that is offered for sinne. 2. 15.6

30 Thou shalt annoint Aaron and his sonnes, and thou shalt sanctifie them that they may minister vnto me in the Priests office. 4. 19.31

31.3 And I haue filled Besaleel with the spirit of God, with wisedome, vnderstanding, and knowledge in euery worke. 2.2.16

13 See that you keepe my Sabboth, because it is a signe betweene me and you in your generations. 2.8.29

32.1 Arise, make vs gods that may goe before vs, for why, we know not what hath happened to this man Moses, that brought vs out of the land of Ægypt. 1.11.8

4 And they said, these be thy gods, O Israell, which brought thee foorth of the land of Ægypt. 1.11.9

27 Let euery man put his sword by his side, and goe too and fro frō gate to gate through the hoste, and slay euery man his brother and friend, and neighbour. 4.20.10

32 Either pardon them this fault, or else if thou doe it not, wipe me out of the booke which thou hast written. 3.20.35

33.19 I will haue mercie on whom I will, and I will be fauourable vnto whom it shall please me. 2.5.17. & 3.11.11. & 3.22.6. 8. & 3.24.15

20 Thou canst not see my face, for man shall not see me and liue. 1.11.3

34.6 The Lord passing before him, he said: the Lord, the Lord, strong, mercifull, and gracious, patient, and of much mercie. 1. 10.2

7 Which doest pay the iniquitie of the fathers to the children, and vpon the childrens children, vnto the third and fourth generation. 2.8.29

28 Therefore Moses was there with the Lord fortie dayes and fortie nights, hee eate neither bread, nor drunke water. 1.8. 5. & 4.12.20

29 And

29 *And when* Moſes *came downe from the mount* Sinai, *the two tables of Teſtimonie were in his hands (and he wiſt not that the ſkinne of his face did ſhine bright after that God had talked with him)* 1.8.5

35.2 *You ſhall worke ſixe daies, the ſeuenth day ſhall be vnto you the holy Sabboth of the Lords reſt.* 2.8.29

30 *Behold, the Lord hath called by name* Beſaleel *the ſonne of* Vri, *the ſonne of* Hur *of the tribe of* Iudah. 2.2.16

40.34 *And a cloud did couer the Tabernacle, the maieſtie of the Lord glittering and ſhining.* 1.8.5

Leviticvs.

1.2 *Whoſoeuer of you ſhall offer a ſacrifice vnto the Lord, yee ſhall offer it of cattell, as of Beeſes and of ſheepe.* 4.14.20

4 *And he ſhall put his hand vpon the head of the ſacrifice, and it ſhal be acceptable and profitable for his attonement.* 4.3.16

5 *And he ſhall offer vp the calfe before the Lord.* 4.18.11

4.2 *A ſoule when it ſhall ſinne through ignorance in any of the commandements of the Lord, &c.* 4.1.28

5.13 *And the prieſt ſhall make an attonement for him as touching his ſinne, that hee hath ſinned in one of theſe points, and it ſhall bee forgiuen him, &c.* 2.17.4

8.6 *And all the multitude being gathered together before the doore of the tabernacle, he waſhed* Aaron *and his ſonnes.* 4.3.15

11.44 *Be you holy becauſe I am holy.* 4.19.25

16.2 *Speake vnto* Aaron *thy brother, that he enter not each time into the Sanctuarie that is betweene the vaile before the propitiatorie, &c.* 2.15.6

21 *And* Aaron *putting both his hands vpon the liuing goate, confeſſed all the iniquities of the children of Iſrael, &c.* 3.4.10

18.5 *The which things if a man doe, he ſhall liue in them.* 2.8.4. & 2.17.5. & 3.14.13. & 3.17.3

6 *None ſhall come neere any of the next of his blood that he ſhould reueal their ſhamefulneſſe.* 4.19.13

19.2 *Be you holy, becauſe I the Lord your God am holy.* 2.8.14. & 3.6.2. & 4.19.25

12 *Thou ſhalt not forſweare in my name: neither ſhalt thou defile the name of thy God. I am the Lord, &c.* 2.8.24

16 *Thou ſhalt not bee a falſe accuſer nor a whiſperer among the people.* 2.8.47

18 *Thou ſhalt not ſeeke a reuengement, neither ſhalt thou be mindefull of the wrong of thy Citizens to thee.* 2.8.56. & 4.20.19

31 *You ſhall draw away your promiſes from them that worke with ſpirits, neither enquire you any thing of ſouthſayers that you ſhould be polluted by them.* 4.1.5

20.6 *The ſoule which followeth after coniurers and ſouthſayers, and goeth a whooring after them, I will put my face againſt him, &c.* 1.8.5

7 *Sanctifie your ſelues and be you holy, becauſe I your Lord God am holy.* 4.19.25

9 *Hee which curſeth his father or mother, ſhall die by death.* 2.8.36

26.3 *If thou ſhalt walke in my waies, and ſhal keepe my commandements and doe them.* 2.5.10

4 *I will giue you raine in his time.* 1.16.5 & 2.8.4

12 *I will walke amongſt you, and I wil be your God, and you ſhall be my people.* 2.10.8

20 *Your ſtrength ſhall be conſumed, in vaine, the earth ſhall not bring foorth her fruite, neither the trees, &c.* 3.20.44

23 *Yet if by theſe you will not receiue my diſcipline, but will walke contrarie vnto me.* 1.17,8

26 *Afterwards I ſhall haue broken the ſtaffe of your bread, in ſuch ſort, that ten women may bake bread in one ouen, and they ſhall deliuer them by weight, &c.* 3.20.44

33 *But you I will diſperſe amongſt the nations, and I will draw out a ſword after you, and your land ſhall be deſert, &c.* 2.11.1

36 *And ſuch of you as ſhall remaine, I will cauſe feare in your hearts.* 1.18.2. & 2.4.6

Nvmbers.

6.5 *All the while of his ſeparation, the raſor ſhall not paſſe ouer by his head.* 4.19.26

18 *Then the Nazarite ſhall be ſhauen before the doore of the Tabernacle of promiſe, by the lockes of his conſecration, and he ſhall take his haire and put it vpon the fire.* 4.19.26

9.18 *All the daies that the cloud did ſtand vpon the Tabernacle, they did erect their tentes there according to the commandement of the Lord.* 4.15.9

11.9 *And when the dew did fall by night vpon the campe, the Manna did fall together with it.* 1.8.5

18 *Be*

18 Be you sanctified, to morrow you shall eate flesh. 3.20.51
31 A winde going out from the Lord brought quailes from beyond the sea. 1.16.7
33 As yet the flesh was betweene their teeth, neither as yet was chawed, and behold the wrath of the Lord was stirred among his people, &c. 3.20.51
12.1. Marie and Aaron spake against Moses for his wines sake, which was an Ethiopian. 1.8.4
14.43 The Amalekites and Chananites are before you, by whose sword you shall fall, for because you would not stay your selues vpon the Lord, neither will the Lord be with you. 2.5.11
15.32 It came to passe when the children of Israel were in the desert, and had found a man gathering sticks on the Saboth. 2.8.29
16.24. Command all the people that they be separated from the Tabernacles of Chore, Dathan, and Abiron. 1.8.5
20.10 The multitude being gathered before the rocke, he said vnto them, hearken you rebels and infidels, whether or not shall we bring you water out of this rocke. 1.8.5
26 And when you shall haue stripped the father from his garment, cloth Eleazar his sonne with it. 4.3.15
21.8 Make a brasen serpent, and put him for a signe, whosoeuer being stroken and looke vpon him, shall liue. 4.18.20
9 Moses made therefore a brasen serpent, and set him for a signe, the which when they that were stroken did behold, they were healed. 2.12.4
23.10 Let my soule die the death of the righteous, and let my last end be like theirs. 2. 10.14
19 God is not as man, that he should lie, nor as the sonne of man that he should be changed. 1.17.12
28.2 These be the sacrifices that you should offer, two Lambes of two yeeres old without spot, daily for a continuall sacrifice. 4. 1.5

DEVTERONOMIVM.

1.16 HEare them, and iudge you that is right, whether he be a citizen or a stranger. 4.20.4.6.9
39 Your little ones whom you said should be caried captiues, and your sonnes which this day knew not good from euill, they shall enter in. 4.16.19
2.30 The Lord thy God will harden his spirit, and will make his heart obstinate, so that he shall be deliuered into thy hands. 1. 18.2. & 2.4.3. & 2.4.4
4.2 You shall not adde to the word which I speake vnto you, neither take there from. 4 9.2
7 Neither is there a nation so great, which hath the gods so at hand, as our God is at hand at euerie of our requests. 3.24.15
9 Keepe thy selfe therefore and thy soule carefully, that thou forget not the wordes that thy eies haue seene, and let them not depart out of thy heart all the daies of thy life, &c. 2.8.5
11 And you came vnto the foote of the hill, which did burne to heauen, there was therein darknesse, clouds, and mists. 1.11.3
15 Keepe your soules therefore carefully, you saw not any likenesse in that day that the Lord spake vnto you. 1.11.2
16 Least that being deceiued, you should make vnto your selues some grauen similitude, or image of male or female. 2.8.17
17 The likenesse of euery beast that be vpon the earth, or of flying birdes vnder the heauens. 2.8.17
5.14 That thy seruant and handmaid may rest as well as thou. 2.8.32
17 Thou shalt not kill. 4.20.10
6.5 Loue the Lord thy God with all thy heart, and with all thy strength. 2.7.5. & 2.8.51. & 3.19.4
13 Thou shalt feare the Lord thy God, and serue him onely, and thou shalt sweare by his name. 2.8.25
16 Thou shalt not tempt the Lord thy God, as thou temptest him in the place of temptation. 4.13.3
25 He will haue mercy vpon vs, if wee doe keepe and doe all his commandements before our Lord God as he hath commanded vs. 3.17.7
7.6 Because thou art a holy people vnto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldest be vnto him a peculiar people of all the people which be on earth. 2.8.14
7 Not because you did exceed in number the rest of the nations, is the Lord ioyned vnto you and hath chosen you, when as you be the least of all nations. 3.22.5
8 But because the Lord loued you, and did keepe his oath that hee swore to your fathers, &c. 3.22.5
9 And thou shalt know, because the Lord he is the strong God and faithfull, keeping co-

nenant and mercy with them that loue him, and with them that keepe his commandement. 3.17.5
12 If after you shall heare these iudgements, you shall keepe and doe them, the Lord thy God will keepe the couenant and mercy with thee, which he swore to thy fathers. 3.17.1
13 And he will loue thee, and blesse and multiply the fruite of thy wombe, and the fruit of thy land, &c. 3.17.1
8.2 And thou shalt remember all thy iourney by the which the Lord thy God leade thee forty yeeres by the desert, that hee might afflict thee and proone thee. 3.20.46
3 That he might shew thee that man liueth not onely by bread, but by euery word that goeth out of the mouth of the Lord. 1.16.7 & 3.20.44
9.6 Know thou therefore, the Lord thy God gaue not thee this good country for to possesse for thy righteousnesse sake, when as thou art a people of a most hard necke. 3.21.5
10.12 And now Israel, what doth the Lord thy God require of thee, but that thou shouldest feare the Lord thy God, &c. 2.8.51
14 Lo, behold the heauen, and the heauen of heauens, the earth, and all that be in them be the Lord thy Gods. 2.11.11. & 3.21.5
15 And yet notwithstanding the Lord was ioyned vnto thy fathers, & loued them, and chose their seed after them, &c. 3.21.5
16 Circumcise therefore the vncircumcision of your hearts, and harden not your necke any more. 2.5.8. & 3.3.6. & 4.16.3. & 4.16.21
20 Thou shalt feare the Lord thy God and shalt serue him onely, thou shalt cleaue vnto him, and shalt sweare by his name. 2.8.25
11.26 Lo, I put before your sight this day a blessing and a cursing. 3.17.1
12.13 Beware thou offer not thy burnt offrings in euery place that thou shalt see. 4.2.9
14. But in that place that thy Lord God hath chosen, in one of thy tribes there thou shalt offer thy offrings, and thou shalt doe whatsoeuer I command thee. 4.2.9
28 Keepe and harken to all that I command thee, that it goe well with thee, and thy children after thee, for euer, &c. 2.8.5
32 Thou shalt not adde nor diminish any thing. 4.10.17
13.3 The Lord your God prooued you, that it might appeere, whether you loued him or not with all your heart, and with all your soule. 3.20.46
14.2 Thou art a holie people to the Lord thy God, and he chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth. 2.8.14
16.10 And thou shalt celebrate the holy day of weeks vnto the Lord thy God a willing offering of thy hands, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8
19 Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eies of the wise, and doe change the words of the iust. 4.20.9
17.8 If thou shalt perceiue hard and doubtfull iudgement betweene blond and blond, and cause and cause, &c. 3.4.4
9 Thou shalt come vnto the Priest of the Leuites, and to the Iudge that shall be at that time, and thou shalt seeke of them, &c. 3.4.4 & 4.8.2
11 And they shall teach thee according to that lawe, and thou shalt follow their iudgement. 4.8.2
12 Whosoeuer shall be proude, not willing to obey the gouernment of the Priest, which that time serueth before the Lord thy God, by the sentence of the Iudge that man shall die, and thou shalt take away euill from Israel. 4.8.2
16 And when he shall be ordained, he shall not encrease his horse, neither shall he carry the people backe into Ægypt. 4.20.9
18.11 Neither he which seeketh the truth at the dead. 3.5.6
13 Thou shalt be perfect and without spot with thy Lord God. 2.8.51
15 The Lord thy God will raise vp a Prophet vnto thee of thy nation, and of thy brethren like vnto mee, him thou shalt heare. 4.1.5
19.19 They shall giue vnto him, as he had thought to haue done vnto his brother. 4.20.16
21. If a man shall beget a contumelious and stubborne sonne, which will not be ruled by his Father or Mother, and shall contemne to obey being chastened, &c. 2.8.36
23 He is cursed of God that hangeth on a tree. 2.7.15. & 2.16.6
23.5 And he will turne his curse into a blessing, because he did loue thee. 3.21.5
14.13 But by and by thou shalt restore vnto him

him his pledge before the Sunne set, that sleeping in his garment he may blesse thee, and that thou maiest haue righteousnesse before the Lord thy God. 3.17.7

26.18 Behold the Lord hath chosen thee this day, that thou shouldst be vnto him a peculiar people, as he told thee, and that thou mightest keepe all his precepts. 2.8.14

27.26 Cursed be he that doth not abide by the words of this law, and that doth not throughly doe them in worke. 2.7.5. & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1. & 3.14.13. & 3.17.1. & 3.17.9

28.1 If thou shalt heare the voice of the Lord thy God, that thou do and keepe all his commandements that I command thee this day, the Lord thy God will make thee excellenter than all nations that dwell on the earth. 1.17.8. & 2.5.10

2 All these blessings shall come vpon thee, and shall ouertake thee if thou shalt hearken to those precepts. 2.8.4

12 The Lord shall open his best treasure, the heauen, and hee shall giue raine vnto thy land, &c. 1.16.5

29 And alwaies thou shalt suffer reproach, and thou shalt be oppressed by violence, neither hast thou any to deliuer thee. 4.20.25

36 The Lord shall leade thee and the King which thou doest ordaine ouer thee, into a nation which thou dost not know, neither thy father, &c. 2.11.1

65 For the Lord shall giue vnto thee a fearefull heart, and failed eies, and a soule consumed with griefe. 2.4.6

29.2 You haue seene all that the Lord did before you in the land of Egypt, &c. 2.2.20

4 And the Lord gaue not vnto you an vnderstanding heart, and seeing eies, and eares which might heare, vntill this present day. 2.2.20

18 Least there be amongst you a man or woman, or familie, or tribe, whose heart this day is contrary from the Lord our God, that it should goe and serue, &c. 3.17.5

19 And when he hath heard the wordes of this oath, he blesse himselfe in his hart, saying: Peace shall be vnto me, and I will walke in the wickednesse of my heart: and so he take with drunkennesse thirst. 3.17.5

20 And the Lord shall not forgiue him, but then most of all shall his rage fume, and his zeale against that man, and all the curses shall light vpon him that are written in this booke, &c. 3.3.7

29 The secret things belong vnto our Lord God, but these that be manifest, vnto vs and our children for euer, that we may doe euery thing of this law. 1.17.2. & 3.21.3

30.2 And thou shalt returne vnto him, and thou shall be obedient vnto his gouernment, as I haue commanded thee this day, with thy children, &c. 3.3.6

3 The Lord thy God shall bring thee backe from thy captuitie, & he shall haue mercy of thee, and he shall gather thee together againe from amongst all the nations amongst whom he had scattered thee. 4.1.24

6 The Lord thy God will circumcise thy heart, and the heart of thy seed that thou maist loue the Lord thy God, &c. 2.5.8. & 2.5.12. & 3.3.6. & 4.16.3

10 If thou shalt for all this heare the voice of the Lord thy God, and shalt keepe his precepts and ceremonies which he commanded in this law, &c. 1.7.5

11 The commandement that I doe command thee this day, is not aboue thee, neither a farre off. 2.5.12

13 Neither is it set beyond the sea, that thou shouldest say: who of vs shall goe ouer the sea & fetch it vs, that we may heare it? 2.5.12

14 But the word is very neere vnto thee, in thy mouth and heart, that thou maist do it. 2.5.12. & 3.24.3

15 Consider that this day I haue put before thy sight life and good, and contrariwise, death and euill. 3.17.1

19 I doe call heauen and earth this day to witnesse, that I haue put before you, life and good, blessing and cursing: choose therefore life, that thou maist liue and thy seed. 2.5.4 & 2.7.3

32.5 They haue corrupted themselues toward him by their vice, not being his children, but a freward and crooked generation 1.8.6

8 When the Almightie diuided the nations, when he separated the sonnes of Adam, he appointed the bounds of the people, &c. 2. 11.11. & 3.21.5

15 The welbeloued is waxen fat: hoe hath kicked, being swolen vp with fat, hath forsaken God his maker, &c. 3.8.5

17 They haue offered vp to deuils, and not to God. 4.13.17

21 They haue prouoked me with that which was not God. 1.13.15

35 Vengeance is mine, and I will reward, &c. 2.8.56. & 4.20.19

49 Set your hearts vpon all the words that I testifie vnto you this day, that you may command

mand them vnto your children, that they may obserue and doe all the words of the law. 2.7.13

33.3 *All holy men be in his hand.* 2.10.9

29 *Blessed art thou O* Israel, *who is like thee O people which art saued in the Lord, &c.* 2.10.8

34.5 *And* Moses *the seruant of the Lord died in the land of* Moab, *the Lord commanding.* 4.6.11

Iosh v a.

1.7 *Swarue not from it, neither to the right hand nor to the left, that thou maist vnderstand all things that thou doest.* 4.9.12

8 *The volume of this law shall not depart from thy mouth, but thou shalt meditate thereon day and night, &c.* 4.9.12

2.1 *Who going foorth, entred the house of a woman harlot, named* Rahab, *&c.* 3.24.11

9 *I haue knowen that the Lord hath deliuered vnto you the land, for why, the feare of you hath fallen vpon vs, and all the inhabitants of the land hath fainted.* 2.4.6

11 *And wee hearing these things, feared woonderfully, and the heart of vs fainted, neither was there any courage left in vs at the entrance of you: For the Lord your God, he is God in heauen aboue, and in earth beneath.* 2.4.6

5.14 *I am the chiefe of the host of the Lord.* 1.14.5

7.19 *And* Iosua *said to* Achan, *my sonne, giue glorie vnto the Lord God of* Israel, *and confesse and shew vnto me what thou hast done.* 2.8.24

10.13 *And the Sunne and Moone stood still.* 1.16.2

11.20 *It was the iudgement of the Lord that their hearts should bee hardned, and that they should fight against* Israel. 1.18.2

24.2 *Your fathers dwelt beyond the flood, from the beginning, euen* Terah *the father of* Abraham, *and the father of* Nachor *and they serued strange gods.* 1.11.8. *&* 3.24.2

3 *I tooke your father* Abraham *from the borders of* Mesopotamia, *and I brought him into the land of* Chanaan, *&c.* 3.24.2

Iv dges.

2.1 *And the Lord went vp from* Gilgal *to a place of, &c.* 1.14.2

18 *And when the Lord had raised vp them iudges, in those daies, he was moued with compassion, and did heare the groanes of their afflictions, &c.* 3.3.25. *&* 3.20.15

19 *Yet after the Iudge was dead, they were turned, and they did much worse than their fathers did, following strange gods,* 3.3.25

3.9 *And they cried vnto the Lord, which raised vnto them a Sauiour, and he deliuered them.* 3.20.15. *&* 4.30

12 *And the children of* Israel *began againe to doe euill in the sight of the Lord.* 3.20.15

15 *And afterwards they cried vnto the Lord which raised them vp a Sauiour, &c.* 3.20.15

6.11 *The Angell of the Lord came and sate vnder the Oke.* 1.14.6

14 *And the Lord looked vpon him and said: Goe in this thy strength and thou shalt deliuer* Israel *from the hand of the* Median. 1.13.10. *&* 1.14.5

24 *But the spirit of the Lord clothed* Gideon, *who sounding a trumpet, called together the house of* Abiezer, *that it should follow him.* 2.2.17

27 *I will put this fleece of woll in the threshing place: if deaw shall be onely in the fleece, and drinesse on all the ground, &c.* 4.14.18

8.27 *And* Gedeon *made thereof an Ephod, and put it in his citie* Ephra, *and all* Israel *went a whooring there after it, which was the destruction of* Gedion *and his house.* 4.10.25

9.20 *But if frowardly, let fire come foorth from* Abimelech, *and consume the inhabitants of* Sechem, *and the towne of* Mello, *&c.* 3.23.15

11.30 Iephthe *vowed a vow vnto the Lord, saying: if thou shalt deliuer the sonnes of* Ammon *into my hands, &c.* 4.13.3

13.10 *Behold, the man appeared vnto mee which I did see before.* 1.14.6

16 *To whom the Angell answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offring, offer that vnto the Lord.* 1.13.10

28 *Why doest thou inquire after my name that is marueilous?* 1.13.10

19 *Therefore* Manoah *tooke a kidde of the Goates and meate offrings, and put it vpon the ground, offring it vnto the Lord.* 4.10.25

22 *We shall die the death, because we haue seene the Lord.* 1.13.10. *&* 1.14.5

23 *If the Lord would kill vs, he would not haue receiued a burnt offring and meate offerings at our hands.* 1.11.10

16.28 *O Lord my God be mindefull of mee, and giue me now mine old ſtrength, that I may reuenge me of my enemies.* 3.20.15

21.15 *In thoſe daies there was no king in* Iſrael, *but euery one did that that ſeemed right in his owne eies.* 4.20.9

RVTH.

3.13 IF *he will not haue thee, I will take thee without any doubt: The Lord liueth.* 2.8.27

I. SAMVEL.

1.13 BVt Anna *ſpake in her heart and onely her lips did moone, and her voice was not all heard, wherefore* Heli *thought ſhe was drunken.* 3.20.33

2.6 *The Lord doth kill and quicken, hee doth lead into hell and bringeth backe againe.* 3.20.62

9 *He will keepe the feete of his Saints: and the wicked ſhall keepe ſilence in darkeneſſe.* 2.18.18

10 *And he will giue rule vnto his king: and he will exalt the horne of his annointed.* 2.6.2

25 *And they heard not the voice of their father, becauſe the Lord would kill them.* 1.18.3.& 3.24.14

34 *And this ſhall be a ſigne vnto thee, that ſhall come vpon thy two ſons,* Hophni *and* Phinehas: *they ſhall die both on one daie.* 1.18.1

6.9 *And you ſhall ſee, and if ſo it goe vp by the way of his coaſts againſt* Betſames, *he did vs this great euill, &c.* 1.16.9

7.3 *If you doe turne vnto the Lord with all your hearts, put away the ſtrange gods from amongſt you,* Balaam *and* Aſtaroth, *and prepare your harts vnto the Lord, &c.* 3.3.5

6 *And in that day they faſted, and they ſaide there: wee haue ſinned againſt the Lord.* 4.12.17

17 *He built there an altar to the Lord.* 4.10.25

8.7 *They haue not caſt off thee, but me that I ſhould not rule ouer them.* 4.20.6

11 *This ſhall bee the right of your king which ſhall rule you, hee ſhall take your ſonnes and put them in his charriots, &c.* 4.20.26

10.6 *And the ſpirit of the Lord ſhall come vpon thee, and thou ſhalt propheſie with them, and thou ſhalt bee changed into another man.* 2.2.17.& 2.3.4

9 *Therefore when he had turned his backe to goe from* Samuel, *God gaue him another heart, and all theſe ſignes chanced in that day,* 3.2.12

26 Saul *alſo went home to* Gibeah, *and with him part of the armie, whoſe heart God had touched.* 2.2.17

11.6 *Then the ſpirit of the Lord came vpon* Saul, *when he heard theſe words, &c.* 2.4.6

15 *And all the people aroſe in Gilgall, and made* Saul *their king before the Lord, &c.* 1.8.6

12.22 *And the Lord will not forſake his people, for his great names ſake, becauſe the Lord ſwore he would make you his people.* 3.21.5

14.44 *And* Saul *ſaid, God doe ſo, and more alſo vnto me, thou ſhalt die the death* Ionathan. 2.8.24

15.11 *It repenteth me that I haue made* Saul *king, becauſe he hath forſaken me, and hath not done as I commanded him: and* Samuel *was ſad, & cried vnto the Lord all night.* 1.17.12.& 3.20.5

22 *Whether will the Lord haue burnt ſacrifice and offerings, and not rather that the voice of the Lord ſhould be obeyed, &c.* 4.10.17.& 4.18.9

23 *For rebellion is as the ſinne of witchcraft, and not to truſt in the Lord as the ſinne of idolatry, for that thou haſt caſt away the word of the Lord, &c.* 3.4.33.& 4.10.17

29 *For the triumpher in* Iſrael *will not ſpare, neither will he be changed by repentance, neither is he man that he ſhould repent.* 1.17.13

30 *But he ſaid, I haue ſinned, but honour me I pray thee, before the ſeniors of my people &c.* 3.3.4

35 *But* Samuel *did bewaile* Saul: *and it repented the Lord that he had made* Saul *king ouer Iſrael.* 3.20.15

16.1 *And the Lord ſaid vnto* Samuel, *how long wilt thou bewaile* Saul *? ſeeing I haue curſed him, as that hee ſhall not raigne, &c.* 3.20.15

13 Samuel *tooke therefore his horne of oile, and annointed him in the middeſt of his brethren.* 1.8.7.& 2.2.17

14 *And an euill ſpirit did vexe him from the Lord.* 1.14.17.& 2.4.5

18.10 *And after another day, the euill ſpirit of God entred* Saul. 1.14.17.& 2.4.5

19.9 *And the euill ſpirit of the Lord was vpon*

vpon Saul, and he sate in his house, and held a Iauelin in his hand, &c. 2.4.5

23.26 And Saul and his men went on the one side of the hill, and Dauid and his men on the other side. 1.16.9

27 And a messenger came vnto Saul, and said: make haste and come, because the Philistimes haue inuaded thy countrey. 1. 16.9

24.7 The Lord keepe me, that I doe not this thing vnto my Lord the annointed of the Lord, that I should lay my hand vpon him, which is the annointed of the Lord. 4. 20.28

11 But mine eie hath spared thee: for I said, I will not stretch out my hand against my Lord, because he is the annointed of the Lord. 4. 20.28

26.9 And Dauid said vnto Abishai, kill him not: for who shall stretch foorth his hand against the annointed of the Lord, and be blameless? 4.20.28

12 All of them did sleepe, because the drousinesse of the Lord fell vpon them. 1.18.2

23 The Lord shall reward euery man according to his righteousnesse and faithfulnesse, for the Lord hath deliuered thee into my hands, &c. 3.17.14

41.13 And they tooke their bones, and buried them in a grone at Iabes, and they fasted seuen daies. 4.12.17

II. Samvel.

5.8 Therefore it is said in a prouerbe the blinde and lame shall not enter into the temple. 4 16.31

7.14 The which if he shall doe any thing wickedly, I will correct him with the rod of men, and in the plagues of the sonnes of men. 3.4.32

17 Because thou O Lord God of the hostes of Israell, hast reuealed vnto thy seruant, saying: I will build a house to thee, &c. 3.20.13

28 Now therefore, O Lord God, thou art God, and thy words are true, thou hast spoken vnto thy seruant these good things. 3.20.14

10.12 Be thou a stout man, and let vs fight for our people, and for the citie of our God, and the Lord will doe that seemeth good in his owne eies. 1.17.9

11.4 Dauid hauing sent messengers, brought her, who when she came vnto him, he slept with her. 4.1.24

15 Hee wrote in a letter: put Vria in the front of the battle where the greatest skirmish is, and forsake him, that being stroken he may die. Ibidem.

12.12 Thou didst it priuily, but I will doe this in the sight of all Israel. 1.18.1

13 And Dauid said vnto Nathan, I haue sinned against the Lord. And Nathan said vnto Dauid: the Lord hath put away thy sinne, thou shalt not die. 3.3.4. & 3.4.10. & 3.4.31. & 4.1.14

14 Notwithstanding for because thou madest the enimies of the name of God blaspheme for this thing, the sonne that is borne vnto thee shall die. 3.4.33

16.10 The Lord hath commanded him that he should curse Dauid, and who is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4

22 Therefore they spread Absolon a tent vpon the top of the house, and he went in vnto the concubines of his father before all Israel. 1.18.1. & 1.18.4

17.7 And Hushai said vnto Absolon, it is not good counsell that Achitophel gaue this time. 1.17.7

14 The profitable counsell of Achitophel is scattered abroade by the becke of the Lord, that the Lord might bring vpon Absolon euill. 1.17.7. & 2.4.6

22.20 And he brought me forth into largenesse, he deliuered me because it pleased him. 3.17.5

21 The Lord hath giuen vnto mee according vnto my righteousnesse, and according vnto the cleanenesse of my hands. 3. 17.5

24.1 And the wrath of the Lord was againe kindled against Israel, and hee mooued Dauid against them in that hee said vnto Iacob: goe number Israel and Iuda. 1.14.18

19 But the heart of Dauid stroke him after he had numbred the people: and Dauid said, &c. 3.3.4

20 And going foorth, hee worshipped the king, grouling with his face toward the earth. 1.12.3

I. Kings.

1.16 Bethsabe bowed her selfe and worshipped the king. 1.12.3

21 It shall come to passe, when my Lord the king shall sleepe with his Fathers, my sonne and

and I ſhall be counted offenders. 3.11.3

2.5 *Thou knoweſt what* Ioab *the ſonne of* Seruia *hath done vnto me, and what hee hath done to the two captains of the hoſte of* Iſrael. 4.20.10

6 *Thou ſhalt doe therefore according to thy wiſedome, and thou ſhalt not bring his gray haires peaceable vnto the graue.* 4.20.10

8 *Thou haſt alſo with thee* Shimei *the ſonne of* Gera *the ſonne of* Gemini, *of* Bahurim, *which curſed mee with an euill curſe, &c.* 4.20.10

8.23 *Which keepeſt couenants and mercies with thy ſeruants, which walke before thee with all their hearts.* 3.17.5

46 *If they ſinne againſt thee (for there is not a man that ſinneth not) and being angrie thou ſhalt deliuer them vnto their enemies, &c.* 2.7.5.& 3.14.9.& 4.1.15

47 *And if they ſhall repent them with all their hearts in the place of their captiuitie, &c.* 4.1.25

58 *That he may bow our hearts vnto him, that wee may walke in all his waies, and that wee may keepe his commandements and ceremonies, &c.* 2.3.9

11.12 *Notwithſtanding, in thy dayes I will not doe it for* Dauid *thy fathers ſake. But I will rent it out of the hand of thy ſonne.* 2.6.2

23 *God ſtirred him vp an aduerſarie, &c.* 1.18.1

31 *I will rent the kingdome out of* Salomons *hands, and I will giue vnto thee, ten tribes,* 1.18.1

34 *Neither will I take the whole kingdome out of his hand, but I will ordaine him a captaine all the daies of his life for* Dauids *ſake, &c.* 2.6.2

39 *And I will for this, afflict the ſeede of* Dauid, *but not for euer.* 2.6.2

12.10 *And the yoong men ſaid vnto him which were bronght vp together with him, ſpeake thus vnto this people, &c.* 1.17.7

15 *And the king harkened not vnto the people, before the Lord was aduerſarie vnto him, &c.* 1.17.7.& 1.18.4.& 2.4.6

20 *Neither did any follow the houſe of* Dauid, *but the tribe of* Iuda *onely, &c.* 1.18.4

28 *Counſell being taken, he made two golden calues, and ſaid vnto them: goe not further vp to* Ieruſalem, *behold thy gods* Iſrael *which brought thee, &c.* 4.2.8

30 *And this thing turned to ſinne, for the people went to worſhip euen to day.* 4.20.32

31 *And hee made a houſe in high places, and prieſts of the raſcals of the people which were not of the ſonnes of* Leui. 4.2.8.

15.4 *But for* Dauids *ſake the Lord his God gaue him a light in* Ieruſalem, *that hee ſhould raiſe vp his ſonne after him, and that he ſhould ſtabliſh* Ieruſalem. 2.6.2

18.10 *The Lord thy God liueth, there is no nation or kingdome into the which my Lord hath not ſent, &c.* 2.8.27

41 *And* Elias *ſaid to* Achab: *come vp and eate and drinke, becauſe there is a ſound of much raine.* 2.20.3

42 *But* Elias *came vp vnto the top of* Carmel, *and he put his face groueling on the earth betweene his knees.* 2.20.3

43 *And he ſaid vnto his boy, goe vp and looke towards the ſea: who when hee went and ſaw and had beholden, he ſaid, there is nothing: and he ſaid vnto him againe returne ſeuen times.* 2.20.3

19.8 *And he walked in the ſtrength of that meate forty daies and forty nights, euen vnto the hill of God* Horeb. 4.12.20

18 *I haue left vnto my ſelfe in* Iſrael *ſeuen thouſand men, whoſe knees haue not bowed before* Baale. 4.1.2

21.12 *They proclaimed a faſt, and ſet* Naboth *amongſt the cheefe of the people.* 4.12.17

28 *And the word of the Lord came vnto* Elias *the Thiſbite, ſaying,* 3.3.25

29 *Haſt thou not ſeene* Achab *humbled before me? becauſe he was humbled before me, I will not bring the euill in his daies, &c.* 3.3.25.& 3.20.15

22.6 *The king of* Iſrael *gathered therefore about forty Prophets.* 4.9.6

21 *A ſpirit went foorth and ſtood before the Lord and ſaid, I will deceiue.* 1.14.17 & 1.17.7.& 1.18.1

22 *And he ſaid, I will goe out and I will be a lying ſpirit in the mouth of all his Prophets.* 4.9.6

27 *Thus ſaith the king, ſend this man into priſon, and maintaine him with the bread of tribulation, and with the water of griefe, vntill I returne in peace.* 4.9.6

II. KINGS.

5.17. AND Naaman *ſaid, as thou wilt: but I pray thee graunt vnto mee thy*

thy ſeruant, that I take the burden of two Aſſes of earth: for heereafter thy ſeruant will offer no burnt offring nor ſacrifice to ſtrange gods, but vnto the Lord. 3.2.32

18 *This is the onely thing that thou ſhalt pray vnto the Lord for thy ſeruant, when my Lord ſhall goe into the Temple, &c.* 3.2.32

19 *And he ſaid vnto him, depart in peace, he went therefore from thence a furlong of ground.* 3.2.32

6.15 *Out alas maſter, what ſhall we doe?* 1.14.11

16 *There be moe with vs than with them.* 1.14.12

17 *Lord open the eyes of this boy, that hee may ſee. And the Lord opened the eies of the ladde, and he ſaw, and behold, a mountaine full of horſes and chariots of fire round about* Elizei. 1.14.7,8,11

31 *The Lord doe ſo, and ſo vnto me, if the head of* Elizei *the ſonne of* Saphat *ſhall ſtand vpon him this day.* 2.8.24

10.7 *And when letters came vnto them they tooke the ſonnes of the king, and ſlue ſeuentie men, &c.* 1.18.4

10 *Know now that there ſhall fall vnto the earth nothing of the word of the Lord the which the Lord hath ſpoken, &c.* 1.18.4

16.10 *And when hee had ſeene the altar that was at* Damaſcus, *hee ſent to* Vria *the Prieſt the patterne thereof, and the likeneſſe, according to the worke thereof.* 4.10.23

17.24 *The king of* Aſſyria *brought me frō* Babylon *and from* Cutha, *&c.* 4.10.23

25 *And when they began to dwell there, they feared not the Lord, and the Lord ſent Lions vnto them that they might kill them.* 4.10.23

32 *Thus they feared the Lord, and appointed out Prieſts out of themſelues for the high places, &c.* 3.2.13. & 4.10.23. & 4.15.23

33 *And when they feared the Lord they did ſerue alſo their Gods, according to the manner of the people from whence they were brought, &c.* 3.2.12

34 *Euen vnto this preſent day they follow the ancient cuſtome, they feare not the Lord, neither keepe his ceremonies, &c.* 3.2.13

19.4 *And make praier for the reſt that be found.* 3.20.14

35 *It came to paſſe in that night, the Angel of the Lord came and ſtroke in the campe of the Aſſyrians one hundreth foureſcore and fiue thouſand.* 1.14.6

20.1 *Set thy houſe in an order, for thou ſhalt die and not liue.* 1.17.12

2 *Then* Ezechias *turned his face to the wall, and he praied to the Lord.* 3.3.4

3 *I beſeech thee, Lord remember I pray thee, how I haue walked before thee in truth and in a perfect heart, and haue done the thing that thou likeſt of.* 3.14.19 & 3.20.10

5 *Behold, I haue healed thee, the third day thou ſhalt goe vp to the Temple of the Lord.* 1.17.12

9 *Wilt thou that the ſhadow goe forwards two degrees, or that it goe backward ſo many.* 4.14.18

11 *And* Iſaias *called vpon the Lord and he brought backe the ſhadow by the lines by the which it went downe into the clocke of* Achaz. 1.16.2

21.4 *And he built Altars in the houſe of the Lord, of the which the Lord ſpake, I will put my name in* Ieruſalem. 4.10.23

16 *Moreouer* Manaſſes *ſhed innocent blood ouermuch, till he filled vp* Ieruſalem *vnto the mouth, &c.* 3.24.11

22.2. *And he did the thing that pleaſed the Lord, and he walked in all the waies of his Father* Dauid, *and declined not neither on the right hand, nor left.* 4.10.23

8 *And* Helcias *the high Prieſt ſaid vnto* Saphan *the Scribe, I haue found the booke of the Law in the houſe of the Lord, &* Helcias *gaue it to* Saphan *the Scribe, and he read in it.* 1.8.8

1. CHRONICLES.

28.2 *AND the footſtoole of the Lord our God.* 4.1.5

2. CHRONICLES.

19.6 *SEe what you doe, ſaid he: you doe not execute the iudgement of man but of the Lord.* 4.20.4. & 4.20.6

The 2. of Eſdras, *otherwiſe called* NEHEMIAH.

AND after that I had heard theſe things, I ſate downe and wept, and I bewailed many dayes, and did faſt and pray before the face of the God of heauen. 4.12.16

5 *I pray the Lord God of heauen, mightie, great, and terrible, which keepeſt couenant and mercie with them that loue thee, &c.* 3.17.5

7 *Wee haue beene carried away by vanitie, and haue not kept thy Commandements, ceremonies, and iudgements, which thou commandeſt vnto thy ſeruant* Moſes. 3. 4.11

9.14 *And declareſt vnto them thy Saboth to be ſanctified.* 2.8.29

IOB.

1.6 NOw on a day when the children of God came before the Lord, Sathan was alſo amongſt them. 1.14.17. & 1.14.19. & 1.18.1. & 2.4.5

12 *The Lord ſaid therefore to Sathan, behold, all things that he hath be in thy hands, onely ſtretch not out thy hand vpon him.* 1.17.7

17 *And he ſpeaking, there came an other and ſaid the Chaldees made three bands and inuaded thy Camels, and caried them away, and killed the boyes with the ſword, and I onely haue fled that I may tell it thee.* 2.4.2

21 *The Lord hath giuen, the Lord hath taken away, the name of the Lord be bleſſed.* 1.17.8. & 1.18.1. & 1.18.3. & 2.4.2

2.1 *And Sathan came amongſt them that he might ſtand in the ſight of the Lord.* 1. 14.17. & 1.14.19. & 1.18.1

4.17 *Whether ſhall a man be iuſtified in cowpariſon of God, or ſhall a man be purer than his maker?* 3.12.1

18 *Behold, they which ſerue him be not ſtedfaſt: And he found wickedneſſe in his Angels.* 3.12.1. & 3.17.9

19 *How much more, they which dwell in houſes of clay, which haue an earthlie foundation, ſhall be conſumed euen as a moth.* 1.15.1. & 1.15.2. & 3.12.1

17 *Bleſſed is the man that is corrected of the Lord: reproue not therefore the correction of the Lord.* 3.4.32

9.2 *I know for a truth that it is ſo: And that man ſhall not be iuſtified in compariſon of God.* 3.12.2

20 *If I would iuſtifie my ſelfe, my mouth ſhall condemne me: If I would ſhew my ſelfe innocent, he ſhould make me manifeſt to be wicked.* 3.12.5

10.15 *And if I ſhall be wicked, it is woe with me: and if I be iuſt, I will not lift vp my head, being filled with affliction and miſerie.* 3.14.16

12.18 *Hee looſeth the coller of Kings, and hee girdeth their raines with a cord.* 4. 20.28

20 *He changeth the ſpeech of the faithfull, and taketh away the learning of the auncient.* 2.4.4

13.15 *Although he ſhall kill me, I will truſt in him.* 2.10.19. & 3.2.21

14.4 *Who can make cleane of vncleane? not thou onely which art alone.* 2.1.5. & 3. 12.5

5 *Short be the daies of men, the number of his months is with thee: thou haſt ordained the limits thereof, which cannot be paſſed.* 1.16.9

17 *Thou haſt ſealed vp my wickednes as in a bagge, and thou haſt had care of my iniquitie.* 3.4.29

15.15 *Behold, amongſt his Saints, there is none immutable, and the heauens be not cleane in his ſight.* 3.12.1

16 *How much more abhominable and vnprofitable is man, which drinketh iniquitie as water.* 3.12.1,5

19.25 *I know that my Redeemer liueth, and that I ſhall riſe out of the earth in the latter day.* 2.11.19. & 3.25.4

26 *And I ſhall be compaſſed about againe with my ſkinne, and I ſhall ſee God againe in my fleſh.* 2.10.19

27 *Whom I my ſelfe ſhall ſee, and my eyes ſhall behold, and none other, &c.* 2. 10.19

21.13 *They leade their daies in happineſſe, and in a moment they goe downe to the graue.* 2.10.17

25 *Behold, the Moone doth not ſhine in his ſight, and the Starres be not cleane.* 3. 21.1

26.14 *Loe, theſe be part of his waies: but how little a portion heare wee of him? and who can vnderſtand his feareſull power?* 1.17.2

28.12 *Where is wiſedome found, and what place is there of vnderſtanding?* 1.17.2

21 *It is hid from the eies of all liuing, from the foules of the aire it is alſo kept cloſe.* *Ibidem.*

23 *But God vnderſtandeth the way thereof, and hee knoweth the way thereof.* *Ibid.*

28 *And he ſaid vnto man, behold the feare of the Lord is wiſedome, and to depart from euill is vnderſtanding.* 1.17.2. & 3. 2.26

34.30 *Who*

34. 30 *Who causeth an hypocrite to raigne for the sinnes of the people.* 4.20.25
36. 27 *Who restraineth the drops of raine, and powreth downe showers in manner of streames.* 1.5.5
41. 2 *And who gaue me first that I should giue him againe? all that is vnder the heauen be mine.* 3.14.5

PSALMES.

1. 1 THe man is blest that hath not led his life according to the counsell of the wicked, neither that hath abidden in the way of sinners. 3.17.10
2 But his will is in the law of God, and in his law will he meditate day and night. 2. 7.13
2. 2 *The Kings of the earth stood together, and the Princes assembled in one, against the Lord, and against his annointed.* 2.16.3
3 *Let vs breake their bands asunder, and let vs throw from vs their yoke.* *Ibidem.*
4 *He that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision.* 1.5.1. & 2. 16. 3
8 *Aske of me and I will giue thee the Gentiles for an inheritance, and for thy possessions the ends of the earth.* 2.11.11
9 *Thou shalt rule them with an iron rod, and thou shalt breake them as an earthen vessell.* 2.15.5. & 4.1.19
12 *Lay hold of discipline, least that the Lord be angry, and you perish from the right way.* 2.6 2. & 4.20.5. & 4.20.39
3. 5 *I slept and slumbred, and rose vp againe, because the Lord tooke vpon him to keepe me.* 3.2.37
4. 7 *The light of thy countenance hath beene sealed vpon vs.* 1.11.14
5. 4 *I will be early present before thee and I will wait: for thou art a God that loueth not iniquitie.* 3.20.12
8 *I will enter into thy house in the multitude of thy mercie, and I will worship at thy holie temple in thy feare.* 3.2.23. & 3. 20. 11
6. 1 *O Lord reproue me not in thy furie, and correct me not in thine anger.* 3.3.32
7. 6 *Arise O Lord in thine anger, and be thou exalted in the quarters of my enemies, &c.* 3.20.15
9 *Iudge me O Lord according to my righteousnesse, and according to the innocencie of my cause.* 3.17.14
8. 3 *Thou hast made perfect thy praise by the mouth of Infants and sucklings.* 1. 16. 8
5 *What is man that thou art mindfull of him? or the sonne of man that thou doest visit him?* 1.5.3. & 2.13.2
9. 10 *And they may trust in thee, that haue knowen thy name.* 3.2.31
10. 13 *He said in his heart, God hath forgotten, he hath turned away his face that he should not see at the end.* 1.4.2
11. 4 *The Lord in his holie temple.* 1.5.1
12. 2 *They haue spoken vaine things euery man to his neighbour: deceitfull lips, &c.* 4.14.8
7 *The words of the Lord, are pure words: as siluer tried in a fornace of earth fined seuenfold.* 3.2.15
14. 1 *The foolish man said in his heart, there is no God.* 1.4.2
3 *The Lord looked from heauen vpon the children of men, to see if there were any that vnderstood or sought after God.* 3. 14. 1
4 *There is not that doth good, no not one.* 2.3.2
15. 1 *Lord who shall dwell in thy tabernacle? or who shall rest in thy holy hill?* 3.17.6. & 3.24.8
2 *He that walketh without spot, and worketh righteousnesse, which speaketh the truth in his heart.* 3.6.2
16. 2 *Thou art my God and hast not neede of my goods.* 2.8.53
3 *To thy Saints that be in earth: all my delight is in them.* 1.11.14. and 2. 8. 53. & 3.7.5
5 *The Lord is the portion of my inheritance and cup, thou art hee that doest restore vnto me my inheritance.* 2.11.2. & 3.25.10
10 *Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holie one to see corruption.* 3.25.3
17. 1 *Heare O Lord righteousnesse: giue eare vnto my prayer.* 1.17.14
3 *Thou hast prooued my heart and visited it by night, thou hast tried me by fire, and hast not found in me iniquitie.* *Ibidem.*
15 *I will appeare in righteousnesse before thy presence, I shall be satisfied when thy glorie shall appeare.* 2.10.17. & 3.25.10
18. 1 *I will loue thee O Lord my fortitude.* 3.20.28
20 *And he brought me into largenesse: he made me safe, because he would.* 3.17.5

21 *And the Lord ſhall giue vnto me according to my righteouſneſſe, and according to the pureneſſe of my hand ſhall he giue vnto me.* 2.17.5.& 3.17.14

28 *Becauſe thou doeſt ſaue the humble, and thou ſhalt bring low the eies of the proud.* 3.12.6

31 *The word of the Lord is tried by fire, he is a defender of all that truſt in him.* 3.2.15

19.1 *The heauens ſhew foorth the glorie of God.* 1.5.1.& 1.6.4

8 *The law of the Lord is pure conuerting ſoules: the teſtimonie of the Lord is faithfull, giuing wiſedome to the ſimple.* 2.7.12. & 4.8.6

13 *Who vnderſtandeth his faults, cleanſe me from my ſecret ſinnes?* 3.4.16. & 3.4.18. 3.17.2

20.3 *Let him remember all thy offerings, and let him make thy burnt offerings fat.* 3.20.18

10 *Lord ſaue the King, and heare vs when we call vpon thee.* 2.6.2

22.1 *O God my God, why haſt thou forſaken me?* 2.19.11

5 *Our Fathers truſted in thee: they truſted and thou didſt deliuer them.* 3.20.26

26 *I will pay my vowes in the ſight of them that feare him.* 4.3.4

23.4 *For although I ſhall walke in the middeſt of the ſhadow of death, I will feare no euill, becauſe thou art with me.* 1.17.11. & 3.2.21.& 3.2.28

6 *And thy mercies ſhall follow me all the daies of my life.* 2.3.12

24.3 *Who ſhall aſcend into the hill of the Lord? or who ſhall ſtand in his holie place?* 3.6.2

4 *Who hath innocent hands and a cleane heart, who hath not lift vp his minde vnto vanitie, nor hath not ſworne to the deceit of his neighbour.* 3.6.2

6 *This is the generation of them that ſeeke him.* 3.24 8

25.1 *Vnto thee, O Lord, haue I lift vp my ſoule.* 3.20.5

6 *Remember O Lord thy tender mercies and louing kindneſſe which be for euer.* 3.20.9

7 *Remember not the faults and ignorances of my youth, but according to thy kindneſſe remember thou me.* 3.3.18. & 3.20.9

10 *All the waies of the Lord are mercie and truth to them that ſeeke after his will, &c.* 3.20.7.& 3.17.2

11 *For thy names ſake, O Lord, thou ſhalt be merciſull vnto my ſinne, for it is great.* 3.17.2

18 *Looke vpon my affliction and trauell, and forgiue all my ſinnes.* 3.20.9

26.1 *Iudge me O Lord, for I haue walked in my innocencie: and truſting in the Lord, I ſhall not ſlide.* 3.17.14

2 *Proue me Lord, and trie me, examine my reines and heart.* 3.21.46

5 *I haue hated the congregation of the wicked, and I will not ſit with the vngodly.* 3.17.14

8 *O Lord, I haue loued the beautie of thy houſe, and the place of the habitation of thy glorie.* 1.11.14

9 *Deſtroy not my ſoule with the wicked, and with men of, &c.* 3.17.14

27.1 *The Lord is my light and my health whom ſhall I feare?* 1.17.11

3 *If campes ſhall ſtand againſt me, my heart ſhall not feare.* 1.17.11

10 *My Father and Mother hath forſaken me, but the Lord hath taken me vp.* 3.20.36

14 *Hope in the Lord and be ſtrong and he will comfort thy heart, and truſt in the Lord.* 3.2.17

28.8 *The Lord is the ſtrength of his people, and the ſtrength of the ſaluation of his annointed.* 2.6.2.& 2.6.3

29.3 *The voice of the Lord is vpon the waters, the God of maieſtie hath thundred, the Lord (is) vpon great waters.* 1.6.4

30.6 *Weeping may abide at euening, but ioy commeth in the morning.* 1.10.8

7 *And in my proſperitie, I ſaid, I ſhall neuer be moued: for thou O Lord of thy goodneſſe didſt giue ſtrength vnto my beautie, thou turnedſt thy face from me, and I was troubled.* 3.8.2

31.1 *I haue truſted in thee O Lord, I ſhall not be confounded for euer: deliuer me in thy righteouſneſſe.* 3.11.12

6 *I commend my ſpirit into thy hands, thou haſt redeemed me, O Lord God of truth.* 3.20.26

16 *My lots are in thy hands.* 1.17.11

23 *I ſaid in the heate of my minde, I am caſt out from the face of thine eies.* 3.1.4

32.1 *Bleſſed are they whoſe iniquities be remitted, and whoſe ſinnes are couered.* 3.4. 29.3,11.11.& 3.14.11.& 3.17.10

5 *I haue made my fault knowen vnto thee, and I haue not hid mine vnrighteouſneſſe.*

I haue ſaid, I will confeſſe againſt my ſelfe vnto the Lord mine iniquities, &c. 3.4.9
6 *For this ſhall euerie one that is holie in time conuenient, &c.* 3.20.7. & 3.20.26
33.6 *The heauens were eſtabliſhed by the word of the Lord, and by the ſpirit of his mouth all the powers of them.* 1.13 15. & 1.16 1
12 *Bleſſed is the people whoſe God is the Lord, a people whom he hath choſen for an inheritance vnto himſelfe.* 2.10.8. & 3.2. 28. & 3.21.5
13 *The Lord looked from heauen and ſaw all the children of men.* 1.16.1
18 *Behold, the eies of the Lord be vpon them that feare him, and vpon them that truſt on his mercy.* 3.20 40
22 *O Lord let thy mercy be vpon vs as wee truſt in thee.* 3.20.12
34.7 *This poore man cried, and the Lord heard him, and he ſaued him from all his tribulations.* 3.20.26
8 *The Angell of the Lord pitcheth round about them that feare him, and he ſhall deliuer them.* 1.14.6. & 1.14.8. & 3.20.23
15 *Depart from euill and doe good.* 3.3.8
16 *The eies of the Lord be vpon the iuſt, and his eares to their prayers.* 1.16.7. & 3. 20.3. & 3.20.10
17 *The countenance of the Lord is vpon them that doe euill, that he may roote from the earth their memorie.* 1.16.17
22 *The death of the wicked is euill.* 2.10.14. & 2.10.18
23 *The Lord redeemeth the ſoules of his ſeruants.* 2.10.16
36.1 *The wicked man ſaid to himſelfe that he might doe euill: there is no feare of God before their eies.* 1.4.2
3 *For he hath done deceitfully in his owne ſight, that his iniquitie may be found to hatred.* 1.4.2
6 *Thy mercie O Lord, reacheth vnto the heauens, and thy truth vnto the cloudes.* 3.2.7
7 *Thy iudgements are woonderous deepe.* 1.17.2. & 3.23.5
10 *With thee is the fountain of life, and in thy light we ſhall ſee light.* 2.2.20
37.7 *Be ſubiect to the Lord and entreat him.* 3.2 37
22 *For becauſe thoſe that be bleſſed of him, ſhall poſſeſſe the earth: but they that be curſed of him, ſhall periſh.* 2.1.2
38.1 *O Lord in thy wrath reproue mee not, neither in thine anger correct me.* 3.4.32
5 *Mine iniquities haue gone ouer my head, and as a heauie burden they haue weighed vpon me.* 3.4.16
39.10 *I was dumme and opened not my mouth, becauſe thou diddeſt it.* 1.17.8
13 *I am a ſtranger and a pilgrime with thee, as all my fathers were.* 2.10.15
14 *Let me paſſe, that I may come to my ſelfe before I depart, and be no more.* 3.20.16
40.4 *And he put in my mouth a new ſong, a verſe to our God: many ſhall ſee and feare, and they ſhall truſt in the Lord.* 3.20.26. & 3.20.28
6 *Many haſt thou made, O Lord, thy marueilous works, and there is none that is like to thee in thoughts.* 1.5.9. & 1.17.1
7 *Thou wouldeſt not ſacrifice and offering, but thou madeſt vnto me eares.* 3.22.10
8 *Then I ſaid, behold, I come: it is written of me in the Chapter of the Booke.* 2.16.5
9 *I deſired to doe thy good will, O my God, and thy law is in the middeſt of my heart.* 2. 16.5
11 *I haue ſhewed foorth thy truth and ſalvation. I haue not hid thy louing kindneſſe and truth from the great congregation.* 3.2.7
12 *Thy loning kindneſſe and truth haue alwaies preſerued me.* 3.2.7
41.5 *Heale my ſoule, for I haue ſinned againſt thee.* 3.10.12
42.3 *My ſoule thirſted after the ſtrong God, euen the liuing God: when ſhall I come and appeare before the face of God?* 4.17.21
5 *I paſſed to the houſe of God with the voice of mirth and praiſe, &c.* 3.4.9
6 *Why art thou ſad my ſoule? and why doeſt thou trouble me? truſt in the Lord.* 3.2.16
43.5 *Why art thou ſadde, O my ſoule? and why doſt thou trouble me? truſt in the Lord* 3.2.16
44.4 *Neither did they poſſeſſe the land by their owne ſword, and their owne arme did not ſaue them, but thy right hand and thy arme, and the light of thy countenance, becauſe thou didſt fauour them.* 3.21.5
21 *If we haue forgot the name of our God, and haue ſtretched foorth our hands vnto a ſtrange God.* 3.20.27
22 *Shall not God ſearch this out? For he knoweth the ſecrets of the heart.* 3.20.27
13 *For thy ſake be we ſlaine all the day long, we be eſteemed as ſheepe for the ſlaughter.* 3.25.3
45.7 *Thy ſeat, O God, endureth for euer, the rod of thy kingdome is a rod of direction.* 1. 12.2

8 *Thou hast loued righteousnesse and hated iniquitie, therefore God thy God hath annointed thee with the oyle of gladnesse aboue thy companions.* 2.15.5. & 4.19.18. & 4.20.10

18 *And all the daughters of* Tyrus *with the rich of the people, shall doe homage before thy face with gifts.* 1,11.15

46.2 *God is our refuge and strength, our helper in time of tribulation.* 3.2.37

3 *For all that we will not feare, whilest the earth is troubled, and the mountaines bee carried into the heart of the sea.* 3.2.37

6 *God is in the middest thereof, it shall not be mooued.* 4.1.3

47.3 *The Lord is high and terrible, a great King aboue all the earth.* 1.13.24

5 *He hath chosen vs vnto his inheritance, the beautie of* Iacob *whom he had loued.* 3.21.5

48.9 *As wee haue heard, so wee haue seene in the Citie of the Lord of power, in the Citie of our God: God hath built it for euer.* 1.11.14

11 *According vnto thy name O God, such is thy praise throughout the earth, thy right hand is full of righteousnesse.* 3.20. 41. & 4.16.32

49.7 *They that trust in their owne strength, and glory in the multitude of their riches.* 2.10.17

8 *Hee can by no meanes redeeme his brother, hee shall not pay his raunsome to God.* 2.10.17

11 *When he shall see wise men die, and ignorant persons and fooles perish.* 2.10.17

12 *The building of them from generations to generations, they called their names by their Lands.* 2.10.17

13 *And Man when he was in honour, knew not thereof: he was compared vnto foolish beasts, and hee was made like vnto them.* 2.10.17

14 *This way vnto them is the stumbling block of them, and afterwards they delight themselues in the honour thereof.* 2.10.17

15 *As sheepe they be put into hell: death feedeth vpon them: and the righteous shall rule ouer them in the morning.* 2.10.17

50.15 *And call vpon me in the day of trouble: and I will deliuer thee, and thou shalt honour me.* 3.20.13.28. & 4.17.37

23 *He that offereth vp praises, he doth glorifie me: and this is the way by the which I will shew him the saluation of God,* 4.18.17

51.3 *Haue mercie vpon me, O God, for thy goodnesse sake, &c.* 3.4.9

6 *Thou that maist be acknowledged pure, when thou hast iudged.* 1.18.3. & 3.11.11. & 3.23.2

7 *Behold, I was fashioned in iniquitie, and my mother conceiued me in sinne.* 2.1.5. & 3.3. 18. & 3.20.9. & 4.16.17

12 *Create in me O God, a cleane heart, and renue a right spirit within me.* 2.2.25.27. & 2.3.9

17 *Open thou my lips, O Lord, and my mouth shall shew foorth thy praise.* 3.20.28

19 *The sacrifice of God is a broken spirite, a contrite and broken heart, O God, thou wilt not despise.* 3.20.16

21 *Then thou shalt be delighted with offrings with the sacrifice and burnt offering of of righteousnesse, then they shall lay calues vpon thine Altar.* 4.18.17

52.10 *But I will be like the greene Olive tree in the house of the Lord.* 2.20.17

53.4 *There is not one that doth that which is good.* 2.3.2

55.23 *Cast thy burden vpon the Lord, and he shall vphold thee: he will not suffer the righteous to fall for euer.* 1.17.6. & 2.10. 17

24 *Thou in the meane time O God, shalt throw downe these blood thirstie and deceitfull ones, into the pit of destruction.* 2.10.17

56.5 *I haue trusted in God I feare nothing that flesh may doe vnto me.* 1.17.11

10 *So often as I call vpon thee, mine enemies gine backe: in this I am assured, that thou art my God.* 3.20.11

12 *I will make vowes vnto thee O God: I will shew foorth thy praise.* 4.13.4

59.11 *Thy goodnesse O Lord may preuent me, bring it to passe O God, that I may see thy worke on mine enemies.* 2.3.12

60.14 *In God we shall doe valiantly, and he shall tread downe our enemies.* 3.20.46

62.9 *Powre out your hearts before him, for God is our refuge.* 3.20.5

10 *The sonnes of men be vaine, the sonnes of men be liers: if they were put in a paire of ballance, they would be lighter than vanitie it selfe.* 2.3.1

63.4 *Thy louing kindnesse is more to be wished for, than life it selfe.* 3.2.28. & 3.17.14

65.1 *Vnto thee, O God, is praise in Sion, vnto thee shall the vow be paied.* 3.20.29

3 *Thou heerest praiers, because of this shall all flesh come vnto thee.* 3.20.13

5 *Blessed is he whom thou chooseſt, he shall dwell in thy courts, &c.* 3.21.5

68.19 *Thou*

68.19 *Thou art gone vp on high, and haſt led captiuitie, &c.* 1.13.11
21 *Vnto the Lord God belong the iſſues of death.* 3.25.4
36 *Thou art terrible O God out of the holie places: the God of* Iſrael *he gineth ſtrength to the people.* 1.11.14
69.3 *I am ſunke downe into the deepe mire, in the which there is no bottome, &c.* 4.7.13
5 *That I am conſtrained to repay that I tooke not.* 2.16.5
22 *For they gaue me in my meate gall: and when I thirſted they gaue me vineger to drinke.* 4.17.15
29 *Let them be wiped out of the booke of the liuing, and let them not be written amongſt the iuſt.* 2.10.18. & 3.24.9
71.2 *For thy righteouſneſſe ſake reſcue me, and deliuer me.* 3.11.12
72.8 *He ſhall rule from ſea to ſea, and from the floods vnto the ends of the earth.* 2.11.1
11 *And all kings ſhall worſhip him, and all nations ſhall ſerue him.* 4.5.17
73.2 *It wanted but a little but my feet were readie to fall, my ſteps had almoſt ſlidden.* 2.10.16. & 3.9.6
17 *Vntill I entred the ſecret places of God, and I vnderſtood what ſhould become of them at the laſt.* 2.10.16. & 3.9.6
26 *My fleſh and heart is conſumed, but God is the rocke of my heart, and my portion for euer.* 2.11.2
74.2 *Be mindfull of thy flocke which thou didſt purchaſe long agone: and of thine allotted inheritance which thou haſt redeemed: the mount Sion in which thou waſt wont to dwell.* 3.20.14
9 *Wee ſee not our ſignes, there is not one prophet more, nor any with vs that knoweth how long.* 2.15.1
75.7 *For neither from the Eaſt, nor from the Weſt, nor from the South doth preferment come.* 1.16.6
77.10 *Whether or not hath God forgotten to be mercifull? will he ſhut vp his mercies in diſpleaſure?* 3.2.17
11 *At laſt I thought, this is my infirmitie, the right hand will change the courſe of the moſt high.* 3.2.31
78.8 *And let them not be as their fathers, a diſobedient and rebellious nation, a generation that ſet not their hearts aright, and whoſe ſpirits neuer beleeued God truely.* 2.5.11
36 *They flattered him with their countenances, but they lyed vnto him with their toongs.* 3.3.25
37 *Their heart was not right toward him, neither were they faithfull in his couenant.* 3.3.25
49 *He caſt vpon them the fierceneſſe of his anger, violence, indignation, and vexation, by the ſending out of euill ſpirits.* 1.14.7
60 *That hee might leaue the Tabernacle Silo, the Tabernacle where hee dwelt amongſt men.* 2.6.2
67 *And he put away the Tabernacle of* Ioſeph, *and choſe not the tribe of* Ephraim. 2.6.2. & 3.21.6
70 *And he choſe* Dauid *his ſeruant, from the folds of ſheepe tooke he him.* 2.6.2
79.9 *Helpe vs, O God of our ſaluation, for the glorie of thy name, and deliuer vs, and be mercifull vnto our ſinnes, for thy names ſake.* 3.20.14
13 *And wee thy people and ſheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation will ſet foorth thy praiſe.* 3.7.10
80.2 *Thou which ſitteſt betweene the Cherubins ſhew thy brightneſſe.* 1.13.24. & 2.8.15. & 4.1.5
4 *Turne vs againe O God, and cauſe thy face to ſhine that we may be ſaued.* 3.2.28
5 *O Lord God of hoſtes, how long wilt thou be angrie againſt the praier of the people?* 3.20.16
18 *Let thy hand be with the man of thy right hand, with the ſonne of man, whom thou haſt made ſtrong for thy ſelfe.* 2.6.2
81.11 *I am the Lord thy God which haue brought thee out of the land of Egypt.* 3.2.31
82.1 *God ſtandeth in the aſſemblie of gods, he plaieth the iudge in the middeſt of gods.* 4.20.4. & 4.20.6. & 4.20.29
3 *Reuenge the poore and fatherleſſe, let looſe the miſerable and afflicted.* 4.20.9
4 *Deliuer the feeble and needie from the hands of the wicked.* 2.20.9
6 *I haue ſaid, you are gods, and you are all ſonnes of the moſt high.* 1.14.5. & 4.20.4
84.2 *O Lord of hoſtes, how amiable are thy Tabernacles.* 4.1.5
3 *My ſoule longeth and fainteth for the courts of the Lord, my heart and my fleſh crie vnto the liuing God.* 2.11.2
8 *They ſhall goe from ſtrength to ſtrength, ech of them ſhall appeare before God in Sion* 4.7.21
86.2 *Keepe my life becauſe I am one that doth*

doth good to other: O God keepe thou thy seruant. 3.20.10
5 For thou O Lord, art good and merciſull, of great kindnes vnto all that call vpon thee. 3.2.29
11 Direct me Lord in thy waies, then ſhall I walke in thy truth: conſtraine my hart that that it may feare thy name. 2.2.27. & 2.3.9
88.17 Thy furies haue paſſed ouer me, and thy terrors haue deſtroied me. 3.4.34
89.4 I haue made a couenant with my choſen, I haue ſworn to Dauid my ſeruant. 4.1.17
5 Thy ſeed I will eſtabliſh for euer, and will ſet vp thy throne from generation to generation. 4.1.17
31 If his children forſake my law, and walke not in my iudgements. 3.4.32. & 4.1.27
32 If they breake my ſtatutes, and keepe not my commandements. 3.4.32
33 I will viſite their tranſgreſſions with the rod, and their iniquities with whips. 3.4.32 & 4.1.27
34 And my louing kindneſſe will I not take from him, neither will I falſifie my truth. 3.4.32. & 4.1.27
36 I haue once ſworne by my holineſſe, I will not faile Dauid. 2.15.3
37 His ſeed ſhall be for euer: and his throne ſhall be before me as the Sunne. 2.15.3
38 It ſhall abide ſure as the Moone, which is a ſure witneſſe in heauen. 2.15.3
90.4 A thouſand yeeres is before thee as yeſterday which is paſt, yea as a watch in the night. 3.2.42
7 For we are conſumed by thine anger, and by thy wrath are we troubled. 3.4.34
9 For all our daies were ſpent, thou being angrie wee ended our yeeres ſooner than a thought. 3.25.12
11 Who knoweth the power of thine anger? as euery man feareth thee, ſo is the indignation of thy anger fearce towards them. 3.25.12
91.1 The man ſitting in the ſecret of the moſt high, ſhall abide vnder the ſhadow of the almightie. 1.17.6. & 2.8.42
3 For he will deliuer thee from the ſnare of the hunter, and from the noiſome peſtilence. 1.17.11
11 For he will command his Angels for thy ſake, that they keepe thee in all thy waies. 1.14.6. & 2.8.42. & 3.20.23
15 He will call vpon me, therefore I will heare him, I will be preſent with him in affliction, I will deliuer him, and will make him glorious 3.20.14
92.6 How great are thy works O Lord, wonderfull profound be thy counſels. 2.10.17
7 A dullerd doth not know this, neither doth a foole vnderſtand it. 1.5.9
13 The iuſt ſhall flouriſh as the Palme, and ſhall grow as a Cedar in Lebanus. 2.10.17
14 Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. 2.10.17
93.1 The Lord is king, and is clothed with maieſtie, he hath, I ſay, put on ſtrength, and hath girded himſelfe, the world alſo ſhall be ſo eſtabliſhed that it cannot bee mooued. 1.6.3
5 Holineſſe becommeth thy houſe O Lord, for euer. 1.6.4
94.11 The Lord knoweth that the thoughts of man are vaine. 2.2.25. & 3.14.1
12 Happie is the man O Lord, whom thou haſt chaſtened, and whom thou haſt inſtructed in thy law. 3.4.34
19 In the paſſions of many thoughts within me thy comforts recreated my ſoule. 3.20.7
95.7 If to day you ſhal heare his voice. 3.2.6
8 Harden not your hearts as in Meribah, and in the day of Maſſa in the wilderneſſe. 2.5.11
96.10 Say amongſt the nations, the Lord raigneth, and the world ſhall be ſtabliſhed that it ſhake not, &c. 1.6.3
97.1 The Lord raigneth: let the earth reioice: and let the multitude of the Iles bee glad. 1.6.3
7 Worſhip him all yee gods. 1.13.11
10 The Lord keepeth the ſoules of his ſaints, he will deliuer them out of the hands of the wicked. 2.10,16
11 Light is ſowen for the righteous, and gladneſſe for them that be of an vpright heart. 2.10.16
99.1 The Lord raigneth, let the people tremble: he ſitteth betweene the Cherubins, let let the earth be mooued. 1.6.3. & 2.8.15
5 Exalt the Lord God and fall downe before his footeſtoole: for he is holy. 1.11.15. & 4.1.5
9 Exalt the Lord our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15
100.3 Know yee that the Lord is God: hee made vs and not we our ſelues: we bee his people and the ſheepe of his paſture. 3.2.6. 3.21.5
101.3 I will ſet no wicked thing before mine eies, I hate them that fall away, they ſhall neuer cleaue vnto me. 4.20.9
8 Betime will I deſtroy all the wicked of the land,

land, that all wicked doers may be cut off from the citie. 4.20.10
102.14 Then wilt arise, that thou maist haue mercy on Sion. 1.13.11
16 And all nations shall feare the name of the Lord, and all the kings of the earth thy glory. 1.13.11
18 And he shall haue consideration of the prayer of the humble and not despise their prayer. 3.20.28
19 The which shall be written for generations to come: and the people that shall be created, shall praise the Lord. 3.20.28
22 That men may celebrate the name of the Lord in Sion, and his praise in Ierusalem. 3.20.28
26 For first thou laiedst the foundations of the earth: and the heauens be the worke of thy hands. 1.13.11.& 2.10.15
27 The which shall perish, but thou dost abide, and all things waxe old as a garment, &c. 2.10.15
28 But thou art the same for euer, and there shall be no end of thy yeeres. 2.10.15
103.8 The Lord is full of compassion and mercie, slowe to anger, and of much mercie. 3.2.29
17 But the louing kindnesse of the Lord, endureth for euer and euer, towards them that feare him. 2.10.15
20 Shew foorth the Lord, ye his angels which excell in power, execute his will in obeying the voice of his words. 1.14.5.& 3.20.43
104.2 He is clothed with light, as with a garment. 1.5.1
4 Which maketh his spirits his embassadors, and his ministers a flame of fire. 1.16.7
15 And wine that maketh the heart of man glade, and oyle that maketh his face shine. 3.10.2
27 All things depend vpon thee, that thou maiest giue them their meate in due time. 1.16.1
28 And thou giuing, they doe gather: and thou opening thy hand, they be filled with good things. 1.16.1
29 But if thou hide thy face, they are troubled: and if thou take their spirit from them, they die, and they be turned into dust. 1.16.1
30 Againe, liuing things be created, if thou send foorth thy spirit, and thou dost renew the face of the earth. 1.16.1
105.4 Seeke alwaies his face. 4.1.5
6 O yee seed of Abraham which loue him, yee sons of Iacob which be his elect. 3.21.5
25 He turned their hearts to hate his people, that they might deale craftily with his seruants. 1.18.2.& 2.4.4
106.3 O blessed which keepe iudgement, and which doe alwaies that which is right. 3.17.10
4 Remember me O Lord, with the fauour wherewith thou fauourest thy people, and haue regard of me, with thy sauing health, that I may see the happinesse that is prepared for the elect, and that I may reioice the ioy of thy people. 4.14
13 But incontinent they forgot him, neither followed they his counsell. 3.20.15
31 And it was imputed vnto him for righteousnesse for euer. 3.17.7.8
37 For they killed their sonnes and daughters for sacrifices to deuils. 4.13.17
46 And made them be fauoured of all that lead them captiues. 2.4.6
47 Saue vs O Lord our God, and gather vs from among the nations, that we may confesse thy holy name, and celebrate thy prayses. 3.20.28
107.4 Which wandred in the deserts, in the solitary places thorow pathes, who found not a citie to dwell in. 1.5.7
6 They cried vnto the Lord in their perils, who deliuered them out of their anguishes. 3.20.15
13 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse. 3.20.15
16 For he hath broken the gates of brasse, and burst the barres of iron. 2.16.9
19 And they cried vnto the Lord, &c. 3.20.15
25 Who by his commandement doth stirre vp the stormie windes, which doth lift vp on hie the waues thereof. 1.16.7
29 And the storme being still, he maketh the sea calme, so that the waues cease, &c. 1.16.7
40 For God powreth contempt vpon princes, and maketh them to erre in desert places out of the way. 2.18.2.& 2.2.17.& 2.4.4
43 Whosoeuer therfore is wise will remember these things, and he will consider the louing kindnesse of the Lord. 1.5.7
101.1 The Lord said vnto my Lord, sit thou on my right hand, vntill I make thy enemies thy footestoole. 2.15.3.& 2.16.16
4 The Lord sware, neither repenteth it him, that thou art an euerlasting priest according to the order of Melchisedeck. 2.11.4.& 2.15.6.& 4.18.2.& 4.19.28

6 *Messias shall iudge among the nations, and all shall be full of dead bodies, when he shall smite the heads ouer many nations.* 2.15.5
111.1 *I will praise the Lord with my whole heart, in the assembly and congregation of the iust.* 4.14.8
2 *Great are the works of the Lord, which are inquired out of all them which be delighted therewith.* 1.18.3
10 *The beginning of wisedome is the feare of the Lord.* 2.3.4.& 3.2.26
112.1 *The man is blest that feareth the Lord, and is greatly delighted with his commandements.* 3.17.10
6 *The memorie of the righteous shall remaine vntill, &c.* 2.10.16
9 *His righteousnesse remaineth for euer, and his horne shall be exalted with glory.* 2. 10.16
10 *The wicked shall not attain that, that they desire.* 2.10.16
113.6 *And he doth abase himselfe to behold things in heauen and earth.* 1.16.5
7 *Who raiseth the feeble out of the dust, and and lifteth the poore out of the durt.* 1.5.7
9 *Which maketh the barren woman to dwell with a family, and a ioyfull mother of children.* 1.16.7
115.3 *And our God is in heauen, who doth what he will.* 1.16.3.& 1.18.1. & 1.18.3. & 3.24.15
3 *Their images be siluer and gold, a worke that was wrought out by the worke of man.* 1.11.4
8 *To whom they be like that make them, and and so is he, whosoeuer trusteth in them.* 1. 11.4
116 1 *I loue the Lord because he hath heard my prayer.* 3.20.28
7 *Returne O my soule vnto thy quiet place, because the Lord hath beene beneficiall to thee.* 3.2.17
12 *What shall I repay to the Lord for all his benefits bestowed on me?* 3.20.18
13 *The cup being taken wherewithall thanks being giuen, I will call vpon the name of the Lord, for receiued saluation.* 3.20.28
14 *And I will pay my vowes now vnto the Lord before all his people.* 4.13.4
15 *For precious in the sight of the Lord is the death of his saints.* 2.10 14. & 2.10.18
18 *I will pay my vowes now before all the people.* 4.13.4
117.2 *For his louing kindnesse doth excell toward vs, and the truth of the Lord shall continue for euer.* 3.2.7
118.6 *The Lord standing with me, I will not feare whatsoeuer man doth endeuour to bring against me.* 1.17.11
18 *The Lord hath chastened me sore, but he hath suffered me that I should die.* 3.4.32
25 *Ah Lord, saue I pray thee: Ah Lord giue I pray thee prosperous successe.* 2.6.2
26 *We wish vnto him all good things that commeth in the name of the Lord, and we haue wished vnto you good things out of the house of the Lord.* 2.6.2
119.1 *O blessed be they which in their life walking doe keepe the streight way, according to the law of the Lord.* 3.17.10
10 *When I doe seeke thee with all my heart, let me not stray from thy commandements.* 2.2,25.& 4.14.8
14 *I am delighted in the way of thy testimonies, more than in all riches.* 3.2.15
18 *Pull the vaile from my eies, that I may see the woonderfull wisedome that is hid in thy law.* 2.2.21
34 *Teach me that I may hold thy law, and that I may keepe it with all my hart.* 2.2.25
36 *Incline my heart vnto thy testimonies, and not to couetousnesse.* 2.3.9.& 2.5.11
41 *And let thy louing kindnesse come vnto me, and thy saluation according to thy word.* 3.2.31
43 *And take not altogether out of my mouth the word of truth, for I looke for thy iudgements.* 3.2.17
71 *It was good vnto me that thou didst humble me, that I might learne thy righteousnes.* 3.4.32
76 *I pray thee that thy louing kindnesse may happen vnto me, that it may comfort me according to thy word, that hath giuen hope vnto thy seruant.* 3.3.4 & 3.20.14
80 *Let my heart be wholy in thy statutes, that I be not ashamed.* 2.2.27
89 *Thy word, O Lord, abideth euerlasting in heauen.* 4.8.6
103 *How sweet is thy worde vnto my taste, truely vnto my mouth it is more sweeter than honie.* 3.2.15
105 *Thy word is a lanterne vnto my feet, and a light vnto my waies.* 1.17.2.& 2.7.12.& 4.8.6
111 *Thy testimonies haue beene vnto me as an euerlasting heritage, for they be the ioy of my heart.* 3.2.15
112 *I haue set my mind vpon thy decrees that I might keepe them vnto the end, and that for euer.* 2.5.11
127 *Wherefore I haue loued thy precepts more*

more than gold. 3.2.15
133. Frame my steps according to thy word, and let no vanitie haue rule ouer me. 2.3.9
121.4. Behold he neither slumbreth nor sleepeth that keepeth Israell. 3.20.3
130.1. From the depth of euills I haue called vpon thee, O Lord. 3.20.4
3 If thou O Lord wilt marke iniquities, O Lord who shall stand vnder it? 3.12.1. & 3.17.14
4 But with thee is mercie, and therefore thou art feared. 3.3.2. & 3.16.3
131.2. It were euill with me, if I haue not compared and iudged my soule like vnto a wained child with his mother, and my soule in me is like vnto a wained child. 3. 7.9
132.2. Be thou mindfull, O Lord, of all things with the which Dauid hath been afflicted. 3.20.25
7 Let vs goe vnto his tabernacle and worship before the footstoole of his feete. 4. 1.5
11 Of the fruit of thy body will I set vp thy throne. 2.13.3
13 The Lord hath chosen Sion, and hath taken it vnto him for a seat. 4.1.17
14 This is my rest for euer, here will I dwell because I haue chosen her. 4.1.5
133.3. Because the Lord hath commanded that there shall be their blessing and life euerlasting. 2.11.2
135.15 The Idolls of the Gentiles be siluer and gold, a worke brought foorth by the hands of men. 1.11.4
138.1. I will confesse thee with all my whole heart, and before the iudges will I praise thee. 4.14.8
2 I will confesse thy name for thy louing kindnes, and for thy truth. 3.2.7
8 Forsake not the works of thy hands. 3. 24.6
140.14 Surely the righteous will praise thy name, and the vertuous will abide in thy sight. 2.10.16
141.2. Let my praier be esteemed as incense before thee, and the lifting vp of my hands, as the euening sacrifices. 3.20.14. & 4.18.17
142.6 Therefore O Lord I call vnto thee, and say: thou art my hope and portion in the land of the liuing. 2.11.2
8 And I will be vnto the iust as a crowne, because thou hast been beneficiall vnto me. 3.20.26
143.2. Deale not with thy seruant O Lord according to thy law, for there is none liuing iust before thee. 2.7.5. & 3.12.2. & 3.14.16. & 3.17.14 & 3.20.8
5 Yet I remember the times past, I meditate of all thy works. 3.2.31
144.15. Blessed be the people that liue so, yea blessed be the people whose God is the Lord. 2.10.8. & 3.2.28
145.3. Great is the Lord and most worthie to be praised, whose greatnes is vnsearchable. 1.5.8
5 I will talke of the comlines of the maiestie of thy glorie, and of thy admirable works. 1.5.8
8 The Lord is gratious and mercifull, patient and of great goodnesse. 1.10.2. & 3.20.9
9 The Lord is good vnto all, and his mercie excelleth all his works. 1.5.5
13 Thy kingdome is an euerlasting kingdome, and thy dominion doth raigne throughout all ages. 1.13.24
18 The Lord is neere to all that call vpon him, yea to all that call vpon him in truth. 3.20.3. & 3.20.7. & 3.20.14
19 He doth whatsoeuer they would that feare him, and he heareth their cries and saueth them. 3.20.5. & 3.20.13
147.9 Which gineth to beasts their foode, and to yong rauens that call vpon him. 1. 16.5
10 He doth not allow of the strength of a horse, and is not delighted with the legs of man. 2.2.10
20 He hath not dealt thus with all nations, neither hath he declared to them his iudgements. 3.21.6

PROVERBS.

1.7. THe feare of the Lord is the beginning of knowledge. 3.2.26
2.21 The righteous shall inhabite the earth, and the vpright shall liue long therein. 2. 11.2
22 But the wicked shall be cut from the earth, and the transgressors shall be vtterly taken therefrom. 2.11.2
3.11 Beware thou be not against the chastisement of the Lord, my sonne, neither doe thou loath at his corrections. 3.4.22. & 3.8.6
12 For whom the Lord loueth he doth chastise, and he is delighted with him as a father with his child. 3.8.6

8.15 *By me princes raigne, and kings decree iustice.* 4.20.47
22 *The Lord possessed me in the beginning of his waies, I was then before his works.* 1.13.7
23 *I was ordained from euerlasting, and from the beginning before the earth.* 1.13.7
24 *As yet the depths was not when I was formed, as yet the fountaines did not abound with waters.* 1.13.7. & 2.14.8
9.10 *The beginning of wisedome is the feare of the Lord.* 3.2.26
10.7 *The memorie of the iust is laudable, but the memorie of the wicked is filthie.* 2.10.18. & 3.17.5
12 *Hatred doth breed occasion of contention, and loue couereth all trespasses.* 3.4.31. & 3.4.36
12.14 *It shall be giuen to euery man, according to his worke.* 3.18.1
28 *In the path of righteousnesse is life, and the same doth not leade vnto death.* 3.3. 17.15
13.13 *He that feareth the commandement, shall be rewarded.* 3.18.1
14.21 *He that contemneth his neighbour, sinneth: but he that dealeth kindlie with the afflicted, is blessed.* 3.17.10
26 *In the feare of the Lord is an assured strength, and it shall be a defence also for his children.* 3.14.19
15.3 *In euerie place the eies of the Lord doth behold the good and the euill.* 4. 17.23
8 *The Lord doth abhorre the sacrifice of the wicked, but the praier of the righteous is most acceptable vnto him.* 3.14.8
16.1 *Man may dispose his heart, but the answere of the toong is of the Lord.* 1.16.6
2 *To man all his waies doe seeme to bee cleane in his owne eies, but the Lord doth dispose the spirit.* 3.12.5
4 *The Lord doth worke all things for his owne sake, yea the wicked also against the day of euill.* 3.23.6
6 *By mercy and truth iniquitie shall be forgiuen, and by the feare of the Lord they depart from euill.* 3.4.31. & 3.4.36
8 *The heart of man doth deliberate of his way, but the Lord doth direct his steps.* 1. 17.4
12 *To commit wickednesse ought to be abhominable to kings: for the throne ought to be established by iustice.* 4.20.10
14 *The anger of the king is the messenger of death, but the wise man can pacifie it.* 4.20.32
33 *The lots are cast into the lappe, but the whole disposing of them is of the Lord.* 1.16.6
17.1 *A seditious person seeketh onely strife, vnto this person a cruell messenger shall be sent against him.* 4.20.10
15 *The Lord doth alike hate as well him that doth cleare the wicked, as him that doth condemne the innocent.* 4.20.10
18.10 *The name of the Lord is a strong tower, the righteous runneth thither and is without the casting of earth.* 1.13.13. & 3.20.14
19.17 *He doth let out vnto the Lord whosoeuer doth good vnto the poore: and it shall bee requited him, according to his deed.* 3.18.6
20.7 *The iust doth walke in his vprightnesse, his children bee blessed after him.* 2.8.21
8 *A King sitting in the throne of iudgement doth chase away all euill with his eies.* 4.20.10
9 *Who will say my heart is cleane, I am pure from sinne?* 3.13.3
12 *The hearing of the eare, and the sight of the eie, both these the Lord made.* 2.4.7
20 *He that curseth his father or mother, his light shall be put out in obscure darkenesse.* 2.8.36
24 *The steps of the mightie are ruled by the Lord, how then can a man know his owne waies?* 1.16.6
26 *A wise king scattereth the wicked, and causeth the wheele to turne euer them.* 4. 20.10
21.1 *The heart of the king is in the hand of the Lord, as the riuers of waters: whithersoeuer he will he turneth it.* 1.18.2. & 2. 4.7. & 4.20.9
2 *Euerie mans waies seemeth right vnto himselfe.* 3.12.5
24.21 *Feare the Lord my sonne and the King.* 4.20.22
24 *He that saith vnto the wicked, thou art righteous: him the people will curse: and the nations shall detest him.* 4.20.10
25.2 *The glory of the Lord is to conceale a thing secret, but the kings honour is to search out a thing.* 3.21.3
4 *Take the drosse from the siluer, and there shall proceede a vessell for the finer, let the wicked be taken from the sight of the king, and then his throne shall be sure through righteousnesse.* 4.20.10

21 *If he hunger that doth hate thee, feede him: if he thirſt, giue him drinke.* 2.8.56
27 *As it is not good to eate much honie, ſo he which doth ſearch out glorie ſhall be oppreſſed thereof.* 3.21.2
26.10 *The excellent that formed all things, both rewardeth the foole, and the tranſgreſſors.* 3.23.4
28.2 *For the tranſgreſſions of them that inhabit the land, it commeth to paſſe oftentimes that others rule.* 4.20.28
14 *Bleſſed is the man that feareth alwaies, but he that hardeneth his heart ſhall fall into euill.* 2.2.23
29.13 *The poore and the vſurer meete together, and the Lord lighteneth both their eies.* 1.16.6
30.4 *What is his name, and his ſonnes name if thou do know?* 2.14.7
5 *Euery word of God is pure, and a ſhield vnto them that leane vnto him.* 3.2.15
6 *And not vnto his words, leaſt he reproue thee, and thou be found a lyer.* 4.10.17

Ecclesiastes.

2.11 *And I turned my ſelfe vnto all the workes that my handes had wrought, and to the labour that I had done, and behold, all was vanitie, and griefe of minde.* 2.2.12
3.19 *The ſelfe ſame things are woont to happen vnto men and beaſts, and what manner of death one hath, the ſame hath the other, and the ſelfe ſame ſpirit is in all: neither hath man any thing more excellent than beaſts: for why all thing is vanitie.* 3.2.38
21 *Who knoweth whether the ſpirit of man doe aſcend vpward, or the ſpirit of beaſt deſcend downward into the earth?* 3.25.5
7.36 *God made man righteous: but they beeing made haue followed many vaine thoughts.* 2.1.10. & 2.5.18
9.1 *No man knoweth either loue or hatred of all things that is before them.* 3.2.38. & 3.13.4
2 *All things come alike vnto all: both to the iuſt and wicked, &c.* 1.16.9
4 *A liue dogge is better than a dead lion.* 3.25.5
5 *They which liue, know they ſhall die, but the dead know nothing at all.* 3.20.24
6 *Both their loue, hatred, and ennie, is now aboliſhed, neither haue they longer portion in the world, of all that is vnder the ſunne.* 3.20.24
12.7 *And the ſpirit doth returne to God, which gaue it.* 1.15.2. & 1.15.5

The Song Of Salomon.

1.14. *Shew me thy countenance, ſpeake vnto me, for thy voice will be vnto me ſweete, and thy countenance louely.* 1.11.14
5.3 *I haue put off my coate, and how ſhall I put it on againe? and I haue waſhed my feet, how ſhall I defile them againe?* 1.16.4

Isaiah.

1.5 *To what purpoſe ſhould you be ſmitten any more? for ye fall away more and more, euery head is ſicke, and euery heart is heauie.* 3.4.33
10 *Heare the word of the Lord yee tyrants of* Sodome, *and thou people of* Gomorrha, *heare the law of the Lord.* 4.1.18
12 *Who requireth that at your hands?* 3.14.15
13 *Bring no more oblations in vaine, incenſe is an abhomination vnto me: I cannot ſuffer your new Moones or Sabbothes, &c.* 2.8.34. & 3.14.8
14 *My ſoule hateth your new Moones and appointed feaſts, they make me wearie.* 4.2.10
15 *And when you ſtretch foorth your hands, I will hide my eies from you, and although you multiplie your prayer, I will not heare, for your hands be full of blood.* 3.20.7
16 *Take away all naughtineſſe.* 3.3.8
17 *Learne to doe well, ſeeke iudgement, releeue the oppreſſed, iudge the fatherleſſe, and defend the widow.* 2.8.52. & 3.3.8
18 *If your ſinnes were as crimſon, they ſhall be made whiter than ſnow: and though they were as red as ſcarlet, they ſhould be made as woll.* 2.4.29
19 *If you conſent and obey, you ſhall enioy the good things of the earth.* 2.5.10
20 *But if you refuſe and be rebellious: you ſhall be deuoured with the ſword, becauſe the mouth of the Lord hath ſpoken it.* 2.5.10
2.8 *Their land was full of idols, they worſhipped the works of their owne hands, and that which their fingers made.* 1.11.4
3.1 *Behold the gouernour the Lord of hoſts,*

will take from Ieruſalem and Iuda the valiant and mightie: euen all the ſtrength of bread and water. 1.16.7

3 And I will make children their princes, and effeminate perſons ſhall rule them. 4. 20. 25

4.1 Only let vs be called by thy name, and take away our reproach. 3.20.25

5.8 Woe be to them that ioyne houſe to houſe, and field to field, continuing till there be none left, &c. 1.18.1. & 2.4.4

26 And he ſhall raiſe vp a ſigne to the people that be a farre off, and will hiſſe vnto them from the ends of the earth, &c. 3. 19.9

6.1 I ſaw the Lord ſit vpon a high throne and lifted vp, and his lower parts did fill thee, &c. 1.13.11. & 1.13.23

2 The Seraphins ſtood vpon it, euery one had ſixe wings. 1.11.3. & 1.14.8

5 Woe vnto me, for I am brought to ſilence, becauſe I am a man hauing polluted lips. 4.8.3

6 Then flue one of the Seraphins to me, hauing in his hand a burning cole, taken from the altar with the tongs. 1.11.3

9 He ſaid, goe and ſay vnto this people, in hearing ye ſhall heare and not vnderſtand, &c. 1.13.15. & 3.23.13. & 3.24.13

10 Make the heart of this people fat, and make their eares dull, and ſhut their eies, leaſt they ſee with their eies, &c. 2.4.3

7.4 Take heed, be ſtill, feare not, neither be faint-hearted, for the two tailes of theſe ſmoking firebrands, &c. 1.17.11. & 3. 2.17

14. Behold, a virgine ſhall conceiue and beare a ſonne, and thou ſhalt call him Emmanuell. 2.6.3. & 2.12.1

18 It ſhall come to paſſe in that time that the Lord ſhall hiſſe for the flies that be at the vttermoſt part of the riuer of Egypt, and for the Bee that is in the land of the Aſſyrians. 2.4.4

8.14 Hee ſhall be as a ſanctuarie: but a ſtone of offence and a rocke of ruine to the two houſes of Iſrael. 1.13.11,23

16 Binde vp the teſtimonies: ſeale vp the law among my diſciples. 3.22.10

12 I will looke for the Lord who hath hid his face from the houſe of Iacob, and I will looke for him. 3.2.42

18 Behold, I and the children whom the Lord hath giuen me, &c. 3.22.10

9.6 A boy is borne vnto vs, a ſonne is giuen vnto vs, whoſe gouernment is vpon his ſhoulder, and his name ſhall bee called Wonderfull, Counſeller, God, the mightie Lord, the euerlaſting Father, the Prince of peace. 1.13.9. & 2.15.1. & 2.17.6. & 3.13.4

12 But his hand as yet is ſtretched out. 4. 17.23

10.1 Woe vnto them that decree wicked decrees. 4.20.29

3 O the rod of my furie, and the ſtaffe in their hands is my indignation. 1.18.1. & 4.20.25

6 I will ſend him to a diſſembling nation, and againſt a people that hath deſerued my wrath will I commaund him, that hee take the ſpoile and praie and to tread them vnder feet like the mire in the ſtreete. 1.18.2

12 It will come to paſſe when the Lord will make perfect his whole worke in Sion and in Ieruſalem, &c. 1.18.1

15 Shall the axe boaſt himſelfe againſt him that heweth therewith? or ſhall the ſawe exalt it ſelfe againſt him that moueth it? as if the rod ſhould lift vp it ſelfe againſt him that carrieth it, or the ſtaffe ſhould exalt it ſelfe as though it were no wood? 2.4.4

11.2 And the ſpirit of the Lord ſhall reſt quietly vpon him, the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſell and ſtrength, the ſpirit of knowledge and godlineſſe. 2.15.5. & 4.19.22

3 And hee ſhall make him prudent in the feare of the Lord, for he ſhall not iudge after the ſight of his eies, neither reproue by the hearing of his eares. 2.3.4

4 With the ſpirit of his lips, ſhall he kill the wicked. 1.13.15

9 They ſhall not hurt nor waſte through out all the holy hill, &c. 4.20.10

10 And at that day the roote of Ieſſe ſhall ſtand vp for a ſigne vnto the people, the nations ſhall ſeeke vnto it. 1.13.13

12.1 I will praiſe thee O Lord, becauſe thou art angrie with mee, thy wrath is turned away, and thou comforteſt me. 3.4.32

14.1 The Lord ſhall haue compaſſion on Iacob, and yet will chooſe Iſrael. 3.21.5

27 The Lord of hoſt determining it who ſhall diſannull it? and when he hath ſtretched out his hand, who ſhall turne it away? 1.17.14

19.18 In that day, there ſhall be fiue Cities in the countrie of Egypt, ſpeaking the language of the Canaanites, and ſhall ſweare by

by the Lord of hoſtes, &c. 2.8.23
19 *In that day, the altar of the Lord ſhall be in the middeſt of the land of Egypt.* 4.18.4
21 *The Lord ſhall be knowen of the Egyptians, and the Egyptians ſhall know the Lord in that day and doe ſacrifice and oblations, and ſhall vow vowes vnto the Lord and performe them.* 4.18.4
25 *Whom the Lord of hoſt hath bleſſed ſaying: bleſſed be my people of* Egypt *and* Aſſur, *the works of my hands.* 1.18.1
25.1 *Thou haſt done wonderfull things, according to thy counſell of olde, with a ſtable truth.* 3.24.4
8 *Hee will deſtroy death for euer, and the Lord will wipe teares from euery face, &c.* 3.9.6
9 *Loe this is our God, we haue waited for him, & he wil ſaue vs.* 1.13.10. & 1.13.24
26.1 *We haue a ſtrong Citie, ſaluation ſhall God ſet for wals and bulwarks.* 1.17.6
19 *The dead ſhall liue, and as my bodie ſhall they riſe: awake and ſing yee that dwell in duſt, &c.* 2.10.21. & 3.25.4
21 *Behold, the Lord commeth out of his place, to viſit the iniquities of the inhabitants of the earth, and the earth ſhall ſhew foorth her blood, and ſhall no more hide her ſlaine.* 3.25.8
28.16 *Hee which beleeueth ſhall not make haſte.* 3.13.13
29.13 *Becauſe this people come neere me with their mouth, and doe honour me with their lips, but their heart is farre from me, and their feare towards me was taught by the precepts of men, &c.* 3.20.7, 31. & 4. 10.15,16,23
14 *Therefore behold, I will alſo adde thereto that I may worke maruellouſly with this people, euen maruell and wonders, that is, the wiſedome of their wiſe men ſhall periſh, and the vnderſtanding of their prudent men ſhall hide it ſelfe.* 4.10.6
30.1 *Woe vnto their rebellious children, ſaith the Lord, which dare take counſell but not of me, &c.* 3.20.28
15 *In being quiet and keeping ſilence ſhall be your ſtrength.* 3.2.37
33 Tophet *is prepared moreouer long agone: this is alſo prepared for the King: O how deepe and wide he hath made it, his inward part is fire and much wood, the breath of the Lord like a riuer of brimſtone doth kindle it.* 3.25.12
31.1 *Woe vnto them that goe downe to* Egypt *for aide, and ſtay on horſes, and haue truſt in chariots, becauſe they bee many.* 3.20.28
7 *For in that day euery man ſhall caſt away his images of ſiluer, and his images of gold, which your wicked hand did make vnto you.* 1.11.4
33.14 *The ſinners in* Sion *ſhall be afraide, feare ſhall poſſeſſe the hypocrites, they ſhall ſay, which of vs ſhall abide with the conſuming fire? who amongſt vs ſhall dwell with the euerlaſting burning?* 3.12.1. & 3.17.6
22 *The Lord is our iudge, the Lord is our law-giuer, the Lord is our King, he ſhall ſaue vs.* 2.10.8. & 2.15.5
24 *The people that dwell therein ſhall haue their iniquitie forgiuen them.* 4.1.20
35.8 *And there ſhall be a path, and a way, and it ſhall be called the holie way, and the polluted ſhall not paſſe thereby.* 2.6.2. & 4.1.17
37.4 *Thou therefore ſhalt lift vp thy praier for the remnant that are left.* 3.20.5
16 *O Lord of hoſtes, God of* Iſrael, *which dwelleſt betweene the Cherubins, thou art onely God ouer all the kingdomes of the earth.* 2.8.15
32 *Becauſe a remnant ſhall goe foorth of* Ieruſalem, *and the ſaued out of mount* Sion. 4.1.4
35 *For I will defend this citie, that I may ſaue it for mine owne ſake, and for my ſeruant* Dauids *ſake.* 2.17.5
36 *Wherefore the Angell of the Lord went out, and ſmote in the campe of the Aſſyrians one hundred foure ſcore and fiue thouſand.* 1.14.6
38.1 *Thus ſaith the Lord, put thy houſe in a readineſſe, for thou ſhalt die and not liue.* 1.17.12. & 3.3.4
3 *O my Lord, remember I pray thee that I walked before thee in faith, and with an vpright heart, and that I haue done thoſe things that pleaſe thee.* 3.20.10
5 *Behold, I doe adde vnto thy daies fifteene yeeres.* 1.17.12
8 *Behold, I will bring againe the ſhadow of the degrees whereby it is gone downe in the diall of* Achaz. 4.14.18
20 *The Lord was ready to ſaue me, and we will celebrate my ſong all the daies of our life in the houſe of the Lord.* 3.20.28.
39.6 *Behold, the daies come that all that is in thy houſe, and which thy Fathers haue laid vp in ſtore vntil this day, ſhall be*

carried to Babylon, nothing shall be left saith the Lord. 1.8.7
7 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall be carried away, and they shall be Eunuches in the place of the King of Babylon. 2.8.19
40.3 The voice of a crier in the Wildernesse, prepare yee the way of the Lord, make straight in the desart a path for our God. 3.3.2
6 A voice did say, Cry: and I said, what shall I cry, &c. 2.9.5. & 2.10.7
11 He shall feede his flocke as a Shepheard. 4.19.34
12 Who hath measured the waters with his fist, and counted heauen with his span, and comprehended the dust of the earth with his three fingers? 3.2.31
13 Who hath instructed the spirit of the Lord? or who was of his counsell and hath taught him? 4.18.19. & 4.19.2
17 All people before him be as nothing, and they are counted to him lesse than nothing and vanitie. 3.2.25
18 To whom therefore will you make God like? or what image will you set vs like him? 1.11.2,12
21 Hath not this beene shewed you from the beginning of things? haue you not beene taught by the foundations of the earth? 1.11.4. & 1.14.1
22 Who sitteth vpon the circle of the earth, &c. 1.5.5
29 He giueth rather strength to the wearie, and vnto him that might faileth, he doth increase power. 2.2.10
41.7 So the workeman comforted the founder, and hee that smote with the hammer him that smote by course saying. It is readie for the sodering: and he fastened this image with nailes that it should not be mooued out of his place. 1.11.2
9 I haue chosen thee and not cast thee away. 3.21.5
29 Behold they are all vaine, and their works be nothing, their images are winde and confusion. 1.11.2
42.1 Behold my seruant: I will stay vpon him, &c. 2.14.2
8 I will not giue my glorie to another, nor my prayers to carued images. 1.13.9
9 Behold, the former things haue come to passe, and I shew new things the which I declared vnto you before they happened. 1.8.7
10 Sing vnto the Lord a new song, sing foorth his praise euen vnto the vtmost parts of the earth. 3.20.28
13 The Lord shall gee foorth as a Giant, he shall stir vp his courage like a man of warre. 4.19.34
43.1 Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine. 3.2.31
10 You are my witnesses, saith the Lord and my seruant, whom I haue chosen: therefore ye shall know and beleeue me, and yee shall vnderstand that I am: Before me there was no God formed, neither shall there be after me. 1.7.5
11 I, I say I am the Lord, and besides me there is no Sauiour. 3.4.15
25 I, my selfe am euen he, which doe blot out thy transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. 1.13.12. & 3.4.15,25. & 3.20.45
44.3 I will poure out waters vpon the thirstie, and flouds vpon the dry ground, that is, I will poure out my Spirit vpon thy seede, and my blessing vpon thy buds. 2.2.10. & 3.1.3. & 3.2.39
6 I am the first and I am the last, and besides me there is no God. 1.13.23,24
12 The Smith taketh an instrument and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his arme: but he hungreth in the meane time, so that his strength faileth, neither drinketh he water, so that he falleth downe wearie. 1.11.4
22 I haue put away thy transgressions as mistes, and thy sinnes as a cloude, returne therefore vnto me, because I haue redeemed thee. 3.4.29
45.1 Thus saith the Lord God vnto Cyrus his annointed, whose right hand I haue holden, that I might subdue nations before him: Therefore will I weaken the loines of Kings, and open the dores before him, and the gates shall not be shut. 1.8.7
7 Making light, and creating darkenesse, making peace, and creating euill: I the Lord doe all these. 1.17.8. & 1.18.3
9 Woe be to him that striueth with his maker, the potsheard with the potsheards of the earth, shall the clay say vnto him that fashioneth it, what makest thou? or thy worke, it hath no hands? 1.11.2
23 Euery knee shall bow vnto me, and euery toong shall sweare by my name. 1.13.11. & 1.13.23. & 3.5.8. & 3.25.7

25 *The whole seed of* Israel *shall be iustified and glorified in the Lord.* 1.13.2. & 3. 14.16

46.5 *To whom will you make me like or equal me, or compare me, that I should be like vnto him?* 1.11.2

47.6 *I truely was angry with my people, that I did prophane my inheritance.* 3. 4.32

48.10 *Behold, I haue fined thee, but not as siluer: I haue chosen thee, approoued in the furnace of affliction.* 3.4.32

16 *The Lord God and his Spirit sent me.* 1. 13.14

49.15 *Doth the Mother forget her infant, that she should not haue compassion on the sonne of her wombe? &c.* 1.17.6. & 3. 20.36

23 *And Kings shall be thy nurse fathers, and Queenes thy nurses, &c.* 4.20.5

51.6. *The heauens shall vanish away like smoke, and the earth shall waxe old like a garment, and they that dwell therein shall in like manner perish, but my saluation shall continue for euer, and my righteousnesse shall not faile.* 2.10.15

52.1 *Arise: arise: put on thy strength O* Sion: *put on the garment of comelinesse O* Ierusalem, *the holie Citie: for henceforth there shall not come into thee the vncircumcised and vncleane.* 4.1.17.& 4. 5.17

3 *You were sold for nought, and therefore shall be redeemed without money.* 3.4.25

7 *O how beautifull vpon the mountaines be the feete of them that declare and publish peace* 4.3.3

53.1 *Who hath beleeued our preaching? and the arme of the Lord vnto whom hath it beene reuealed.* 1.7.5.& 3.22.10

4 *Woere as notwithstanding he bore our infirmities, and caried our griefes, but wee esteemed him plagued with the striking of God, and afflicted.* 2.12.4.& 3.4.27.& 4.17.17

5 *But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put vpon him, and by his wounds health is vnto vs.* 2.12. 4.& 2.16.5.& 2.16.9.& 2.17.4.& 3. 4.30

6 *All we like sheepe haue straied, euerie one hath followed his owne waies, and the Lord hath laid vpon him the iniquitie of vs all.* 2.16.6.& 3.4.27.& 3.12.5.& 3. 24.11

7 *He was punished and afflicted, yet he opened not his mouth, he was led as a sheepe vnto the slaughter, and he was still as a Lambe before the shearers, & opened not his mouth* 2.16.5

8 *Without delay and without iudgement was he taken, and who shall shew his generation? for he was cut out of the land of the liuing, &c.* 2.15.3

10 *Yet the Lord would breake him in weakening him, that when he should make his soule an offring for sinnes, he might see his seede, &c.* 2.7.2

12. *For he shall beare their iniquitie.* 2. 16.5. & 3.11.8

12 *And he was reckoned among the transgressors.* 2.16.5

54.13 *And all thy children shall be taught of the Lord, and much peace shall be to thy children.* 1.7.5.& 2.2.20.& 3.20.10.& 3.24.14

55.1 *O, all you that thirst, come to the waters and you that haue no mony come, buie meate and eate, &c.* 2.2.10.& 3.1.3.& 3.15.4

2 *Wherefore doe you lay out your money, and not for that which is meate and your labour for that that that doth not satisfie.* 3. 14.15.& 4.10.15

3 *Encline your eares and come vnto me, harken and your soule shall liue, and I will strike an euerlasting couenant with you, euen the sure mercies of* Dauid. 2.3.& 3.2.6

4 *Behold, I gaue him for a witnesse to the people, for a Prince and master vnto the people.* 2.6.3.& 2.15.1

6 *Seeke the Lord whilest he may be found, call yee vpon him whilest hee is neere.* 3. 3.20

56.1 *Keepe iudgement and doe iustice, for my saluation is at hand to come & my righteousnesse to be reuealed.* 3.3.20

2 *Blessed is the man that doth this, and the sonne of man that taketh hold of it, that is to say, keeping the Sabboth that he pollute it not, &c.* 2.8.29

7 *Those will I bring to my holy mountaine, and make them ioyfull in my house of praier, their sacrifice and burnt offrings shall bee acceptable on my altar, because my house shall be called the house of praier for all people.* 3.10.29

10 *Their watchmen are all blinde, they haue no knowledge, they be dum dogs. &c.* 4.9.3

57.15 *Thus saith the high and excellent, hee that inhabiteth the eternitie, and whose name is holy, &c.* 3.12.6

58.5 *Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day that he ſhould bow his head? &c.* 4.12.19
6 *And doe not I chooſe rather this faſt, to looſe the bands of iniquitie, &c.* 3.3.6
7 *And hide not thy ſelfe from thine owne fleſh.* 3.7.6
9 *Then ſhalt thou call, and the Lord ſhall heare: thou ſhalt crie, and he ſhall ſay, heere I am.* 3.20.14
13 *If thou turne away thy foote from the Sabboth, ſo that thou doe not thine owne will on my holy day, &c.* 2.8.31. & 2.8.34
59.1 *Behold the Lords hand is not ſhortned, that he cannot ſaue, neither is his eare heauie that it cannot heare.* 3.11.21
2 *But your iniquities haue ſeparated betweene you and your God, and your ſinnes hath hid his face from you that hee will not heare.* 2.12.1, & 3.11.21
7 *Their feete do run to euill, and they make haſte to ſhed innocent blood: the thoughts of them are vaine thoughts, deſolation and deſtruction is in their paths.* 2.3.2
36 *And when the Lord did ſee (and that being abaſhed and wondred) that there was none, that there was none I ſay, that would offer himſelfe, hee made his arme the ſafegard therof, and his righteouſneſſe did ſuſtain it.* 3.14.6
17 *He put on righteouſneſſe for a breaſtplate, & the helmet of ſaluation on his head, &c.* 1.11.12
20 *And the redemptor ſhall come to* Sion, *and vnto them that turne from their wickedneſſe in* Iacob. 3.3.20.21
21 *My ſpirit which is vpon thee, and my word which I haue put in thy mouth, ſhall neuer depart out of thy mouth, neither out of the mouth of thy ſeede, &c.* 1.7.4. & 1.9.1. & 4.1.5.
60.2 *Behold, darkneſſe ſhall couer the earth, and a miſte the people, but the Lord ſhall riſe vpon thee, and his glory ſhall appeare vpon thee.* 2.3.1
6 *All they of* Saba *ſhall come, bringing gold and incenſe, and they ſhall ſhew foorth the praiſes of Grd.* 4.5.17
7 *All the ſheepe of* Cedar *ſhall bee gathered vnto thee.* 4.5.17
19 *The Sunne ſhall ſerue thee no more for day light, and the brightneſſe of the Moone ſhall not ſhew to thee. &c.* 2.2.10
61.1 *The ſpirit of the Lord God is vpon mee, for becauſe the Lord annointed me, and ſent me that I ſhould ſhew glad things vnto the the weake, &c.* 2.15.2. & 3.3.20. & 3.4. 3. & 3.12.7
3 *And they ſhall be called trees of righteouſneſſe, and the planting of the Lord that he might be glorified.* 3.14.16
93.10 *But they did rebell and vexed his holy ſpirit.* 1.13.15
16 *For thou art our father, though* Abraham *be ignorant of vs, and* Iſrael *knoweth vs not, thou Lord art our father, our redeemer.* 3.20.25.36
7 *O Lord, why haſt thou made vs to erre from thy waies? why haſt thou hardened our hearts that wee ſhould not feare thee?* 2.4.4. & 3.3.21
64.5 *Behold thou art angrie becauſe wee haue ſinned.* 3.20.8
6 *Wee haue beene all as an vncleane thing, and all our righteouſneſſe is as a filthy cloth, and we all do fade like a leafe, &c.* 3.1.25
65.1 *I haue beene ſought of them that aſked not: I was found of them that ſought mee not. &c.* 3.24.2
2 *I haue ſtretched out my hands all the day to a rebellious people which goe not in a good way.* 3.24.16
16 *He that will bleſſe himſelfe in the earth, ſhall bleſſe himſelfe in the true God: and he that will ſweare ſhall ſweare by the true God, &c.* 2.8.23
24 *It ſhall come to paſſe, that before they call, I will anſwer: and as yet they ſpeaking, I will heare.* 3.20.14
25 *They ſhall no more hurt or deſtroy in my holy mountaine, &c.* 4.10.10
66.1 *Heauen is my throne, and the earth my footſtoole: where is that houſe therfore that you build for me? and where is that place of my reſt?* 3.20.30. & 4.17.24
2 *But to whom ſhall I haue regard, but vnto him that is humble and of a broken ſpirit, and who doth tremble at my word?* 3.12.6
22 *For as the new heauen and the new earth that I will make ſhall remaine before mee, ſaith the Lord, ſo ſhall your ſeed and name continue.* 2.10.22
23 *And there ſhall be continuall new moones and continuall Sabboths, and all fleſh ſhall come that it may worſhip before me.* 2.8.30
24 *Their wormes ſhall not die, and their fire ſhall not be put out, and they ſhall be loathſome vnto all fleſh.* 3.25.12

Ieremie.

1.6. *O Lord God, behold, I cannot ſpeake, for I am a childe.* 4.8.3
9 *Behold,*

9 *Behold, I haue put my word into thy mouth.* 4.8.3

10 *Behold, this day haue I set thee ouer the nations and ouer kingdomes, to plucke vp and to roote out, and to destroy and scatter, that thou mayst build and plant.* 4.8.3

2.13 *For my people haue committed two euils, they haue forsaken me the fountaine of liuing waters, to digge them pits, euen broken pits that can hold no waters.* 3.20.14

3.1 *They say, if a man put away his wife, and she goe from him, and become another mans, &c.* 2.8.18. & 4.1.25

2 *Lift vp thy eies vnto the high places, and behold where thou hast not played the harlot, &c.* 2.8.18

12 *Goe and crie these words towards the North, and say: thou disobedient* Israell, *returne saith the Lord, and I will not let my wrath fall vpon you, for I am mercifull, &c.* 4.1.25

4.1 *O* Israell, *if thou returne, returne vnto me saith the Lord: and if thou put away thine abhominations out of my sight, then shalt thou not remoue.* 2.5.10. & 3.3.6

4 *Breake vp your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskins of your hearts, ye men of* Iudah, *and inhabitants of* Ierusalem, *&c.* 2.5.8. & 3.3.6,7 & 4.16.21

9 *And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, and the priest shall be astonished, and the prophets shall wonder.* 4.9.6

11 *At that time shall it be said to this people, and to* Ierusalem, *a drie winde in the high places of the wilderneſſe, commeth toward the daughter of my people, &c.* 1.16.7

14 *O* Ierusalem, *wash thine heart from wickednesse, &c.* 2.5.8

5.3 *O Lord, are not thy eies vpon the truth? thou hast striken them but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, and haue refused to turne.* 3.4.35. & 3.14.8

7 *How should I spare thee for this? thy children haue forsaken me, and sworne by them that are no Gods, &c.* 2.8.23

14 *Because ye speake such words, behold, I wil put my word into thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.* 3.24.13

6.13 *For from the least of them, euen to the greatest of them, euery one is giuen to couetousnesse: and from the Prophet euen to the Priest, they shall deale falsly.* 49.3

7.4 *Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.* 4.2.3

5 *For if you amend and redresse your waies, and your works, if you execute iudgement betweene a man and his neighbour, &c.* 3.17.1

13 *Therefore now, because ye haue done all these works, saith the Lord, and I rose vp early and spake vnto you: but when I spake you would not heare me, neither when I called would ye answere.* 2.5.11

14 *I will doe vnto this house, whereupon my name is called, &c. as I haue done vnto* Shilo. 2.5.11

22 *For I spake not vnto your Fathers, nor commanded them, when I brought them out of the land of* Egypt, *concerning burnt offerings and sacrifices.* 4.10.15

23 *But this thing commanded I them, saying, obey my voice, so I will be your God, &c.* 4.10.15,17

27 *Therfore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.* 2.5.11

28 *This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline.* 2.5.11

9.32 *Let not the wise man glory in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches.* 3.13.1

24 *But let him that glorieth, glory in this, that he vnderstandeth and knoweth me, for I am the Lord which shewe th mercie and iudgement, and righteousnesse in the earth, &c.* 1.10.2

10.2 *Be not afraid for the signes of heauen, though the heathen be afraid of such.* 2.16.3

8 *But altogether they dote and are foolish, for the stocke is a doctrine of vanitie.* 1.11.5

11 *The Gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens.* 1.13.23

23 *O Lord, I know that the way of man is not in himselfe, neither is it in man to walke*

walke and to direct his steps. 2.16.6
24 O Lord correct me, but with iudgement, not in thine anger, least thou bring me to nothing. 3.4.32
11.7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt, vnto this day, rising early, and protesting, saying: obey my voice. 3.20.7. & 4 10.17
8 Neuertheless they would not obey, nor encline their eare, &c. therfore I will bring vpon them all the words of this couenant, which I command them to doe, &c. 3.20.7
11 Behold, I will bring a plague among them, which they shall not be able to escape, and though they crie vnto me, I will not heare them. 3.20.7
19 Let vs destroy the tree with the fruit therof, and cut him out of the land of the liuing, &c. 4.17.15
12.16 And if they will learne the waies of my people, to sweare by my name, the Lord liueth, as they taught my people to sweare by Baall, &c. 2.8.23
14.7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many: we sinned against thee. 3.20.8
14 The Prophets prophecie lies in my name, I haue not sent them, neither did I command them, &c. 4.9.3
15.1 Though Moses and Samuel stood before me, yet mine affection could not bee toward this people: cast them out of my sight, and let them depart. 3.20.23
17.1 The sinne of Iudah is written with a pen of iron, and with the point of a Diamond, and grauen vpon the table of your hart, and vpon the hornes of your altars. 3.4.29
5 Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord. 2.2.10
9 The heart is deceitfull and wicked aboue all things, who can know it. 2.3.2
21 Take heed to your soules, and beare no burden on the Sabboth day, nor bring it in by the gates of Ierusalem. 2.8.29
22 Neither carie foorth burdens out of your houses on the Sabboth day, neither doe you any worke, but sanctifie the Sabboth, &c. 2.8.29
27 But if you will not heare mee to sanctifie the Sabboth day, and not to beare a burden nor to goe through the gates, &c. 2.8.29
18.8. But if this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. 1.17.12
18 Come and let vs imagine some deuise against Ieremias: for the law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet. 4.9.5
20.2 Then Pashur smote Ieremias the Prophet, and put him in the stockes that were in the high gate of Beniamin, which was by the house of the Lord. 4.9.6
21.12 Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, &c. 4.20.9
22.3 Execute yee iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressor, &c. 4.20.9
23.1 Woe be vnto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord. 4.9.3
5 Behold, the daies come saith the Lord, that I will raise vnto Dauid a righteous branch, and a king shall raigne and prosper, and shall execute iudgement and iustice in the earth. 2.6.3
6 And this is the name whereby they shall call him, the Lord our righteousnesse. 1.13.9. & 3.11.8
16 Heare not the words of the Prophets that prophecie vnto you and teach you vanitie, &c. 4.9.2
24 Doe not I fill heauen and earth, saith the Lord. 4.1.5
28 The Prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully. 4.8.3
24.7 And I will giue them an heart to know me, that I am the Lord, and they shall bee my people, and I will be their God, for they shall return vnto me with their whole heart. 2.2.20
25.11 And this whole land shall be desolate, and astonished, and these nations shall serue the King of Babel seuentie yeeres. 1.8.7
12 And when the seuentie yeeres are accomplished, I will visite the king of Babel, and that nation, saith the Lord, for their iniquitie, &c. 1.8.7
29 For loe, I begin to plague the citie, where my name is called vpon, and should you goe free? &c. 3.4.34
27.5 I haue made the earth, the man and the beast that are vpon the ground, &c. 4. 4.20.27
6 But now I haue giuen all these lands vnto the hand of Nabuchadnezzar the king

of Babylon *my seruant, &c.* 4.20.27.28
7 *And all nations shall serue him, and his sonne and his sonnes sonne vntill the verie time of his land come also, &c.* 4.20.27
8 *And the nation and kingdome which will not serue the same* Nabuchadnezar *king of* Babel, *and that will not put their necke vnder the yoke of the king of* Babel, *&c.* 4.20.27
9 *Therefore heare not your Prophets, nor your Soothsayers, nor your dreamers, nor your Inchaunters, nor your Sorcerers which say vnto you thus, ye shall not serue the king of* Babel, *&c.* 4.9.3
24 *Therefore heare not the words of the Prophets that speake vnto you, saying, yee shall not serue the king of* Babel, *&c.* 4.9.3
17 *Heare them not, but serue the king of* Babel, *that yee may liue, &c.* 4.20.28
29.7 *And seeke the prosperitie of the citie, whether I haue caused you to be caried away captiues, and pray vnto the Lord for it, for, &c.* 4.20.28
31.18 *I haue heard* Ephraim *lamenting this, thou hast corrected me and I was chastised as an vntamed calfe: conuert thou me and I shall be conuerted: for thou art the Lord my God.* 2.3.5. & 3.5.8. & 3.24.15
19 *Surely after that I conuerted, I repented, and after that I was instructed, I smot vpon my thigh, &c.* 2.5.8
31 *Behold, the daies come, saith the Lord, that I will make a new couenant with the house of* Israel, *and with the house of* Iudah. 2.11.7. & 3.4.29
32 *Not according to the couenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Ægypt, the which my couenant they brake, &c.* 2.5.9. & 2.11.7
33 *After those daies saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* 2.8.14. & 3.20.45
34 *For I will forgiue their iniquitie, and will remember their sinnes no more.* 3.4.29. & 3.20.45
35 *Thus saith the Lord, which giueth the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night, &c.* 4.17.17
32.16. *Now when I shall deliuer the booke of the profession vnto* Baruch, *the sonne of* Neriah, *I prayed vnto the Lord saying.* 3.20.15
18 *Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them &c.* 2.8.19
23 *But they obeyed not thy voice, neither walked in thy lawes all that thou commandest them to doe, they haue not done, therefore thou hast caused this whole plague to come vpon them, &c.* 2.5.11
39 *And I will giue them one heart and one way, that they may feare me for euer, for the wealth of thee, and of their children after them, &c.* 2.3.8
33.8 *And I will cleanse them from all their iniquitie, whereby they haue sinned against me: yea I will pardon all their iniquities, whereby they haue sinned against me, &c.* 3.20.45. & 4.1.20
16 *And in those daies shall* Iudah *be saued, and* Ierusalem *shal dwell safely, and he that shall call her is the Lord our righteousnesse, &c.* 1.13.9
42.2 *Heare our praier we beseech thee, and pray for vs vnto the Lord thy God, &c.* 3.20.14
9 *Thus saith the Lord God of Israel vnto whom yee sent me to present your prayers before him. &c.* 3.20.14
48.10 *Cursed be he that doth the worke of the Lord negligently, &c.* 4.20.6
50.20 *In those daies, and at that time, saith the Lord. the iniquitie of Israel, shall bee sought for, and there shall be none: and the sinnes of* Iudah, *and they shall not be found, &c.* 3.4.29
23 *How is the hammer of the whole world, destroied and broken? how is* Babel *become desolate among the nations, &c.* 2.4.4
25 *The Lord hath opened his treasure and hath brought the weapons of his wrath, for this is the worke of the Lord God of hostes, in the land of the Chaldeans. &c.* 1.18.1

Lamentations.

3.8 *Also when I cry and shout, he shutteth out my praier. &c.* 3.20.16
38 *Out of the mouth of the most high proceedeth not euill and good?* 1.17.8
4.20 *The breath of our nostrels, the Annointed of the Lord was taken in their nets, of whom we said, vnder his shadow we shall be preserued aliue among the heathen.* 2.6.2

Ezechiel.

1.20 *Whether their spirit lead them they went, and thither did the spirit*

ſpirit of the wheeles lead them, and the wheeles were lifted vp beſides them, for the ſpirit of the beaſts, &c. 4.19.1

2.3 *Sonne of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: for they and their fathers haue rebelled againſt me: euen vnto this very day.* 3.24.13

4 *They are impudent children, and ſtiffe hearted: I do ſend thee vnto them, &c.* 3.24.12

3.17 *Sonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from me, &c.* 4.8.3

18 *The ſame wicked man ſhall die in his iniquitie: but his blood will I require at thine hand, &c.* 4.2.5. & 4.3.6

7.26 *Calamitie, ſhall come vpon calamitie, and rumour ſhalbe vpon rumour: then ſhall they ſeeke a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſell from the ancient, &c.* 1.18.2. & 4.9.6

10.4 *Then the glorie of the Lord went vp from the Cherub, and ſtood ouer the doore of the houſe, &c.* 4.2.3

5 *And the ſound of the Cherubins wings was heard into the outer court, &c.* 1.14.8

11.19 *And I will giue them one heart, and I will put a new ſpirit within their bowels: and I will take the ſtony heart out of their bodies, and will giue them an heart of fleſh, &c.* 1.13.10. & 2.3.8. & 2.5.5. & 3.24.1

20 *That they may walke in my ſtatutes and keepe my iudgements, and execute them: and they ſhall be my people, and I will be their God, &c.* 2.5.5

12.2 *They are a rebellious houſe, &c.* 3.24.13

13 *My net alſo will I ſpread vpon him, and he ſhall be taken in my net, and I will bring him to* Babel, *to the land of the Caldeans, yet ſhall he not ſee it, though he ſhall die there, &c.* 2.4.4

13.9 *They ſhall not be in the aſſemblie of my people, neither ſhall they be written in the writing of the houſe of* Iſrael, *&c.* 2.24.9. & 4.1.4

14.9 *And if the Prophet be deceiued when he hath ſpoken a thing, I the Lord haue deceiued that Prophet, &c.* 1.18.2

14 *Though theſe three men,* Noah, Daniel, *and* Iob, *were among them they ſhould deliuer but their owne ſoules by their righteouſneſſe, &c.* 3.20.23

16.20 *Moreouer thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them to be deuoured, &c.* 2.2.11. & 4.16.24

17.20 *And I will ſpread my net vpon him, and he ſhall be taken in my net, and I will bring him to* Babel, *and will enter into iudgement with him, therefore his treſpaſſe that hee hath committed againſt me, &c.* 2.4.4

18.4 *The ſoule that ſinneth ſhall die, &c.* 2. 8.4. & 3.4.28

9 *He that hath walked in my ſtatutes, and kept my iudgements to deale truely hee is iuſt, he ſhall ſurely liue, ſaith the Lord God &c.* 3.17.15

20 *The ſame ſoule which ſinneth ſhall die: the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne, &c.* 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59. & 3.3.24

21 *But if the wicked will returne from all his ſinnes that he hath committed, and keepe all my ſtatutes and doe that which is lawful and right, hee ſhall ſurely liue and not die, &c.* 1.3.24. & 3.4.18. & 3.17.15

23 *Haue I any deſire that the wicked ſhould die, ſaith the Lord God? or ſhal he not liue, if he returne from his waies?* 4.1.25

24 *But if the righteous returne from his righteouſneſſe, and commit iniquitie, and do according to all the abhominations that the wicked man doth, &c.* 3.4.29. & 3.14.10

27 *Againe, when the wicked turneth away from his wickednеſſe that he hath committed, and doth that which is lawfull and right, hee ſhall ſaue his ſoule aliue. &c.* 3. 4.29

31 *Caſt away from you all your tranſgreſſions, whereby you haue tranſgreſſed, and make you a new heart, and a new ſpirit, &c.* 3.3.6

32 *For I deſire not the death of him that dieth ſaith the Lord God: cauſe therefore one another to returne, and liue ye.* 4.1.25

19.12 *And the Eaſt winde dried vp her fruit &c.* 1.16.7

20.11 *And I gaue them my ſtatutes, and declared my iudgements vnto them, which if a man doe, he ſhall liue in them, &c.* 3.17.3

12 *Moreouer I gaue them alſo my Sabboths, to be a ſigne betweene mee and them, that they might know that I am the Lord that ſanctifieth them, &c.* 2.8.29

42 *And yee ſhall know that I am the Lord, when I ſhall bring you into the land of* Iſrael, *into the land, &c.* 3.13.1

43 *And there shall you remember your waies, and all your works wherein yee haue beene defiled, &c.* 3.13.1

22.8 *Thou hast despised my holie things, and hast polluted my Sabbaths.* 2.8.29

25 *There is a conspiracie of her Prophets in the middest thereof like a roaring Lion, rauening the pray: they haue deuoured soules, &c.* 4.3.9

26 *Her Priests haue broken my law: and haue defiled my holy things, they haue put no difference betweene the holy and prophane. &c.* 4.9.3

23.37 *And haue also caused their sonnes whom they bare vnto me, to passe by the fire to be their meat.* 4.16.24

38 *They haue defiled my sanctuary in the same day, and haue prophaned my Sabbathes.* 2.8.29

28.10 *Thou shalt die the death of the vncircumcised, by the hands of strangers: for I haue spoken it saith the Lord God.* 2.10.18

29.4 *But I will put hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, &c.* 1.17.11

19 *Behold, I will giue the land of* Egypt *vnto* Nabuchadnezar *the king of* Babel, *and he shall take her multitude, and spoile her spoile, and take her pray, and it shall be the wages of his armie.* 4.20.26

23 *I haue giuen him the land of* Egypt *for his labor, that he serued against it, because they wrought for me.* 4.20.26

31.18 *Thou shalt sleepe in the midst of the vncircumcised, with them that be slaine by the sword: this is* Pharao, *and all his multitude, &c.* 2.10.18

33.8 *He shall die for his iniquitie, but his bloud will I require at thy hand, &c.* 4.12.5

11 *I desire not the death of the wicked, but that the wicked turne from his way and liue, &c.* 3.24.15

14 *If he returne from his sinne, and doe that which is lawfull and right, &c.* 3.17.15

34.4 *But with crueltie and with rigor, haue yee ruled them, &c.* 4.11.14

23 *And I will set vp a shepheard ouer them, and he shall feede them, euen my seruant* Dauid, *he shall feed them, and he shall be their shepheard.* 2.6.3

36.21 *But I fauoured mine holy name which the house of Israel had polluted among the heathen whether they went. &c.* 3.4.30

22 *I doe not this for your sakes, O house of* Israell, *but for mine holy names sake, whic h ye polluted among the heathen, &c.* 3.12.3. & 3.15.2

25 *Then will I powre cleane water vpon you, and yee shall be cleane, yea from all your filthinesse, and from all your idols will I clense you, &c.* 3.1.3

26 *A new heart will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and will giue you a heart of flesh.* 2.3.6. & 2.5.8. & 3.24.1. & 3.24.15

27 *And I will put my spirit within yours, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them* 1.3.10. & 2.3.6

32 *Be it knowen vnto you, that I doe not this for your sakes, saith the Lord God: therefore O yee house of* Israel, *be ashamed, and confounded for your owne waies.* 3.4.3. & 3.12.3. & 3.15.2

37.4 *Againe he said vnto me, prophecie vpon these bones and say vnto them, O yee drie bones, heare the word of the Lord.* 2.10.21

25 *And my seruant* Dauid *shall be their prince for euer.* 2.6.3

26 *Moreouer, I will make a couenant of peace with them: it shall be an euerlasting couenant with them, &c.* 2.6.3

48.21 *And the residue shall be for the prince on the one side, and on the other of the oblation of the sanctuarie and of the possession of the citie, &c.* 4.2.13

35 *And the name of the citie from that day shall be, The Lord is there.* 1.13.4

DANIEL.

2.21 HE taketh away kings: and setteth vp kings, &c. 4.20.26

37 *Thou art a king of all kings: the God of heauen hath giuen thee kingdome, power, and strength, and glorie.* 4.20.26

44 *And in the daies of these kings shall the God of heauen set vp a kingdome which shall neuer be destroied: and his kingdome shall not be giuen to another people, but shal breake and destroy all these kingdomes, and it shall stand for euer. &c.* 2.15.3

4.24 *Wherefore, O king, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousnesse, and thine iniquities by mercy towards the poore, &c.* 3.4.31. & 3.4.36

5.18 *The most high God gaue vnto* Nabuchadnezar *thy father a kingdome, and maiestie,*

maiestie, and honour, and glorie, &c. 4.20.26

6.22 And vnto thee O king, I haue done no hurt, &c. 4.20.32

7.4 The first was as a Lion, and had Eagles wings: I beheld, till the wings thereof were plucked off, &c. 1.8.7

10 And tenne thousand thousands stood before him: the iudgement was set and the bookes opened. 1.14.5. & 1.14.8. & 3.2.41

25 And shall speake words against the most high, and shall consume the Saints of the most high, and thinke that he may change times, and lawes, &c. 4.7.25

9.5 We haue sinned and haue committed iniquity, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements. 3.4.9

7 O Lord righteousnesse belongeth vnto thee, and vnto vs open shame, &c. 4.20.29

10 For wee haue not obeied the voice of the Lord our God, to walke in his waies, which he had laid before vs, by the ministerie of his seruants the Prophets. 2.3.11

18 For we doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies. 3.20.8. & 3.20.14

14 Seuentie weekes are determined vpon thy people, and vpon thy holy citie, to finish thy wickednesse, and to seale vp thy sinnes, and to reconcile thy iniquitie, and to bring in euerlasting righteousnesse, &c. 2.7.2 & 2.15.1. & 2.15.6

27 And he shall confirme the couenant with many for one weeke: and in the mids of the weeke, he shall cause the oblation and sacrifice to cease: and for the ouerspreading of the abominations, he shall leaue it desolate, &c. 4.2.12

10.13 But the Prince of the kingdome of Persia withstood me, &c. 1.14.7

20 But now I will returne to fight with the prince of Persia, &c. 1.14.7

12.1 And at that time shal Michael stand vp, the great prince which stãdeth for the children of the people, & there shall be a time of trouble. 1.14.7. & 1.14.8. & 2.10.11

2 And many of them that sleepe in the dust of the earth, shall awake, and some to euerlasting life, and some to shame and perpetuall contempt. 3.25.7

3 And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres, for euer and euer. 3.25.10

OSEA.

1.11 THen shall the children of Iudah, and the children of Israell be gathered together, and appoint themselues one head, and they shall come vp out of the land, &c. 2.6.3

2.5 For their mother hath plaied the harlot, she that conceiued them, hath done shamefully: for she said, I will go after my louers, &c. 2.8.18

19 And in that day I will make a couenant for them with the wilde beasts, and with the foules of the heauen, and with them that creepe vpon the earth, &c. 4.1.20

19 And I will marrie thee vnto me for euer, yea I will marrie thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion. 3.14.6. & 4.1.20

23 And I will haue mercy vpon her that was not pitied, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God. 3.14.6

8.5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and Dauid their king, and shall feare the Lord and his goodnesse in the latter daies. 2.6.3. & 3.2.23

5.11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the commandement. 4.20.32

15 I will go, and returne to my place, till they acknowledge their fault, and seeke me. &c. 2.5.13

6.1 Come, and let vs returne to the Lord, for he hath spoiled, & he will heale vs: he hath wounded vs, and he will binde vs vp. 3.3.2

7.8 Ephraim is as a cake on the harth not turned. 3.4.35

8.4 They haue set vp a king, but not by me, &c. 1.8.4

9.8 The watchman of Ephraim should be in with my God: but that prophet is the snare of a fouler in all his waies, and hatred in the house of his God. 4.9.3

12.5 Yea the Lord God of hostes, the Lord himselfe is his memoriall. 1.13.10

13.11 I gaue thee a king in mine anger, and I tooke him away in my wrath. 1.18.4. & 4.20.25

12 The iniquitie of Ephraim is bound vp, and his sinne is hid. 3.4.29

14 I will redeeme them from the power of the graue: I will deliuer them from death: O death I will be thy death: O graue, I will

will be thy destruction, &c. 3.25.10

14.2 *Take away all iniquitie, and receiue vs graciously: so will we render the calues of our lips.* 3.4.30.& 3.20.28.& 4.18.17

3 Assur *shal not saue vs, neither will we ride vpon horses: neither will we say any more to the worke of our hands, yee are our gods: for in thee the fatherlesse findeth mercie.* 1.11.4

4 *I will heale their rebellion: I will loue them freely: for mine anger is turned away from them.* 3.14.6

IOEL.

2.12 *Turne you vnto mee, with all your heart, and with fasting, and with weeping, and with mourning.* 2.5.8.& 3.3.17

13 *And rent your heart, and not your clothes &c.* 3.3.16.& 4.12.19

15 *Blow the trumpet in* Sion, *sanctifie a fast, call a solemne assemblie.* 4.12.14.& 4.12.17

28 *And afterward will I powre out my spirit vpon all flesh, and your sonnes and your daughters shall prophecie: your old men shall dreame dreames, and your yoong men shall see visions,* 2.15.2.& 3.1.2.& 4.18.4

32 *But whosoeuer shall call vpon the name of the Lord, shall be saued, for in mount* Zion *and in* Ierusalem *shall be deliuerance, &c.* 1.13.13.& 1.13.20.& 3.20.2.& 3.20.14.& 4.1.3.& 4.1.4

3.17 *Then shall* Ierusalem *be holie, and there shall no strangers goe through her any more.* 4.1.17

AMOS.

1.2 *The Lord shall roare from* Zion, *and vtter his voice from* Ierusalem, *&c.* 2.8.15

3.6 *Or shall there be euill in a citie and the Lord hath not done it?* 1.17.8.& 1.18.3

4.7. *And also I haue withholden the raine, from you, when there were yet three moneths to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another, &c.* 3.22.10

5.14 *Seeke good and not euill, that ye may liue, &c.* 2.5.10

6.1 *Woe vnto them that are at ease in* Zion, *&c.* 3.19.9

4 *They lie vpon beds of yuorie, and stretch themselues vpon their beds, &c.* 3.19.9

8.11 *Behold, the daies come, saith the Lord God, that I will send a famine in the land, & not a famine of bread, nor thirst for water, but of hearing of the word of the Lord* 3.20.10

9.11 *In that day will I raise vp the tabernacle of* Dauid, *that is fallen downe and close vp the breaches thereof, and I will raise vp his ruines, & I wil build it as in the daies of old.* 2.6.3

ABDIAS.

But vpon mount Zion, *shall be deliuerance &c.* 4.1.13

IONAS.

1.4 *But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, &c.* 1.16.7

2.9 *But I will sacrifice vnto thee with the voice of thankes giuing, and will pay that I haue vowed: saluation is of the Lord.* 3.20.28

3.4 *Yet fortie daies, and* Niniueth *shall be ouerthrowen.* 1.17.12

5 *So the people of* Niniueth *beleeued God, and proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them.* 3.3.4.& 4.12.17

10 *And God saw their works that they turned from their euill waies: and God repented of the euill that hee had said, that hee would doe vnto them, and he did it not.* 1.17.14

MICHEAS.

2.13 *The breaker vp shall come vp before them: they shall breake out and passe by the gate, and goe out by it, and the Lord shall be vpon their heads.* 2.6.3

3.6 *Therefore night shall be vnto you for a vision, and darknesse shall be vnto you for a diuination, and the Sunne shall goe downe ouer the prophets, and the day shall bee darke ouer them.* 4.9.6

5.2 *And thou* Bethleem Ephratah, *art little to be among so many thousands of* Iudah, *yet out of thee shall he come foorth vnto me, that shall be the ruler in* Israel: *whose goings, &c.* 2.14.7

13 *Thine idols also will I cut off, and thy images out of the mids of thee: and thou shalt no more worship the works of thine hands.* 1.11.4

7.9 *I will beare the wrath of the Lord, because I haue sinned against him, vntill hee plead my cause, &c.* 3.4.22

19 *He will subdue our iniquities, and cast al their sinnes into the bottome of the sea.* 3. 4.29

HABAKKVK.

1.12 *ART not thou of old, O Lord my God, mine holy one? we shall not die, O Lord.* &c. 2.10.18

2.3 *Though it tarie, waite, for it shall surely come, and shall not stay.* 3.2.42

4 *But the iust shal liue by his faith.* 3.14.11 & 3.18.5

18 *What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idols.* 1.1. 12. & 1.11.5

20 *But the Lord is in his holy Temple: let al the earth keepe silence before him.* 1.5.12, & 1.10.3. & 2.8.15

3.2 *In wrath remember mercy.* 3.4.32

3 *God commeth from* Teman, *&c.* 1.13.27

13 *Thou wentest foorth for the saluation of thy people, euen for saluation with thine anointed, &c.* 2.6.3

ZEPHANIAH.

1.5 *AND them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and by* Malcham, *&c.* 2.8.23

3.11 *For then I wil take away out of the midst of thee, them that reioice of thy pride, and thou shalt no more be proud of mine holy mountaine.* 3.12.6

HAGGAI.

2.12 *ASke now the Priests concerning the law, and say: if one beare holy flesh in the skirt of his garment, &c.* 3.14.7

ZACHARIAH.

1.3 *TVrne yee vnto me, saith the Lord of hostes, and I will turne vnto you, &c.* 2.5.9. & 3.24.15

2.4 *And another Angell went out to meete him, and said vnto him, runne speake to this yoong man, and say* Ierusalem *shall be inhabited without wals, for the multitude of men and cattell that are therein.* 1.13.10

8 *For he that toucheth you, toucheth the apple of my eie.* 1.13.10. & 1.17.6

11 *And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee,* 1.13.10

12 *And the Lord shall inherite* Iudah *his portion in the holy land, and shall choose* Ierusalem *againe.* 3.21.5

3.10 *In that day, saith the Lord of hosts shall yee call euerie man his neighbour vnder the vine, and vnder the figge tree.* 3.13.4

7.13 *Therefore it is come to passe, that as he cried, and they could not heare, so they cried, and I would not heare, saith the Lord of hostes.* 3.3.24

9.9 *Reioice greatly, O daughter* Sion, *shout for ioy, O daughter* Ierusalem: *behold, thy king commeth vnto thee, he is iust and saued, poore, &c.* 2.6.3. & 2.17.6

11 *Thou also shalt be saued through the blood of the couenant I haue loosed thy prisoners, out of the pit wherein was no water.* 2.16.9

12.4 *In that day I will smite saith the Lord, euerie horse with astonishment, and his rider with madnesse, &c.* 4.9.5

13.9 *They shall call on my name, and I will heare them: I will say, it is my people, and they shall say the Lord is my God.* 3.20.13

14.9 *And the Lord shall be king ouer all the earth: in that day shall be one Lord, and his name shall be one.* 1.12.3

MALACHI.

1.2 *WAs not* Esau Iacobs *brother? saith the Lord, &c.* 3.21.6

3 *Yet I loued* Iacob, *and I hated* Esau, *&c.* 3.21.6

6 *A sonne honoureth his Father, and a seruant his master. If then I be a father, where is mine honour, and if I be a master, where is my feare,* 2.8.14. & 3.2.26. & 3.6.3

11 *For from the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles. And in euery place incense shall be offered vnto my name: and a pure offring, &c.* 4.18.4. & 4.18.16

2.4 *And yee shall know, that I haue sent this commandement vnto you that my couenant which I made with* Leui, *might stand, saith the Lord of hostes.* 4.2.3. & 4.8.2

5 *My couenant was with him of life and peace, and I gaue him feare, and he feared mee, and was afraide before my name.* 4. 2.3

6 *The law of truth was in his mouth, and there was no iniquitie found in his lips.* 4.2. 3.& 4.8.2

7 *For the Priests lippes should keepe knowledge, and they should seeke the law at his mouth, for he is the messenger of the Lord of hostes.* 4.8.2. & 4.8.6. & 4.9.2

5 *But yee are gone out of the way: yee haue caused many to fall by the law: yee haue broken the couenant of* Leui,*&c.* 4.7.30

3.1 *And the Lord whom yee seeke shall speedily come to his Temple: euen the messenger of the couenant whom yee desire, &c.* 1.13.10. & 1.14.9

17 *I will spare them, as a man spareth his own sonne that serueth him.* 3.19.15

4.1 *For, behold the day commeth that shall burne as an ouen: and all the proud, yea and all that doe wickedly shall be as stubble, and the day that commeth shall burne them vp,&c.* 3.24.12

2 *But vnto you that feare my name, shall the sunne of righteousnesse,&c.* 2.6.1. & 3. 24.12

4 *Remember the law of* Moses *my seruant, which I commanded vnto him in* Horeb *for all* Israel,*&c.* 4.8.6

5 *Behold, I will send you* Eliah *the prophet before the comming of the great and fearefull day of the Lord.* 2.9.5

6 *And he shall turne the heart of the fathers to their children, and the heart of children to their fathers,&c.* 4.1.6

TOBIAS.

3.25 AND Raphael *was sent to heale them both,&c.* 1.14.8

SAPIENTIA.

14.16 THus by processe of time this wicked custome preuailed, and was kept as a law, and idols were worshipped by the commandements of tyrants. 1.11.8

ECCLESIASTICVS.

15.14 GOd made man from the beginning, and left him in the hand of his counsell, and gaue him his commandements and precepts. 2.15.18

15 *If thou wilt, thou shalt obserue the commandements and testifie thy good will.* 2. 25.18

16 *Hee hath set water and fire before thee, stretch out thy hand vnto which thou wilt.* 2.15.18

17 *Before man is life and death: good and euill: what him liketh shall be giuen him.* 2.15.8

16.14 *He will giue place to all good deeds, and euery one shall finde according to his works, and after the vnderstanding of his pilgrimage.* 3.15.4

BARVCH.

2.18 BVt the soule that is vexed for the greatnesse of sin, and he that goeth crookedly, & weake, and the eies that faile, and the hungrie soule will giue the praise and righteousnesse,&c. 3.20.8

19 *For we do not require mercy in thy sight. O Lord our God, for the righteousnesse of our fathers, or of our kings.* 3.20.8

20 *But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the prophets,&c.* 3.20. 8

I. MACHABEES.

1.59 AND *the Bookes of the law which they found they burnt in the fire, and cut in peeces.* 1.8.9

II. MACHABEES.

12.43 AND *hauing made a gathering through the companie sent to* Ierusalem *about two thousand drachmes of siluer, to offer a sinne offering,&c.* 3.5.8

15.39 *If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* 3.5.8

MATTHEVV.

1.5 AND Salomon *begat* Booz *of* Rachab, *and* Booz *begat* Obed *of* Ruth, *and* Obed *begat* Iesse. 2.13.3

16 *And* Iacob *begat* Ioseph *the husband of* Marie, *of whom was borne Iesus which is called Christ.* 2.13.3

21 *And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes.* 2.6.1

23 *Behold, a virgine shall be with childe, and shall beare a sonne, and they shall call his name* Emmanuel, *which is by interpretation, God with vs.* 2.12.1

2.6 *And thou* Bethleem *in the land of* Iuda, *art not the least among the princes of* Iuda: *for out of thee shal come the gouernour that shall feed my people* Israel. 2.14.7

3.2 Iohn *said, repent: for the kingdome of heauen is at hand.* 3.3.2. & 3.3.5. & 3.3.19

6 *And they were baptised of him in* Iordan, *confessing their sinnes.* 3.4.6, & 4.15.6. & 4.16.24

11 *Indeed I baptize you with water to amendement of life.* &c. 4.11.6. & 4.15.8. & 4 16.25

12 *Which hath his fanne in his hand, and will make cleane his floore, and gather his wheat into his garner, but will burne vp the chaffe with vnquenchable fire.* 3.25.12. & 4.1. 13. & 4.1.19

13 *Then came Iesus from* Galile *to* Iordan *vnto* Iohn, *to be baptized of him.* 4.15.6. & 16.27

15 *Let be now: for thus it becommeth vs to fulfill all righteousnesse. So he suffred him.* 2.16.5

16 *And* Iohn *saw the spirit of God descending like a doue, and lighting vpon him.* 1.11.3. & 4.17.21. & 4.19.20

17 *And lo, a voice came from heauen saying: this is my beloued sonne, in whom I am well pleased.* 2.16.11. & 3.2.32. & 3.8.1. & 3.24.5

4.2 *And when he had fasted forty daies and fortie nights, he was afterwards hungrie.* 4. 12.20

3 *Then came to him the tempter, and said, if thou be the Sonne of God, command that these stones be made bread.* 3.20.46

4 *Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.* 3.20.44

10 *Then said Iesus vnto him, auoid Satan: for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.* 1.12.3

11 *Then the deuil left him: and behold the angels came and ministred vnto him.* 1.14.6

17 *From that time Iesus began to preach, and to say, Amend your liues for the kingdome of heauen is at hand.* 2.9.2. & 3.3.2. & 3.3.19

19 *Follow me and I will make you Fishers of men.* 4.16.31

5.3 *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* 3.17.10

4 *Blessed are they that mourne, for they shal be comforted.* 3.8.9

8 *Blessed are the pure in heart: for they shal see God.* 3.25.6

10 *Blessed are they which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.* 2.8.7

12 *Reioice and be glad, for great is your reward in heauen,* &c. 3.18.1

13 *Ye are the salt of the earth,* &c. 4.3.3. & 5.14. & 4.8.4

14 *Ye are the light of the world,* &c. 4.3.3. & 4.5.14. & 4.8.4

15 *Neither doe men light a candle and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.* 1.11.14

16 *Let your light so shine before men that they may see your good works and glorifie your father which is in heauen.* 3.16.3

17 *Thinke not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfill them.* 2.7.14

19 *Whosoeuer therefore shall breake one of these least commandements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoeuer shal obserue,* &c. 2.8.59

21 *Ye haue heard, that it was said vnto them of the old time, thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.* 4.20.10

22 *But I say vnto you, whosoeuer is angrie with his brother vnaduisedly shall be culpable of iudgement,* &c. 2.8.7. & 2.8.39

25 *Agree with thine aduersary quickly, whiles thou art in the way with him least,* &c. 3.5.7

26 *Verily I say vnto thee, thou shalt not come out thence, till thou hast paied the vttermost farthing.* 3.5.7. & 3.25.6

28 *Whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.* 2.8.7

34 *Sweare not at all neither by heauen,* &c. 2.8.26. & 4.13.12

39 *But I say vnto you, resist not euill: but whosoeuer shall smite thee on the right cheeke, turne to him the other also.* 4.20. 19. & 4.20.20

44 *Loue your enemies: blesse them that curse you,* &c. 2.8.57. & 3.7.6. & 4.13.12

45 *That yee may be the children of your father which is in heauen: for he maketh his sunne to arise on the euill, and on the good,* &c. 3.20.15. & 3.24.16. & 3.25.9

46 *For if you loue them which loue you, what reward shall yee haue? do not the publicanes euen the same?* 2.8.58

6.2 *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the hypocrites do in the synagogues, and in the streetes, to bee praised*

praised of men. Verily I say vnto you, they haue their reward. 3.7.2
6 But when thou praiest, enter into thy chamber: and when thou hast shut the dore, pray to thy father which is in secret, &c. 3.20.29
7 Also when you pray, vse no vaine repetitions as the heathen, for they thinke to be heard for their much babbling. 3.20.29
9 After this manner therefore pray ye, Our father which art in heauen, hallowed be thy name, &c. 3.20.6. & 3.20.34
11 Giue vs this day our daily bread. 2.5.14
12 And forgiue vs our debts, as we also forgiue our debters. 3.4.38. & 4.1.23
21 For where your treasure is, there will your heart be also. 3.2.25. & 3.18.6. & 3.25.1
23 But if thine eie be wicked, then all thy body shall be darke. Wherefore if the light which is in thee be darknesse, how great is that darknesse? 3.2.25
7.7 Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you. 3.20.13
11 If ye then which are euill, can giue to your children good gifts, how much more shall your father which is in heauen, giue good things to them that aske him. 3.20.36
12 Therefore, whatsoeuer ye would that men should doe vnto you, euen so doe ye to them. For this is the law and the prophets? 2.8.53
15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues. 4.9.4
8.4. Then Iesus said vnto him, see thou tell no man: but goe, and shew thy selfe vnto the priest, and offer the gift that Moses commanded, for a witnesse to them. 3.4.4
10 And when Iesus heard this, he maruelled, and said to them which followed him: verily I say vnto you, I haue not found so great faith euen in Israell. 3.2.13
11 Many shall come from the East and from the West, and shall sit downe with Abraham, and Isaac and Iacob, in the kingdome of heauen. 2.10.22. & 4.16.13
12 And the children of the kingdome shall be cast out into vtter darknesse: there shall be weeping and gnashing of teeth. 3.25.12
13 Then Iesus said vnto the Centurion goe thy waies, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre. 3.10.11
25 Then his disciples came and awoke him, saying: master, saue vs, we perish. 3.2.21
29 Iesus the sonne of God, what haue we to doe with thee? art thou come hither to torment vs before the time? 1.14.19
9.2. And loe, they brought to him a man sicke of the palsie lying on a bed, and Iesus seeing their faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee. 3.2.13. & 3.4.25. & 3.20.9
3 Certaine of the Scribes said within themselues, this man blasphemeth. 1.13.13
4 But when Iesus saw their thoughts, &c. 1.13.12
5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise and walke? 4.19.29
6 And that yee may know that the sonne of man hath authority to forgiue sinnes in earth, (then said he to the sicke of the palsie,) arise, take vp thy bed and goe to thy house. 1.13.12
12 The whole need not a phisitian, but they that are sicke, 2.12.4
13 For I am not come to call the righteous, but the sinners to repentance. 3.3.20. & 3.12.7. & 3.14.5
15 Can the children of the mariage chamber mourne, as long as the bridegroome, &c. 3.3.17. & 4.12.17
29 Then touched he their eies, saying according to your faith, be it vnto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18
34 But the Pharisies said, he casteth out deuills, through the prince of the deuills. 3.3.22
35 And Iesus went about all cities, and townes, preaching in their synagogues, and preaching the Gospell of the kingdome, &c. 2.9.2
10.1 And he called his twelue disciples vnto him, and gaue them power against vncleane spirits, &c. 4.3.5
5 Go not into the way of the gentiles and into the cities of the Samaritans enter ye not. 2.11.12
8 Heale the sicke, cleanse the leapers, raise vp the dead, cast out deuills, &c 1.13.13
18 And ye shall be brought to the gouernors and kings for my sake, in witnessing to them and to the Gentiles. 3.4.4
20 For it is not ye that speake, but the spirit of your father that speaketh in you. 4.19.8

28 *And feare yee not them which kill the bodie, but are not able to kill the ſoule: but rather feare him which is able to deſtroie both ſoule and body in hell.* 1.15.2. & 3.25.7

29 *Are not two ſparrowes ſold for a farthing, and one of them ſhall not fall on the ground without your father?* 1.16.1. & 1.16.5. & 1.17.1

30 *Yea, and all the haires of your head are numbred.* 1.16.2

31 *Feare yee not therefore, yee are of more value than many ſparrowes.* 1.17.6

33 *But whoſoeuer ſhall deny me before men, him will I alſo deny before my father which is in heauen.* 4.1.26

11.10 *For this is he of whom it is written: behold, I ſend my meſſenger before my face, which ſhall prepare thy way before thee.* 3.3.19

11 *Among them which are begotten of women, aroſe there not a greater than* Iohn Baptiſt: *notwithſtanding he that is leaſt in the kingdome of heauen, is greater than hee.* 2.9.5

13 *For all the Prophets and the law prophecied vnto* Iohn. 2.11.5.10

23 *And thou* Capernaum, *which art lifted vp vnto heauen, ſhalt be brought downe to hell: for if the great workes which haue been done in thee had beene done among them of* Sodome, *they had remained to this day.* 3.24.15

25 *At that time Ieſus anſwered and ſaid: I giue thee thanks, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt opened them vnto babes.* 3.2.34

27 *Neither knoweth any man the father, but the ſonne, and he to whom the ſonne will reueale him.* 4.8.5

28 *Come vnto me all yee that be weary and laden, and I will eaſe you.* 3.3.20. & 3.4.3. & 3.12.7. & 3.18.9

29 *Take my yoke on you, and learne of mee that I am meeke and lowly in heart and yee ſhall finde reſt vnto your ſoules.* 3.18.9

30 *For my yoke is eaſie, and my burden light.* 5.19.3

12.24 *But when the Phariſees heard it, they ſaid, This man caſteth the deuils no otherwiſe out, but through* Beelzebub *the prince of deuils.* 3.3.22

31 *Euery ſinne and blaſphemie ſhall be forgiuen vnto men: but the blaſphemie againſt the holy Ghoſt ſhall not be forgiuen vnto men.* 1.13.15. & 3.3.21. & 3.3.22

32 *And whoſoeuer ſhal ſpeake a word againſt the ſonne of man, it ſhall be forgiuen him: but whoſoeuer ſhall ſpeake againſt the holie Ghoſt it ſhall not be forgiuen him, neither in this world, nor in the world to come.* 3.5.7

41 *The men of* Niniue *ſhal riſe in iudgement, with this generation, and ſhall condemne it, for they repented at the preaching of* Ionas, *&c.* 3.24.15

43 *Now when the vncleane ſpirit is gone out of the man, he walketh throughout drie places, ſeeking reſt, and findeth none.* 1.14.14. & 14.19

13.4. *And as he ſowed, ſome ſeeds fell by the way ſide, and the foules came and deuoured them vp.* 3.22.10. & 4.14.11. & 4.17.33

5 *And ſome fell vpon ſtony ground where they had not much earth, and anon they ſprung vp, becauſe they had no depth of earth.* 4.17.33

7 *And ſome fell among thornes, and the thornes ſprung vp & choked them* 4.17.33

9 *He that hath eares to heare, let him heare.* 3.23.13

11 *Becauſe it is giuen vnto you to know the ſecrets of the kingdome of heauen, but vnto them is not giuen.* 1.7.5. & 3.24.13

16 *But bleſſed are your eies, for they ſee: and your eares, for they heare.* 2.9.1

17 *For verily I ſay vnto you, that many Prophets and righteous men haue deſired to ſee thoſe things which yee ſee, and haue not ſeene them, &c.* 2.11.6

24 *The kingdome of heauen is like vnto a man, which ſoweth good ſeed in his field.* 4.1.13

29 *But he ſaid, nay: leaſt while yee go about to gather the tares, yee plucke vp alſo with them the wheate.* 4.12.11

31 *The kingdome of heauen is like vnto a graine of Muſtard ſeed, which a man taketh and ſoweth in the field.* 4.19.34

33 *Another Parable ſpake he vnto them, ſaying: the kingdome of heauen is like vnto leuen, which a woman taketh and hideth in three peckes of meale, till it be all leauened.* 4.19.34

39 *And the enemie which ſoweth them, is the deuill, &c.* 1.14.15

47 *The kingdome of heauen is like vnto a net that was caſt into the ſea, and gathereth of all kinde.* 4.1.13. & 4.16.31

14.25 *And in the fourth watch of the night, Ieſus*

Ieſus went vnto them, walking on the Sea. 4.17.29

15.3. *Why doe yee alſo tranſgreſſe the commandement of God by your tradition?* 4.10.10

4 *For God hath commanded, ſaying, honour thy father and mother, and he that curſeth father and mother, let him die the death.* 2.8.36

8 *This people draweth neere vnto me with their mouth, and honoureth me with their lips, but their heart is farre off from me.* 3.10.31

9 *But in vaine they worſhip me, teaching for doctrines, mens precepts.* 4.10.15. & 4.10.23

13 *Euery plant which mine heauenly Father hath not planted, ſhall be rooted vp.* 2.3.9. & 3.2.12. & 3.23.1. & 3.24.6

14 *Let them alone, they be blinde leaders of the blinde, and if the blinde lead the blinde, both ſhall fall in the ditch.* 3.19.11. & 4.9.12

24 *I am not ſent, but vnto the loſt ſheepe of the houſe of Iſrael.* 2.11.12

16.6 *Take heed and beware of the leuen of the Phariſees, and Saducees.* 4.10.26

12 *Then vnderſtood they that he had not ſaid that they ſhould beware of the leuen of bread, but of the doctrine of the Phariſees and Saducees.* 4.10.16

17 *Thou art Chriſt the Sonne of the liuing God.* 4.6.6

17 *Bleſſed art thou* Simon *the Sonne of* Ionas, *for fleſh and blood hath not reuealed it vnto thee, but my Father which is in heauen.* 2.2.19. & 3.1.4. & 3.2.34

18 *And I ſay alſo vnto thee that thou art* Peter, *and vpon this rocke I will build my Church.* 4.6.3. & 4.6.5

19 *And I will giue vnto thee the keies of the kingdome of heauen; and whatſoeuer thou ſhalt binde vpon earth, ſhall be bound in heauen; and whatſoeuer thou ſhalt looſe on the earth ſhall be looſed in heauen.* 3.4.12. & 4.1.22. & 4.2.10. & 4.6.4. & 4.11.1. & 4.12.4

23 *Get thee behinde me, Satan: thou art an offence vnto me, &c.* 4.7.28

24 *If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow me.* 3.7.2. & 3.8.1

27 *For the Sonne of man ſhall come in the glorie of his Father, with his Angels: and then ſhall he giue to euerie man according to his deeds.* 3.18.1

17.2 *And he was tranſfigured before them: and his face did ſhine as the Sunne, and his clothes were as white as the light.* 4.17.17

5 *While he yet ſpake, behold, a bright cloud ſhadowed them; and behold, there came a voice out of the cloud, ſaying: this is my welbeloued Sonne in whom I am well pleaſed, heare him.* 2.15.2. & 3.2.32. & 3.8.1. & 3 20.48. & 4.8.1. & 4.8.7

18.10 *For I ſay vnto you, that in heauen their Angels alwaies behold the face of my Father which is in heauen.* 1.14.7. & 1.14.9

11 *For the Sonne of man is come to ſaue that which was loſt.* 2.12.4

15 *If thy brother treſpaſſe againſt thee, goe tell him his fault betweene thee and him alone; if he heare thee, thou haſt wonne thy brother.* 4.12.3

17 *And if he will not vouchſafe to heare them, tell it vnto the church; & if he refuſe to heare the Church alſo, let him bee vnto thee as a heathen man, and as a Publicane.* 4.8.15. & 4.11.2. & 4.12.3

18 *Verily I ſay vnto you, whatſoeuer yee binde on earth, ſhall bee bound in heauen, and whatſoeuer yee looſe on earth ſhall bee looſed in heauen.* 3.4.12. & 3.4.20. & 4.1.22. and 4.2.10. and 4.8.4. and 4.12.4. and 4.12.9

19 *Againe, verily I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhal be giuen them of my Father which is in Heauen.* 3.20.30

20 *For where two or three are gathered together in my name, there am I in the miaſt of them.* 4.1.9. and 4.6.4. and 4.9.2

22 *I ſay not to thee, vnto ſeuen times; but vnto ſeuentie times ſeuen times.* 4.1.23

29 *And his fellow therefore fell downe and beſought him, ſaying, haue patience with me, and I will pay thee all.* 4.1.23

19.6 *Wherefore they are no more twaine, but one fleſh; let not man therefore put a ſunder that which God hath coupled together.* 4.15.22

11 *All men cannot receiue this ſaying, ſaue them to whom it is giuen.* 2.8.42. and 4.13.17

12 *For there are ſome chaſte, which were ſo borne of their mothers belly: and there be ſome chaſte which be made chaſte by men; and there be ſome chaſte which haue made themſelues chaſte for the kingdome of heauen, &c.* 2.8.42

13 *Then*

13 *Then were brought vnto him little children, that hee should put his hands vpon them, and pray: and the Disciples rebuked them.* 4.16.7

14 *Suffer little children to come vnto me, and forbid them not: for of such is the kingdome of heauen.* 4.16.7. & 4.16.17. & 4.16.26

15 *And when he had put his hands on them, he departed thence.* 4.3.16

17 *There is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.* 1.13.13.24. & 3.18.9

18 *Thou shalt not kill: thou shalt not commit adulterie: thou shalt not steale, &c* 2.8. 35.36.37.38.39. *&c. to the end of the Chapter.*

19 *Honor thy Father and thy Mother, &c.* 2.8.12.35

21 *If thou wilt be perfect, go, sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, &c.* 4.13.13

25 *And when his Disciples heard it: they were exceedingly amazed, saying, who then can be saued?* 3.7.5

26 *And Iesus beheld them and said vnto them: with men this is vnpossible, but with God all things are possible:* 2.7.5

28 *And Iesus said vnto them, verily I say to you: that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones: and iudge the twelue tribes of* Israel. 2.16.18. & 3.25.10

29 *And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue a hundred fold more, and shal inherite life euerlasting.* 3.25.10

20.1 *For the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day, to hire labourers into his vineyard,* 3.18.3

25 *Ye know that the Lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.* 4.11.8. & 4.11.9

26 *But it shall not bee so among you: but whosoeuer will be great among you, let him be your seruant.* 4.11.8

28 *Euen as the sonne of man came not to bee serued, but to serue, and to giue his life for the ransome of many.* 2.16.5

21.9 *Moreouer, the people that went before and they also that followed cried, saying:* Hosanna *the sonne of* Dauid: *blessed be he that commeth in the name of the Lord, &c.* 2.6.4

22 *Whatsoeuer yee shall aske in prayer, if yee beleeue, yee shall receiue it.* 3.20.11

25 *The baptisme of* Iohn *whence was it? from heauen or of men? then they reasoned among themselues saying, if wee shall say from heauen, he will say vnto vs, why did yee not then beleeue him.* 4.19.5

31 *Whether of them twaine did the will of the father? they said vnto him, the first. Iesus said vnto them, verily I say vnto you, that the Publicanes and the harlots shall goe before you into the kingdome of God.* 2.8. 14. & 3.7.2

22.2 *The kingdome of heauen is like vnto a certaine king, which married his sonne.* 3.24.8

12 *Friend how camst thou in hither, and hast not on a wedding garment?* 4.17.45

13 *Binde him hand and foote, take him away, and cast him into vtter darknesse: there shall be weeping and gnashing of teeth.* 3. 25.12

14 *For many are called, but few are chosen.* 3,24.6

23 *The same day the Sadducees came to him, which say that there is no resurrection.* 2.10.23

30 *For in the resurrection, they neither marrie wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.* 1.14.9. & 1.15.3. & 2.12.6. & 3.25 11. & 4.1.4

32 *I am the God of* Abraham, *the God of* Isaac, *and the God of* Iacob: *God is not the God of the dead, but of the liuing.* 2.10 6. & 4.16.3

37 *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde.* 2.8.11. & 2.8.51. & 3.3.11

39 *And the second is like vnto this, thou shalt loue thy neighbour as thy selfe.* 2.8.11

23.4 *For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moone them with one of their fingers.* 4.10. 1. & 4.10.16

8 *But be not ye called* Rabbi: *for one is your doctor, to wit, Christ, and all yee are brethren.* 4.8.8

9 *And cal no man your father vpon the earth: for there is but one, your father which is in heauen.* 3.20.38

23 *And yee leaue the weightier matters of the law, as iudgement, and mercie, and fidelitie,*

fidelitie, these ought yee haue done, and not to haue left the other. 2.8.52

25 *Woe vnto you Scribes and Pharisees, hypocrites, for ye make cleane the outer side of the cup, and of the platter, but within they are full of briberie and excesse.* 3.4.36

37 Ierusalem, Ierusalem, *which killest the prophets, and stonest them which are sent to thee: how often would I haue gathered thy children together, &c.* 3.24.16

24.11 *And many false prophets shall arise, and shall deceiue many.* 4.9.4

14 *And this Gospell of the kingdome shall be preached through the whole world, for a witnesse vnto all nations: and then shall the end come.* 3.4.4

24 *For there shall arise false Christs, and false prophets, and shall shew great signes and wonders: so that if it were possible, they should deceiue the very elect.* 4.9.4

30 *And then shall appeare the signe of the Sonne of man in heauen, and then shall all the kindreds of the earth mourne, and they shall see the sonne of man come in the clouds of heauen with power and great glorie.* 2.16.17

36 *But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.* 1.14.9

45 *Who then is a faithfull seruant, and wise, whom his master hath made ruler ouer his household, to giue them meat in season?* 4.16.31

25.3 *The foolish tooke their lampes, but tooke not oyle with them.* 3.5.7

21 *Then his master said vnto him, it is well done good seruant and faithfull: thou hast beene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.* 2.3.11

23 *It is well done good seruant and faithfull, thou hast beene faithful in little. &c.* 2.3.11

29 *For vnto euery man that hath, it shall be giuen, and he shall haue abundance; and from him that hath not, euen that he hath, shall be taken away.* 2.3.11. & 3.15.4

31 *And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glorie,* 2.16.17

32 *And before him shall be gathered all nations, and he shal separate one from another, as a shepheard separateth his sheep from the goates.* 2.16.17. & 3.25.9

34 *Come yee blessed of my father, inherite the kingdome prepared for you from the foundations of the world.* 3.18.1. & 3.18.2. & 3.18.3. & 3.24.16

35 *For I was an hungred, and yee gaue me meat; I thirsted, and yee gaue me drinke, &c.* 3.18.1

43 *Verily I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, yee haue done it to mee.* 3.18.6

41 *Depart from me yee cursed, into euerlasting fire, which is prepared for the deuill and his angels.* 1.14.14. & 1.14.19. & 3.25.5

46 *And these shall goe into euerlasting paine, and the righteous into life eternall.* 3.25.5

26.10 *Why trouble yee the woman? for shee hath wrought a good worke vpon me.* 3.25.8

11 *For yee haue the poore alwaies with you, but me shall yee not haue with you alwaies.* 4.3.1. & 4.17.26. & 4.17.28

12 *For in that shee powred this ointment vpon my body, she did it to bury me.* 3.25.8

15 *And he said to them, what will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie peeces of siluer.* 4.18.14

26 *And as they did eate, Iesus tooke the bread, and when he had giuen thanks hee brake it, and gaue it to the disciples, and said, take, eate; this is my bodie.* 4.14.20. & 4.16.30. & 4.17.1. & 4.17.20. & 4.19.23

27 *Also he tooke the cup, and when he had giuen thanks hee gaue it to them, saying, drinke yee all of it.* 4.9.14

38 *Then said Iesus vnto them my soule is verie heauie euen to the death; tarie ye heere and watch with me.* 2.16.12. & 3.8.9

39 *So he went a little further, and fell on his face, and prayed, saying; O my Father, if it be possible let this cup passe from me, neuertheless not as I will, but as thou wilt.* 2.16.12

53 *Thinkest thou that I cannot now pray to my father, and he will giue me more than twelue legions of Angels.* 1.14.8

74 *Then began he to curse himselfe and to sweare, saying, I know not the man.* 4.1.26

75 *Then* Peter *remembred the words of Iesus, which said vnto him, Before the cocke crow thou shalt denie me thrise. So he went out, and wept bitterly.* 3.3.4

27.4 *I haue sinned betraying the innocent blood, but they saide, what is that to vs? see thou to it.* 3.3.4

12 And when hee was accused of the chiefe Priests and Elders, hee answered nothing. 2.16.5
14 But he answered him not to one word insomuch that the gouernour marueiled greatly. 2.16.5
23 Then said the gouernour, but what euill hath he done? then they cried the more saying, let him be crucified. 2.16.5
24 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it. 2.16.5
46 And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, Lamasabachthani? that is, my God, my God, why hast thou forsaken me? 2.16.11
50 Then Iesus cried again with a loud voice, and yeelded vp the ghost. 4.19.23
52 And the graues did open themselues, and many bodies of the saints, which slept, arose 2.10.23. & 3.25.7
53 And came out of the graues after his resurrection, and went into the holy citie, and appeared to many. 2.10.23
66 And they went and made the sepulchre sure with the watch and sealed the stone. 3.25.3
28.5 But the Angel answered and said to the women, feare yee not, &c. 1.14.6
6 He is not heere, for he is risen, as he said, &c. 4.17.29
7 Tell his disciples, that he is risen from the dead, &c. 1.14.6
11 Now when they were gone, behold, some of the watch came into the citie & shewed vnto the hie priests all the things that were done. 3.25.3
12 And they gathered themselues together with the Elders, and tooke counsell, and gaue large money to the souldiers. 3.25.3
13 Saying, Say, his disciples came by night and stole him away while we slept. 3.25.5
18 All power is giuen vnto me in heauen and earth. 3.15.5
19 Goe therefore and teach all nations, Baptizing them in the name of the Father, and the Sonne, and the holy Ghost. 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6.18.20.22. & 4.16.27. & 4.19.28
20 I am with you alwaies, vntill the end of the world. 1.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28. & 4.17.30

MARKE.

1 THe beginning of the Gospel of Iesus Christ the sonne of God. 2.9.2
4 Iohn did baptise in the wildernesse, and preached the baptisme of amendement of life for remission of sinnes. 3.3.19. and 4.19.17
15 And saying the time is fulfilled, and the kingdome of God is at hand, repent and beleeue the Gospel. 3.3.19
3.15 And that they might haue power to heale sicknesses, and to cast out deuils. 1.13.13
28 Verily, I say vnto you, all sinnes shall bee forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme. 3.5.7
29 But he that blasphemeth against the holy Ghost, shall neuer be forgiuen, but is culpable of eternall damnation. 1.13.15. & 3.3.22
6.7 And gaue them power ouer vncleane spirits. 1.13.13
13 And they cast out many deuils, and they annointed many that were sicke with oyle, and healed them. 4.19.18. & 4.19.21
7.33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue. 4.19.23
8.38 For whosoeuer shall be ashamed of mee and of my words among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, &c. 4.1.26
9.24 Lord, I beleeue: helpe my vnbeleefe. 4.14.7
43 To goe into hell, into the fire that neuer shall be quenched. 3.25.12
44 Where their worme dieth not, and the fire neuer goeth out. 3.25.12
10.9 Therefore what God hath coupled together, let no man separate. 4.1.1
30 But he shall receiue a hundred fold now at this present: houses, and brethren, and sisters, and mothers, and children, & lands, with persecutions: and in the world to come eternall life. 3.18.3
11.24 Whatsoeuer yee desire when yee pray, beleeue that yee shall haue it, and it shall be done vnto you. 3.20.11
12.18 Then came the Saducees vnto him (which say, that there is no resurrection) and they asked him saying. 3.25.5
13.32 But of that day and houre knoweth

no man, no not the Angels which are in heauen, neither the Sonne himselfe, saue onely the Father. 2.14.2

14.22 *And as they did eate, Iesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and said, take, eate: this is my body.* 4.17.1. & 4.17.20

33 *And he tooke with him* Peter, *and* Iames *and* Iohn, *and he began to be afraid, and in great heauinesse.* 3.8.9

34 *And said vnto them, my Soule is very heauie, euen vnto the death: tarie heere and watch.* 2.16.12

15.28 *Thus the Scripture was fulfilled, which saith. And he was counted among the wicked.* 2.16.5

16.9 *He appeared first to* Marie Magdalen, *out of whom he had cast 7. diuels.* 1.14.14

15 *Goe yee into all the world, and preach the Gospell to euery creature.* 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28

16 *He that shall beleeue and be baptised, shall be saued.* 4.15.1. & 4.16.28

19 *So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.* 2.14.3. & 4.17.2,7

LVKE.

1.6 *BOth were iustified before God, and walked in all the commandements and ordinances of the Lord, without reproofe.* 3.17.7

15 *And he shall be filled with the Holy Ghost, euen from his Mothers wombe.* 4.16.17

17 *For hee shall goe before him in the spirit and power of* Elias: *to turne the hearts of the Fathers to their children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.* 4.1.6

31 *For loe, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus.* 2.16.1

32 *He shall be great, and shall be called the Sonne of the most high, and the Lord shall giue vnto him the throne of his Father* Dauid. 2.14.4,7

33 *And he shall raigne ouer the house of* Iacob *for euer, and of his kingdome shall be none end.* 2.14.3. & 2.15.3

34 *Then said* Marie *vnto the Angell, how shall this be, seeing I know no man?* 4.17.25

35 *And the Angell answered, and said vnto her, the Holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee: therefore also, that holy thing which shall be borne of thee, shall be called the Sonne of God.* 2.14.5

43 *And whence commeth this to me that the Mother of my Lord should come to me?* 2.14.4

54 *He hath vpholden* Israel *his seruant, being mindfull of his mercie.* 2.10.4

72 *That he would shew mercie towards our Fathers, and remember his holie couenant.* 2.10.4

73 *And the oath which he sware to our Father* Abraham. 2.10.4

74 *That we being deliuered out of the hands of our enemies, should serue him without feare.* 3.16.2

77 *And to giue knowledge of saluation vnto his people by the remission of their sinnes.* 3.11.22

79 *To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feete into the way of peace.* 2.12.4

2.11 *That is, that vnto you is borne this day in the City of* Dauid *a Sauiour, which is Christ the Lord.* 2.15.5

13 *And straight way there was with the Angel a multitude of heauenly souldiers, praising God, &c.* 1.14.5

37 *And she was a widow about fourescore and foure yeeres, and went not out of the temple, and serued God with fastings and prayers night and day.* 4.12.16

52 *And Iesus increased in wisedome, and stature, and in fauour with God and men.* 2.14.2

3.3 *And he came into all the coasts about* Iordan, *preaching the baptisme of repentance for the remission of sinnes.* 3.3.19. & 4.15.7. & 4.19.17

8 *Bring foorth therefore fruites worthie amendment of life, and begin not to say with your selues, we haue* Abraham *to our father: for I say vnto you, that God is able of these stones to raise vp children vnto* Abraham. 3.3.5

14 *The souldiers likewise demaunded of him, saying, and what shall we doe? and he said vnto them, doe violence to no man, neither accuse any falsely, and be content with your wages.* 4.20.12

16 Iohn *answered, and said to them all, indeede I baptize you with water, but one stronger than I, commeth, whose shooes latchet I am not worthie to vnloose: he will*

baptise you with the holy Ghost, and with fire. 3.1.3.4.& 4.15.6,7

22 *And the holy Ghost came downe in a bodily shape like a Doue, vpon him, and there was a voice from heauen, saying, thou art my beloued sonne: in thee I am well pleased.* 4.17.21

23 *And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of* Ioseph, *which was the sonne of* Eli. 4.25.27,29

38 *Which was the sonne of* Enos, *which was the sonne of* Seth, *which was the sonne of* Adam, *which was the sonne of God.* 2. 12. 7. & 2.13.3

4.17 *And there was deliuered vnto him the booke of the Prophet* Esaias: *and when he had opened the booke, he found the place where it is written.* 4.19.23

18 *The spirit of the Lord is vpon me because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken in heart.* 2. 15.2.& 3.3.20.& 3.4.3

5.13.14 *And touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him. And hee commanded him that he should tell it to no man: but goe, saith he, and shew thy selfe to the Priest, and offer for thy cleansing, as* Moses *hath commanded, for a witnesse vnto them.* 3. 4. 4

34 *Can ye make the children of the wedding chamber fast, as long as the bridegroome is with them?* 4.12.17

6.13 *And when it was day, hee called his Disciples, and of them hee chose twelue, which also he called Apostles.* 4.3.5

23 *Reioice yee in that day, and be glad, for behold, your reward is great in heauen, &c.* 3.18.1

24 *But woe be to you that are rich, for you haue receiued your consolation.* 3.19.9

32 *Be ye mercifull therefore, as your father also is mercifull.* 3.7.6

7.29 *Then all the people that heard, and the Publicanes iustified God, being baptised with the baptisme of* Iohn. 3.11.3

35 *But wisedome is iustified of all her children.* 3.11.3

36 *And one of the Pharisees desired him that he would eate with him: and he went into the Pharisees house, and sate downe at the table.* 3.4.37

47 *Wherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To whom a little is forgiuen, he doth loue a little.* 3.4.31

8.2 *And certaine women, which were healed of euill spirits, and infirmities, as* Marie *which was called* Magdalen, *out of whom went seuen diuels.* 1.14.14

7 *And some fell among thorns, and the thorns sprung vp with it, and choaked it.* 3.2.10

13 *But they that are on the stones, are they which when they haue heard, receiue the word with ioy, but they haue no roots, which for a while beleeue, but in the time of tentation goe away.* 3.2.10

15 *But that which fell on good ground, are they, which with an honest and good heart heare the word, and keepe it, and bring foorth fruit with patience.* 4.14.11

9.23 *If any man will come after me, let him denie himselfe, and take vp his crosse daily and follow me.* 3.15.8

26 *For whosoeuer shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in his glorie, and in the glorie of the father, and of the holy Angels.* 1.14.9

55 *But Iesus turned about, and rebuked them, and said, ye know not of what spirit ye are.* 3.20.15

10. 1 *After these things the Lord appointed other 70. also, and sent them two and two before him, &c.* 4.3.4

6 *And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe.* 3.23.14

16 *He that heareth you, heareth me: and he that despiseth you despiseth me.* 4.3.3. & 4. 8. 4

18 *I saw Sathan, like lightning, fall downe from heauen.* 1.14.18

20 *Neuertheless, in this reioice not, that the spirits are subdued vnto you: but rather reioice, because your names are written in heauen.* 3.24.9

21 *The same houre reioiced Iesus in the spirit and said, I confesse vnto thee father, Lord of heauen & earth, that thou hast hid these things from the wise and learned, and hast reuealed them to babes, euen so, father, because it so pleased thee.* 3.2.34

22 *All things are giuen me of my father: and no man knoweth who the sonne is, but the father: neither who the father is, saue the sonne: and he to whom the sonne will reueale him.* 3.2.1.and 4.18.20

23 *Blessed are the eies which see that yee see.* 2.9.1

24 *For I tell you, that many Prophets and Kings haue desired to see these things which yee see, and haue not seene them, &c.* 2.9. 1.& 2.11.6

25 *Maister, what shall I doe, to inherit eternall life?* 4.13.13

27 *And hee answered, and said, thou shalt loue thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* 2.8.11

30 *And a certaine man went downe from Ierusalem to Iericho, and fell among theeues.* 1.5.19

36 *Which now of these three, thinkest thou, was neighbour to him that fell among the theeues?* 2.8.55

11.2 *And he said vnto them when ye pray, say, Our Father which art in Heauen.* 3. 20.6.& 3.20.34

3 *Our daily bread giue vs for the day.* 2.5. 14

21 *When a strong man armed keepeth his place, the things that he possesseth are in peace.* 1.14.13.& 1.14.18

22 *But when a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his armour wherin he trusted, and deuideth his spoiles.* 1.14.18

39 *And the Lord said vnto him, indeed yee Pharisees make cleane the outside of the cup, and of the platter, but the inward part is full of rauening and wickednes.* 3.4.36

12.5. *Feare him which after he hath killed, hath power to cast into hell, &c.* 1.15.2

10 *And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: but vnto him that shall blaspheme the holy Ghost, it shall neuer be forgiuen.* 1.13.15. & 3.3.21,22.& 3.5.7

14 *Man, who made me a iudge, or a diuider ouer you?* 4.11.9.& 4.11.11

14.21 *Goe out quickly into the places and streetes of the Citie, and bring in hither the poore and the maimed, and the halt, and the blind.* 4.16

15.7 *I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more than for ninetie and nine iust men, which need no amendment of life.* 1.14.7

20 *And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke and kissed him.* 3. 20.37

16.2 *And he called him, and said vnto him, how is it that I heare this of thee? giue an account of thy stewardship, for thou maiest be no longer steward.* 3.10.5

9 *And I say vnto you, make you friends with the riches of iniquitie, that when you shall want, they may receiue you into euerlasting habitations.* 3.18.6

15 *Ye are they which iustifie your selues before men, but God knoweth your hearts, &c.* 3.11.3.& 3.12.2

16 *The law and the prophets endured vntil* Iohn, *and since that time the kingdome of God is preached, and euery man presseth into it.* 2.7.16

22 *And it was so, that the begger died, and was carried by the Angels into* Abrahams *bosome, &c.* 1.14.7.& 1.15.2.& 3.25.6

17.3 *If thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.* 3.7.6

4 *And the Apostles said vnto the Lord, increase our faith.* 4.14.7

7 *Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, &c.* 3.14.15

10 *So likewise yee, when yee haue done all these things which are commanded you, say, we are vnprofitable seruants, we haue done that which was our dutie to doe.* 3. 14.14.& 3.15.3

14 *And when hee saw them, hee said vnto them, goe shew your selues to the Priests. And it came to passe, that as they went, they were cleansed.* 3.4.4

29 *And when he was demanded of the Pharisees, when the kingdome of God should come, he answered them and said: the kingdome of God commeth not with obseruation.* 2.15.4

18.1 *And he spake also a parable vnto them to this end, that they ought alwaies to pray, and not to wax faint.* 3.20.7

13 *But the Publicane standing afarre off, would not lift vp so much as his eyes to heauen, but smote his breast, saying: O God, be mercifull to me a sinner.* 3.4.18.& 3. 12.7

14 *I tell you, this man departed to his house iustified, rather than the other: for euerie man that exalteth himselfe shal be brought low, and he that humbleth himselfe shall be exalted.* 3.4.35. and 3.11.3

42 *And Iesus said vnto him receiue thy sight, thy faith hath saued thee.* 4.19.12

10.17 *And he said vnto him, well, good seruant, because thou hast bin faithfull in a very*

little thing, take thou authoritie ouer ten cities. 2.3.11. & 3.15.4

16 *Vnto all them that haue it ſhall be giuen, and from him that hath not euen that he hath ſhall be taken from him.* 2.3.11. & 3.15.4

20.27. *Then came to him certaine of the Sadducees, which deny that there is any reſurrection, &c.* 2.10.23. & 3.25.5

37 *And that the dead ſhall riſe againe, euen* Moſes *ſhewed it beſides the Buſh, when he ſaid, the Lord is the God of* Abraham, *and the God of* Iſaac, *and the God of* Iacob. 2.10.9

38 *For he is not the God of the dead, but of them which liue.* 4.16.3

21.15 *For I will giue you a mouth and wiſedome, where-againſt, all your aduerſaries ſhall not be able to ſpeake or reſiſt.* 4.3.12

28 *And when theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth neere.* 3.9.5

22.17 *And hee tooke the cup, and gaue thanks, and ſaid, take this, and part it among you.* 4.17.20. & 4.17.43. & 4.18.8

19 *And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, ſaying, this is my body, which is giuen for you: doe this in the remembrance of me.* 4.3.6. & 4.15.20. & 4.16.30. & 4.17.1,20,37

20 *Likewiſe alſo after ſupper he tooke the cup, ſaying, this cup is the new Teſtament in my bloud, which is ſhed for you.* 2.11.4. & 2.17.4. & 4.17.6,20

25 *The kings of the Gentiles raigne ouer thē, and they that beare rule ouer them: are called gracious lordes.* 4.11.8,9. & 4.20.7

26 *But ye ſhall not be ſo: but let the greateſt among you, be as the leaſt: and the chiefeſt, as he that ſerueth.* 4.11.8

32 *But I haue praied for thee, that thy faith faile not, &c.* 3.24.6. & 4.7.27,28

43 *And there appeered an Angell vnto him from heauen, comforting him.* 1.14.6. & 2.16.12

44 *And his ſweate was like drops of bloud, trickling downe to the ground.* 2.16.12. & 3.8.9

61 *Then the Lord turned backe, and looked vpon* Peter: *and* Peter *remembred the word of the Lord, how he had ſaid vnto him, Before the cocke crowe, thou ſhalt denie me thriſe.* 3.4.35

62 *And* Peter *went foorth, and wept bitterly.* 3.3.4

23.42 *And he ſaid vnto Ieſus, Lord remember mee, when thou commeſt into thy kingdome.* 3.24.1. & 4.16.31

43 *Then Ieſus ſaid vnto him, verily I ſay vnto thee, to day ſhalt thou be with me in Paradiſe.* 3.25.6

46 *And Ieſus cried with a loud voice, and ſaid, Father into thy hands I commend my ſpirit, &c.* 1.15.2. & 3.25.6

24.5 *They ſaid vnto them, why ſeeke yee him that liueth among the dead?* 1.14.6

6 *He is not heere, but is riſen: remember how he ſpake vnto you when he was yet in Galile.* 3.25.3

11 *But their words ſeemed vnto them a fained thing, neither beleeued they them.* 3.2.4

12 *Then aroſe* Peter, *and ran vnto the ſepulchre, and looked in, and ſaw the linnen clothes laid by themſelues: and departed wondring in himſelfe at that which was come to paſſe.* 3.2.4

16 *But their eies were holden, that they could not know him.* 4.17.29

26 *Ought not Chriſt to haue ſuffered theſe things, and to enter into his glorie?* 2.17.6. & 3.18.7. & 4.17.32

27 *And he began at* Moſes, *and at all the Prophets, and interpreted vnto them in all the ſcriptures the things that were written of him.* 1.9.3. & 3.2.34

31 *But hee was taken out of their ſight.* 4.17.29

39 *Behold mine hands and my feete: for it is my ſelfe: handle mee and ſee: for a ſpirit hath not fleſh and bones, as yee ſee me haue.* 2.14.2. & 3.25.3. & 4.17.29

44 *All muſt be fulfilled which are written of me in the law of* Moſes, *and in the Prophets, and in the Pſalmes.* 3.5.8

45 *Then opened hee their vnderſtanding, that they might vnderſtand the ſcriptures.* 3.2.34

46 *Thus it is written, and thus it behooued Chriſt to ſuffer, and to riſe againe from the dead the third day.* 2.12.4. & 3.3.19

47 *And that repentance, and remiſſion of ſinnes ſhould be preached in his name among all nations, beginning at* Ieruſalem. 2.12.4. & 3.3.1. & 3.3.19

49 *But tarrie yee in the citie of* Ieruſalem, *vntill yee bee endued with power from on high.* 4.3.12

51 *And it came to paſſe, that as hee bleſſed them, he departed from them, and was caried vp into heauen.* 4.17.27

Iohn.

1.1 IN the beginning was the word, and the word was with God, and that word was God. 1.13.6. & 13.11. & 1.13.22

3 All things were made by it, &c. 1.13.7. 1.13.17

4 In it was life, and the life was the light of men. 1.13.13. & 1.15.4. & 2.2.19. & 2. 6.1. & 4.17.8

3 And the light shineth in the darknesse, and the darknesse comprehended it not. 2.2.12

9 That was the true light which lighteneth euery man that commeth into the world. 2. 12.4

10 Hee was in the world, and the world was made by him, and the world knew him not. 2.12.4

12 But as many as receiue him, to them hee gaue power to be the sonnes of God, euen to them that beleeue in his name. 2.6.1. & 3. 1.4. & 3.20.36. & 3.22.10

13 Which are borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God. 2.2.19. & 2.13.2. & 3.1.4

14 And the word was made flesh, and dwelt among vs, and we saw the glorie thereof, as the glory of the onely begotten sonne of the father full of grace and truth. 1.13.11. & & 2.12.4. & 2.14.1. & 2.14.8

16 And of this fulnesse haue all we receiued, and grace for grace. 2.13.1. & 2.15.5. & 3.11.9. & 3.20.1

17 For the law was giuen by Moses, but Grace and truth came by Iesus Christ, 2.7.16

18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, he hath declared him. 1.13. 17. & 2.2.20. & 2.9.1. & 4.17.30

23 I am the voice of him that crieth in the wildernesse, make straight the way of the Lord, as said the prophet Esaias. 2.9.5

29 Behold the Lambe of God which taketh away the sinnes of the world. 2.14.3. & 2. 16.5. & 2.17.4. & 3.4.26. & 4.15.7

32 So Iohn bare witnesse saying, I saw the spirit come downe from heauen like a doue, and it abode vpon him. 2.15.5. & 4.19.20

33 And I knew him not: but he that sent me to baptize with water, he said vnto mee, vppon whom thou shalt see the spirite come downe and tarrie still on him, that is hee which baptiseth with the holy Ghost. 2.15.5

36 Behold the Lambe of God. 2.9.5

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him. 4.6.5

42 And he brought him to Iesus, &c. 4.6.5

51 Hereafter shall yee see heauen open, and the angels of God ascending and descending vpon the sonne of man. 1.14.12. & 2.9.2

2.2 And Iesus was called also, and his disciples vnto the marriage. 4.13.3

2 Now when the gouernour of the feast had tasted of the water that was made wine, &c. 4.23.3

15 Then he made a scourge of small cords, and draue them all out of the temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables. 4.19.23

19 Iesus answered and said vnto them, destroy this temple, and in three daies I will raise it vp againe. 2.14.4. & 3.25.7

21 But he spake of the Temple of his body. 2.14.4. & 3.25.7

23 Now when he was at Ierusalem, at the Passeouer in the feast, many beleeued in his name, when they saw the miracles which he did. 4.2.5

24 But Iesus did not commit himselfe vnto them, because he knew them all. 3.2,12

3.3 Verily, verily, I say vnto thee except a man bee borne againe, hee cannot see the kingdome of God. 2.3.1. & 4.16.17

5 Except that a man be borne of water and of the spirit, he cannot enter into the kingdome of God. 4.16.25

6 That which is borne of the flesh is flesh: and that which is borne of the spirit, is spirit. 2.1.6. & 2.3.1

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, euen the sonne of man which is in heauen. 2.14. 2. & 4.17.30

14 And as Moses lifted vp the serpent in the wildernesse, so must the sonne of man be lift vp. 2.14.4. & 4.18.20

16 For God so loued the world, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue life euerlasting. 2.12.4. & 2.16.4. & 2. 17.1. & 3.14.17. & 3.24.5. & 3.24.7

23 And Iohn also baptised in Enon besides Salem, &c. 4.15.6

27 Man can receiue nothing, except it be giuen him from heauen. 2.2.20

33 He that hath receiued his testimony hath sealed that God is true. 3.2.8

34 For he whom God hath sent, speaketh the word of God: for God giueth him not the spirit by measure. 2.15.1. & 2.15.5
36 He that beleeueth in the Sonne, hath euerlasting life: and hee that obeieth not the Sonne, shall not see life, but the wrath of God abideth on him. 4.16.31
4.1 Now when the Lord knew, that the Pharisees had heard, that Iesus made and baptised moe disciples than Iohn, 4.15.6
14 But whosoeuer drinketh of the water that I shall giue him, shal neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing out into euerlasting life. 3.1.3
22 Yee worship that which yee know not: wee worship that which we know: for saluation is of the Iewes. 1.5.12.& 1.6.4.& 2.6.1
23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth, &c. 3.20.30. & 4.10.14
24 God is a spirit, &c. 1.13.24
25 I know well that Messias shall come, which is called Christ: when he is come he will tell vs all things. 2.15.1.& 4.8.7
25 Behold, I say vnto you, lift vp your eies, and looke on the regions, for they are white already vnto harueſt. 4.16.31
42 And they said vnto the woman, now wee beleeue not because of thy saying: for wee haue heard him our selues, and know that this is indeed the Christ, that Sauiour of the world. 3.2.5
53 Then the father knew that it was the same houre in the which Iesus had said vnto him, thy sonne liueth. And hee beleeued and all his houshold. 3.2.5
5.8 Iesus said vnto him, rise: take vp thy bed, and walke. 4.19.29
17 My father worketh hitherto, and I worke. 1.13.7.& 1.13.12.& 1.16.4.& 2.14.2
38 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabboth: but said also that God was his father, and made himselfe equall with God. 1.13.12
21 For like as the father raiseth vp the dead, and quickneth them, so the sonne quickneth whom he will. 2.14.3
22 For the Father iudgeth no man, but hath committed all iudgement to the Sonne. 2. 14.3.& 2.16.18
23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him. 2.6.2.& 2.14.3
34 He that heareth my word, & beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. 2.9.3.& 3.15.6. & 3.25.1.& 3.24.5.& 4.16.26
25 The houre shall come, and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it, shall liue. 2.5.19.& 2.12.4.& 3.14.5
26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne, to haue life in himselfe. 4.17.9
28 Marueil not at this, for the houre shall come in the which all that are in the graues, shall heare his voice. 3.25.4.& 3.25.7
29 And they shall come foorth that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation. 3.17.1
32 There is another that beareth witnesse of me, &c. 1.13.17
35 Hee was a burning, and a shining candle: and yee would for a season haue reioyced in his light. 2.9.5
36 For the worke which the Father hath giuen me to finish, the same works that I doe, beare witnesse of mee, that the Father sent me. 1.13.13
44 How can you beleeue, which receiue honour one of another, and seeke not the honour that commeth of God alone? 3.11.9
46 For had ye beleeued Moses, ye would haue beleeued me: for he wrote of me. 2.9.1
6.27. Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you, &c. 3.18.1.& 4.14.25
29 This is the worke of God, that yee beleeue in him whom he hath sent. 3.19.10
35 I am the bread of life: hee that commeth to me shall not hunger, and he that beleeueth in me shal neuer thirst. 3.24.5.& 4. 17.4
37 All that the Father giueth me, shall come to me, and him that commeth to me, I cast not away. 3.22.7.& 3.24.6
38 For I came downe from heauen, not to doe mine owne will, but his will which sent me. 2.14.2
39 And this is the Fathers will, which hath sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp againe at the last day. 3.22.7.& 3.22.10. & 3.24.6.& 3.24.7.& 3.25.8

40 And

40 *And this is the will of him that ſent mee, that euery man which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life, &c.* 3.20 10. & 3.24.6

44 *No man can come vnto me, except the Father which ſent me draw him, and I will raiſe him at the laſt day.* 2.2.20. & 2.5.5. & 3.2.34. & 3.22.7. & 3.24.1

45 *It is written in the prophets, and they ſhall be all taught of God. Euery man therefore that hath heard, and hath learned of the father commeth vnto me.* 1.3.10. & 2.2. 20. & 2.3.7. & 2.5.5. & 3.2.34. & 3.24. 1. & 3.24.14

46 *Not that any man hath ſeene the Father, ſaue he which is of God, hee hath ſeene the Father.* 3.2.34. & 3.22.10. & 3.24.1

47 *He that beleeueth in me hath euerlaſting life.* 1.13.13

48 *I am the bread of life,* 3.11.9. & 4.17.4 & 4.15.8

49 *Your Fathers did eate Manna in the wilderneſſe, and are dead.* 2.10.6

50 *This is the bread which commeth downe from heauen, that hee which eateth of it, ſhould not die.* 2.10.6. & 4.17.34

51 *I am the liuing bread which came downe from heauen: if any man eate of this bread he ſhall liue for euer: and the bread that I will giue is my fleſh, which I wil giue for the life of the world.* 3.11.8. & & 4.17.5. & 4.17.14

53 *Then Ieſus ſaid vnto them, verily, verily I ſay vnto you, except ye eate the fleſh of the Sonne of man, and drinke his bloud, ye haue no life in you.* 3.11.9. & 4.17.6

54 *Whoſoeuer eateth my fleſh and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day.* 3.11.9. & 4.17.34

55 *For my fleſh is meate indeede, and my bloud is drinke indeed.* 2.17.5. & 4.17.8

56 *Hee that eateth my fleſh, and drinketh my bloud, dwelleth in mee, and* I *in him.* 4.17.33

57 *As the liuing Father hath ſent me, ſo liue I by the father, and he that eateth me, euen he ſhall liue by me.* 2.17.5

65 *Therefore ſaid I vnto you, that no man can come vnto mee except it be giuen vnto him of my Father.* 3.23.13

70 *Haue not I choſen you twelue, and one of you is a deuill.* 3.22.7. & 3.24.9

7.16 *My doctrine is not mine, but his that ſent me.* 2.8.26. & 48.4

37 *Now in the laſt and great day of the feaſt, Ieſus ſtood and cried ſaying: if any man thirſt, let him come vnto me and drinke.* 2.16.14. & 3.1.2. & 3.1.3. & 4.19.6

38 *For the holy Ghoſt was not yet giuen becauſe that Ieſus was not yet glorified.* 4.17.2

8.12 *Then ſpake Ieſus againe vnto them, ſaying, I am the light of the world, he that followeth mee, ſhall not walke in darkneſſe, but ſhall haue the light of life.* 2.15.3. & 3 2.1. & 3.11.12. & 4.19.23

16 *For I am not alone, but I and the Father, &c.* 1.13.17

29 *But he that ſent me, is true: and the things that I haue heard of him, thoſe ſpeake I to the world.* 2.8.26

30 *As he ſpake theſe things, many beleeued in him.* 3.2.5

31 *Then ſaid Ieſus to the Iewes which beleeued in him: if yee continue in my word, yee are verily my diſciples.* 3.2.12

34 *Verily, verily, I ſay vnto you, that whoſoeuer committeth ſinne, is the ſeruant of ſinne.* 2.2.27

44 *Ye are of your father the deuill, &c.* 1,14 15. *he hath beene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lie, then ſpeaketh he of his owne: for he is a lier, and the Father thereof.* 1.14.16. & 1.14.18. & 1.14.19

47 *Hee that is of God, heareth Gods words, yee therefore heare them not becauſe yee are not of God.* 4.2.4

50 *And I ſeeke not mine own praiſe, but there is one that ſeeketh it, and indgeth.* 2.14.2

56 *Your father* Abraham *reioyced to ſee my day: and hee ſaw it, and was glad.* 2.9.1 & 2.10.4

58 *Ieſus ſaid vnto them, verily, verily I ſay vnto you before* Abraham *was, I am.* 2.14.2

9.3 *Neither hath this man ſinned, nor his parents: but that the works of God ſhould be ſhewed on him.* 1.17.1

5 *As long as I am in the world, I am the light of the world.* 2.14.3

6 *Aſſoone as hee had thus ſpoken he ſpat on ground, and made clay of the ſpittle, and annointed the eies of the blinde with the clay.* 4.19.18

7 *And ſaide vnto him, goe waſh thee in the poole of* Siloam *(which is by interpretation, ſent) hee went his way therefore, and waſhed, and came againe ſeeing.* 4.19.19

24 *And ſaid vnto him: giue glory vnto God, &c.* 2.8.24

31 *Now wee know that God heareth not ſinners: but if any man be a worſhipper of God,*

God, and doth his will him heareth hee. 3. 20.7.& 3.20.10
10.3 To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. 3.24.6
4 And when hee hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice. 3.22. 10.& 4.2.4
5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers. 3.22.10
7 Then said Iesus vnto them againe, verily, verily I say vnto you, I am the doore of the sheepe. 4.19.13
9 I am the doore: by me if any man enter in, he shall be saued, and shall goe in, and go out, and finde pasture. 2.14.3
11 I am the good shepheard, the good shepheard giueth his life for his sheepe. 2.14.3. & 4.19.14
14 I am the good shepheard, and know mine &c. 4.2.4
15 As the father knoweth me, so know I the father, & I lay downe my life for my sheepe. 2.16.5
16 Other sheepe I haue also, which are not of this fold: them also must I bring. &c. 3.24.6
17 Therfore doth my father loue me, because I lay downe my life, that I might take it againe. 2.12.4
18 No man taketh it from me, but I laie it downe of my selfe: I haue power to laie it downe, and I haue power to take it againe: this commandement haue I receiued of my father. 2.12.4.& 2.16.5
26 But yee beleeue not, for yee are not of my sheepe, &c. 3.22.10
27 My sheepe heare my voice, and I know them. &c. 2.24.6
28 And I giue vnto them eternall life, and they shal neuer perish, neither shal any pluck them out of my hand. 3.15.5. &.3.21.1. & 3.22.7.& 3.24.6
29 My Father which gaue them me is greater then all, and none is able to take them out out of my hand. 3.22.10
30 I and my father are one. 2.8.26
34 Is it not written in your law, I said, yee are gods? 4.26.31
35 If he called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken. 4.20.4
37 If I doe not the workes of my Father beleeue me not. 1.13.13
11.25 I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue. 1.13.13. & 2.12.4. & 3. 25.9.& 4.16.17
41 Father, I thanke thee, because thou hast heard me. 1.13.13
43 As he had spoken these things, he cried with a lowd voice: Lazarus come foorth. 4.19.29
44 Then he that was dead, came foorth bound hand and foote with bands, and his face was bound with a napkin. Iesus said vnto them loose him, and let him goe. 3.4.5
47 Then gathered the high priests, and the pharisees a councell, and said: what shall we doe? &c. 4.9.7
12.27 Father, saue me from this houre: but therefore came I vnto this houre. 2.12.4. & 2.16.12
28 Father glorifie thy name, &c. 2.12.4
31 Now is the iudgement of this world: now shall the prince of this world be cast out. 1. 14.13
32 And I, if I were lift vp from the earth, will draw all mine vnto me. 3.25.6
39 Therefore could they not beleeue because that Esaias saith againe. 3.24.13
41 These things said Esaias, when he sawe his glory and spake of him. 1.13.11.& 1. 13.23
43 For they loued the praise of men, more than the praise of God. 3.11.9
49 For I haue not spoken of my selfe, &c. 4. 8.13
13.4 He riseth from supper, and laieth aside his vpper garment, and tooke a towel, and gird himselfe. 4.19.23
15 For I haue giuen you an example that ye should do, euen as I haue done to you. 3.16.2
18 I speake not of you all: I knowe whom I haue chosen, &c. 3.22.7.& 3.24.9
34 A new commandement giue I vnto you, that yee loue one another as I haue loued you, that euen so yee loue one another. 3. 16.2
14.1 Yee beleeue in God, beleeue also in me. 1.13.13.& 2.6.4
5 Thomas said vnto him: Lord we know not whether thou goest: how can wee then know the way? 4.17.23
6 I am the way, and the truth, and the life, &c. 1.13.17.& 2.6.1.& 3.20.21.& 4. 16.17
8 And Philip said vnto him: Lord, shew vs the father, and it sufficeth vs. 4.17.13
10 Beleeuest thou not, that I am in the Father,

ther, and the Father in me? the wordes which I ſpake vnto you. I ſpake not of my ſelfe: but the father that dwelleth in mee, he doth the workes. 2.14.2. & 4.8.23

11 Beleeue me that I am in the Father, and the Father in me: at the leaſt beleeue me for the very works ſake. 2.13.13

13 And whatſoeuer yee aske in my name, that will I doe, that the father may be glorified in the Sonne. 3.20.17

16 And I will pray the Father, and he ſhall giue you another comforter, &c. 1.13.17. & 4.8.11

17 Euen the ſpirit of truth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him, but yee know him, for he dwelleth with you, and ſhal be in you. 3.1.4. & 3.2.39

26 But the comforter, which is the holie Ghoſt whom the Father will ſend in my name, hee ſhall teach you all things, and bring all things to your remembrance, which I haue told you. 2.2.1. & 3.1.4. & 4.8.8. & 4.8.13

28 For my Father is greater than I. 1.13.26

30 Hereafter will I not ſpeake many things vnto you: for the prince of this world commeth, and he hath nought in me. 1.14.18

15.1 I am the true vine, and my father is an husbandman: euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring foorth more. 2.3.9. & 2.14.3. & 4.19.34

3 Now are yee cleane through the worde, which I haue ſpoken vnto you. 3.6.3

5 I am the vine, yee are the branches; he that abideth in me, & I in him, the ſame bringeth foorth much fruite; for without mee, &c. 2.2,8. & 2.3.9. & 2 5.4 & 4.19.34

10 If yee ſhall keepe my commandements yee ſhall abide in my loue, euen as I haue kept my fathers commandements and abide in his loue. 3.16.2

16 But I haue choſen you, and ordained you, that yee goe and bring foorth fruite, and that your fruite remaine, &c. 3.22.3. & 3.22.8. & 4.1.6

19 If yee were of the world, the world would loue his owne; but becauſe yee are not of the world, but I haue choſen you out of the world, therfore the world hateth you 3.22.7

26 Euen the ſpirit of truth, which proceedeth of the father, &c. 1.13.17

16.2 They ſhall excommunicate you, &c. 4.2.6

7 It is expedient for you, that I goe away, &c. 1.13.26. and 2.16.14. and 3.25.3. and 4.17.26

11 Of iudgement, becauſe the prince of this world is iudged. 1.14.13

12 I haue yet many things to ſay vnto you, but you can not beare them away. 3.21.2. & 4.8.14

13 When hee is come which is the ſpirit of truth, he will leade you into all truth: for he ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, that ſhall he ſpeake, &c. 1.9. 1. & 3.2.34. & 4.8.8. & 4.8.13

20 Verily, verily, I ſay vnto you, that ye ſhal weepe and lament, and the world ſhall reioyce: and ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. 3.8.9

24 Hitherto haue you asked nothing in my name: aske and ye ſhall receiue, that your ioy may be full. 3.20.17

26 In that day ſhall yee aske in my name, &c. 3.20.18

28 I am come out from my father, and came into the world: againe, I leaue the world, and go to my father. 4.17.26

17.3 And this is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt, 1.13.26. & 2. 6.1. & 3.2.3

5 And now glorifie thou me, thou father with thine owne ſelfe, with the glory which I had with thee, before the world was, 1.13.8. & 1.13.22. & 2.14.2

6 I haue declared thy name vnto the men which thou gaueſt mee out of the world: thine they were, and thou gaueſt them me. 3.24.1 & 3.24.6

9 I pray for them: I pray not for the world but for them which thou haſt giuen me, for they are thine. 3.22.7

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaueſt me, I kept, and none of them is loſt, but the childe of perdition, that the Scripture might be fulfilled. 3.22.7. & 3. 24.6.7.9

15 I pray not that thou ſhouldeſt take them out of the world: but that thou keepe them from euill. 2.5.11

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through thy truth. 2.13.14. & 2.15.6. & 2.17.6. & 3.11.12

21 That they all may be one, as thou father art in me, and I in thee, euen that they may be alſo one in vs: that the world may beleeue,

beleeue, that thou haſt ſent mee. 3.2.24
18.4 *Then Ieſus knowing all things that ſhould come vnto him: went forth, and ſaid vnto them; whom ſeeke yee?* 2.16.5
36 *Ieſus anſwered: my kingdome is not of this world, if my kingdome were of this world, my ſeruants would ſurely fight, that I ſhould not be deliuered to the Iewes: but now is not my kingdome from hence.* 2. 15.3
37 *Euerie one that is of truth, heareth my voice.* 4.2.4
38 Pilate *ſaide vnto him, what is truth? and when he had ſaid that, he went out againe vnto the Iewes, and ſaid vnto them, I finde in him no cauſe at all.* 2.16.5
19.30 *Now when Ieſus had receiued of the vineger, he ſaid, it is finiſhed, &c.* 4.18. 3.13
34 *But one of the ſouldiers, with a ſpeare, pearſed his ſide, and foorthwith came there out blood and water.* 4.14.22
36 *Not a bone of him ſhall be broken.* 1. 16.9
20.8 *Then went in alſo the other diſciple, which came firſt to the ſepulchre, and hee ſaw it and beleeued.* 3.2.4
17 *Touch me not, for I am not yet aſcended to my father, &c.* 2.12.2.& 4.17.29
19 *The ſame day then at night, which was the firſt day of the weeke, and when the doores were ſhut where the diſciples were aſſembled for feare of the Iewes, came Ieſus and ſtood in the middes. &c.* 4.17.29
22 *And when he had ſaid that, hee breathed on them, and ſaid vnto them; receiue the holy Ghoſt.* 4.19.7.29
23 *Whoſoeuer ſinnes yee remit, they are remitted vnto them; and whoſoeuers ſinnes yee retaine, they are retained,* 3.4.10.& 4.1.22.& 4.2.10.& 4.6.3.& 4.6.4.& 4.8.4.& 4.11.1.& 4.12.4
28 *Thou art my Lord, & my God.* 1.13.11
31 *But theſe things are written, that yee might beleeue, that Ieſus is Chriſt the ſon of God, and that in beleeuing, yee might haue life, &c.* 3.2.6
21.15 Simon *ſonne of* Iona, *loueſt thou me more than theſe? he ſaid vnto him, yea Lord, thou knoweſt that I loue thee: he ſaid vnto him, feed my lambes.* 4.6.3.& 4.11. 1.& 19.28
8 *When thou waſt yonge, thou girdeſt thy ſelfe, and walkedſt whether thou wouldeſt, but when thou ſhalt be olde, &c.* 3. 8.10

ACTES.

1.3 *TO whom alſo he preſented himſelfe aliue after that he had ſuffered by many infallible tokens being ſeene of them by the ſpace of fortie daies, and ſpeaking of thoſe things which appertained to the kingdome of God.* 2.16.14.& 3.25.3.& 4.17.17
5 *For* Iohn *indeed baptiſed with water, but yee ſhall bee baptiſed with the holy Ghoſt within theſe few daies.* 4.15.18
8 *But yee ſhall receiue power of the holie Ghoſt, when he ſhall come on you; and yee ſhall be witneſſes vnto mee both in* Ieruſalem, *and in all* Iudea, *and in* Samaria, *and vnto the vttermoſt part of the earth.* 4.3. 12.& 4.19.28
9 *And when hee had ſpoken thoſe things while they beheld, he was taken vp, for a cloud tooke him out of their ſight,* 2.16.14. & 3.25.1.& 4.17.17.& 4.17.27
10 *Behold two men ſtood by them in white apparell.* 1.14.6
11 *This Ieſus which is taken vp from you into heauen, ſhall ſo come, as yee haue ſeene him goe into heauen.* 1.14.6.& 2.16.17. & 4.17.24.27
15 *And in thoſe daies* Peter *ſtood vp in the middes of the diſciples, and ſaid (now the number of names that were in one place, were about an hundred and twentie,).* 4. 3.15
23 *And they preſented two,* Ioſeph *called* Barſabas, *whoſe ſurname was* Iuſtus, *and* Matthias. 4.3.13.& 4.3.14
26 *Then they gaue foorth their lots, and the lot fell on* Matthias, *and he was by a common conſent counted with the eleuen Apoſtles.* 4.3.15
2.3 *And there appeared vnto them clouen tongues, like fire, and it ſate vpon ech of them.* 4.15.8
4 *And they were all filled with the holy Ghoſt, and began to ſpeake with their tongues.* 4.19.8
21 *Whoſoeuer ſhall call on the name of the Lord, ſhall be ſaued.* 1.13.20
23 *Him, I ſay, haue yee taken by the hands of the wicked, being deliuered by the determinate counſell and foreknowledge of God, and haue crucified and ſlaine.* 1.18.1.& 3. 22.6
24 *Whom God hath raiſed vp, and looſed the ſorrowes of death, becauſe it was vnpoſſible,*

possible, that he should be holden of it, 2.26 11.& 2.16.12
33 Sitze then that he by the right hand of God hath beene exalted, and hath receiued of his father the promise of the holy Ghost, he hath shed forth this which yee now see and heare. 2.16.15
37 Men and brethren, what shall we doe? 3.3.4 & 4.16.23
38 Amend your liues and be baptised euerie one of you in the name of Iesus Christ, for the remission of sinnes, and yee shall receiue the gift of the holy Ghost. 4.15.7. & 4.16.23
39 For the promise is made vnto you, and your children, and to all that are a farre off, euen as many as the Lord our God shal cal. 4.16.15
41 Then they that gladly receiued his word, were baptized, and the same day, there were added to the Church about three thousand soules. 4.15.7.& 4.17.6
42 And they continued in the Apostles doctrine, & fellowship, and breaking of bread, and prayers. 4.17.5. & 4.17.35. & 4.17.44
3.6 Then said Peter: Siluer and gold haue I none, but such as I haue giue I to thee, in the name of Iesus Christ of Nazareth, rise vp and walke. 1.13.13. & 4.19.18
15 And yee killed the Lord of life, whom God hath raised from the dead, whereof we are witnesse. 2.17.1
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer. &c. 1.18.1
19 Amend your liues therefore, and turne that your sinnes may bee put away, &c. 3.3.20
21 Whom the heauen must containe vntill the time that all things be restored, which God hath spoken by the mouth of all his Prophets, since the world began. 2.16.15. & 4.17.29
25 Yee are the children of the Prophets, and of the couenant, which God hath made vnto our Fathers, &c. 2.10.23.& 4.16.15
26 First, vnto you God hath raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euerie one of you from your iniquitie. 3.3.20
4.12 Neither is there saluation in any other; for among men there is giuen none other name vnder heauen, whereby we must bee saued. 2.16.1
28 To doe whatsoeuer thine hand and thy counsell had determined before to be done. 1.18.1. & 1.18.3
32 And the multitude of them that beleeued, were of one heart, and of one soule: &c. 4.1.3
5.4 Thou hast not lied vnto men, but vnto God. 1.13.15
16 There came also a multitude out of the Cities round about vnto Ierusalem, bringing sicke folks, and them which were vexed with vncleane spirits, who were all healed. 4.19.18
29 We ought rather to obey God than men. 3.3.19
31 Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes. 3.3.19
41 So they departed from the councell, reioycing that they were counted worthie to suffer rebuke for his name. 3.8.7
6.1 And in those daies, as the number of the Disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because that their widowes were neglected in the daylie ministring. 3.2.6
2 Then the twelue called the multitude of the Disciples together, and said: It is not meete that we should leaue the word of God to serue the tables. 3.2.6. & 4.3.15. & 4.11.9
3 Wherefore brethren, looke you out among you seuen men of honest report, &c. 4.3.9
6 And they prayed, and laid their hands on them. 4.3.16
7 And the word of God increased, and the number of the Disciples was multiplied in Ierusalem greatly, &c. 3.2.6
10 But they were not able to resist the wisedome, and the Spirit by the which he spake. 3.3.22
7.5 And he gaue him none inheritance in it, no, not the breadth of a foote: &c. 2.10.1,3
28 Wilt thou kill me, as thou diddest the Ægyptian yesterday? 4.20.10
44 Our fathers had the tabernacle of witnesse in the wildernesse, as he had appointed, speaking vnto Moses, that he should make it according to the fashion that he had seene. 2.7.1
48 The most high dwelleth not in Temples made with hands, &c. 3.20.30. and 4.1.5
53 Which haue receiued the law by the ordinance of Angels, and haue not kept it. 1.14.9
55 But

55 *But hee being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God.* 3.25.3.& 4.17.17.& 4.17.29

56 *And saide: behold, I see the heauens open, and the Sonne of Man standing at the right hand of God.* 2.16.15.& 4.17.29

59 *And they stoned* Steuen, *who called on God, and said, Lord Iesus receiue, &c.* 1.13.1.& 1.15.2.& 3.25.6

8.13 *Then* Simon *himselfe beleeued also, and was baptized, and continued with* Philip, *and woondred when he saw the signes, &c.* 3.2.10

14 *They sent vnto them* Peter *and* Iohn, 4.6.7.& 4.15.8

15 *Which when they were come downe praied for them, that they might receiue the holy Ghost.* 4.19.6

16 *For as yet hee was come downe on none of them, but they were baptized onely in the name of the Lord Iesus.* 4.15.6.& 4.19.31

17 *Then laide they their handes on them, and they receiued the holy Ghost.* 4.15.8.& 4.19.31

18 *And when* Simon *saw, that through laying on of the Apostles hands, the holie Ghost was giuen, hee offered them money.* 3.2.10

22 *Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may bee forgiuen thee.* 4.1.26

27 *And he arose, and went on, and behold, a certaine Eunuch of* Ethiopia, Candases *Queene of the Ethiopians chiefe Gouernor, who had the rule of all her treasure, and came to Ierusalem to worship.* 3.2.32

31 *And he said how can I, except I had a guide? &c.* 3.2.32

37 *And* Philip *said vnto him, if thou beleeuest with all thy heart, thou maist, &c.* 4.14.8.& 4.16.23

38 *And they went downe both of them into the water, both* Philip *and the Eunuch, and hee baptized him.* 4.16.22.& 4.16.31

9.1 *And* Saul *yet breathing out threatnings, and slaughter against the Disciples of the Lord, &c.* 3.2.6

3 *Now as he iourneyed, it came to passe, that as hee was come neere to* Damascus, *suddenly there shined round about him a light from heauen.* 4.17.17

4 *And he fell on the earth, and heard a voice saying vnto him,* Saul, Saul, *why persecutest thou me.* 3.25.3.& 4.17.29

6 *Arise and goe into the citie, and it shall be told thee what thou shalt doe.* 4.3.3

10 *And there was a certaine Disciple at* Damascus *named* Ananias, *and to him said the Lord in a vision,* Ananias, *and he said, behold, I am heere Lord.* 3.2.6

13 *Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at* Ierusalem. 1.13.13

14 *Moreouer here he hath authoritie of the high Priests, to binde all that call vpon thy name.* 1.13.13

15 *Hee is a chosen vessell vnto me, &c.* 4.3.5

17 *Then* Ananias *went his way, and entered into the house, and put his hands on him, and said, brother* Saul, *the Lord hath sent mee (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, &c.* 4.19.10

19 *So was* Saul *certaine daies with the Disciples which were at* Damascus. 3.2.6

25 *Then the Disciples tooke him by night, and put him thorow the wall, and let him downe in a basket.* 3.2.6

36 *There was also at* Ioppa, *a certaine woman, a Disciple named* Tabitha, *which by interpretation is called* Dorcas, *she was full of good works and almes which she did.* 3.2.6

38 *Now forasmuch as* Lidda *was neere to* Ioppa, *and the Disciples had heard that* Peter *was there, they sent vnto him two men, &c.* 3.2.6

40 *But* Peter *put them all foorth, and kneeled downe and praied, &c.* 4.19.2

10.2 *A deuout man, and one that feared God with all his household, which gaue much almes to the people, &c.* 3.24.10

3 *He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, &c.* 4.3.3

25 *And it came to passe as* Peter *came in, that* Cornelius *mette him, and fell downe at his feete, and worshipped him.* 1.10.3

31 *And said,* Cornelius *thy prayer is heard, and thy almes are had in remembrance in the sight of God.* 3.2.32

34 *Of a truth I perceiue, that God is no accepter of persons.* 3.17.4.& 3.23.10

42 *And he commanded vs to preach vnto the people, and to testifie that it is hee that*

that is ordained of God a Iudge of quick and dead. 2.16.17

43 To him also gaue all the Prophets witnesse, that through his name all that beleeue in him shal receiue remission of sinnes. 3.4.25.& 3.5.2

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word. 4.16.31

48 So he commanded them to be baptised in the name of the Lord, &c. 4.15.15

11. 3 Thou wentest in to men vncircumcised, and hast eaten with them. 4.6.7

4 Then Peter began, and expounded the thing in order to them. 4.6.7

15 Then I remembred the word of the Lord, how he said, Iohn baptised with water, but you shall be baptised with the holy Ghost. 4.15.18

18 When they heard these things, they held their peace, and glorified God, saying: Then hath God also to the Gentiles, graunted repentance vnto life. 3.3.21

26 Insomuch, that the Disciples were first called Christians in Antiochia. 3.2.6. & 4.16.31

29 Then the Disciples euery man according to his abilitie, purposed to send succour, &c. 3.2.6

12.15 Then said they, it is his Angel. 1.14.7

13.2 Separate me Barnabas, and Saul, for the worke wherennto I haue called them. 4.3.14

3 Then fasted they, and praied, and laid their hands on them, and let them goe. 4.3.15. & 4.12.14.& 4.12.16

36 Howbeit, Dauid after he had serued his time, by the counsell of God he slept, and was laid with his Father, and saw corruption. 3.20.23

38 Be it knowne vnto you therefore men and bretheren, that through this Man is preached vnto you the forgiuenesse of sinnes. 3. 11.3.& 3.11.22

39 And from all things, from which ye could not be iustified by the law of Moses, by him euery one that beleeueth, is iustified. 2.17.5.& 3.11.3

43 Which spake to them, and exhorted them to continue in the grace of God. 2.5.8

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternall life beleeued. 3.2.11.& 3.14.2,13

52 And the Disciples were filled with ioy, and with the holy Ghost. 3.2.6

14.16 Who in times past suffered all the Gentiles to walke in their owne waies. 1.5.13. & 2.11.11

20 Howbeit, as the Disciples stood round about him, he arose vp, and came into the Citie, &c. 3.2.6

22 We must through many afflictions enter into the kingdome of God. 3.8.1.& 3.18. 7.& 3.2.8

23 And when they had ordained them elders by election in euerie Church, and praied, and fasted: they commended them to the Lord, in whom they beleeued. 4.3.7.12, 15.& 4.12.16

15.7 And when there had beene great disputation, Peter rose vp, and said vnto them: Yee men and brethren, ye know that a good while agoe, among vs, God chose out me, &c. 4.6.7

9 And he put no difference betweene vs and them, after that by faith he had purged, &c. 3.14.8.& 4.14.4

10 Now therefore why tempt ye God, and lay a yoke on the disciples necks, &c. 3.2.6

11 But we beleeue, through the grace of the Lord Iesus Christ, to be saued, euen as they doe. 3.5.4

20 But that we write vnto them, that they abstaine themselues from filthinesse of idols, and fornication, and that that is strangled, &c. 4.10.17.21

29 That is, that ye abstaine from things offred to idols, &c. 4.10.17

16.1 Then came he to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womans sonne, which was a Ieweesse & beleeued, &c. 3.2.6

3 Therefore Paul would that he should goe foorth with him, and he tooke and circumcised him, because of the Iewes which were in those quarters, &c. 3.19.12

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.24.13

15 And when she was baptised, and her household, &c. 4.16.8

33 And was baptised with all that belonged vnto him straight way. 4.16.8

37 Then said Paul vnto them, after that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison: and now would they put vs out priuily? nay verily: but let them come and bring vs out. 4.20.19

17.27 That they should seeke the Lord, if so be they might haue groped after him, and

found him, though doubtlesse he be not far from euery one of vs. 1.5.3,8,13

28 For in him we liue, and moone, and haue our beeing, as also certaine of your owne poets haue said, for wee are also his generation. 1.15.5.& 1.16.1,4

Forasmuch then as we are the generation of God, wee ought not to thinke, that the Godhead is like vnto gold, or siluer, or stone, grauen by arte and the inuention of man. 1.11.2

30 And the time of this ignorance God regarded not, but now he admonisheth all men euery where to repent. 3.3.7

32 Now when they heard of the resurrection from the dead, some mocked, &c. 3.25.7

18.18 After that he had shorne his head in Cenchrea: for he had a vow. 4.19.26

23 Strengthening all the disciples. 3.2.6

19.1 And found certaine disciples, and said vnto them, &c. 3.2.6

3 Vnto what were ye baptised? and they said vnto Iohns baptisme. 4.15.8,18

4 Iohn verily baptised with the baptisme of repentance, saying vnto the people, that they should beleeue in him which should come after him, &c. 4.15.7

5 So when they heard it, they were baptised in the name of the Lord Iesus. 4.15.6 8,18

6 And Paul laid his hands vpon them, and the holy Ghost came vpon them, and they spake with toongs, and prophecied. 4.3.15

12 So that from his body were brought vnto the sicke kerchiefes or handkerchiefes, and the diseases departed from them, and the euill spirits went out of them. 4.19.18

13 Then certaine of the vagabond Iewes, exorcists, tooke in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying: wee adiure you by Iesus, whom Paul preacheth. 4.19.24

20.1 Now after the tumult was ceased, Paul called the disciples vnto him, and imbraced them, &c. 3.2.6

10 But Paul went downe, and laid himselfe vpon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19

17 Wherefore from Miletum he sent to Ephesus, and called the elders of the Church. 4.3.8

18 Ye know from the first day that I came to Asia, after what maner I haue beene with you at all seasons. 4.3.7

20 And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house. 4.1.22.& 4.3.6.& 4.12.2

21 Witnessing both to the Iewes and to the Grecians, the Repentance toward God, and Faith towards our Lord Iesus Christ. 3.2.1.& 3.3.2,5

26 Wherefore I take you to record this day, that I am pure from the blood of all men. 4.4.3.& 4.12.1

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God which he hath purchased with his owne blood. 2.14.2.& 3.5.2.& 3.11.8.& 3.13.11.& 4.3.8.& 4.5.8

29 For I know this, that after my departing shall greeuous wolues enter in among you, not sparing the flocke. 4.9.4

30 Moreouer of your owne selues shall men arise, speaking peruerse things to draw disciples after them. 4.9.4

31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne euery one night and day with teares. 4.3.6

36 And when he had thus spoken, he kneeled downe, and praied with them all. 4.19.2

21.4 And when we had found Disciples, we taried there seuen daies. 3.2.6

22.1 Ye men, brethren, and Fathers, heare my defence now towards you. 3.20.19

16 Arise and be baptised, and wash away thy sinnes, in calling on the name of the Lord. 4.15.15

18 And I saw him saying vnto me: make haste and get thee quickly out of Ierusalem, for they will not receiue thy witnesse concerning me. 4.17.17,19

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, is it lawfull for you to scourge one that is a Romane, and not condemned? 4.20.19

23.1 And Paul beheld earnestly the Councell, and said: Men and brethren, I haue in all good conscience serued God vntill this day. 3.17.14

8 For the Sadducees said, that there is no Resurrection, neither Angell, nor Spirit, &c. 1.14.9.& 1.15.2.& 2.10.23.& 3.25.5

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an oth, saying, that they would neither eate nor drinke, till they had killed Paul. 4.13.3

24. 12 *And they neither found me in the Temple disputing with any man neither making vprore among the people, neither in the synagogues, nor in the city.* 4.20.19

15 *And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust.* 3.25.9

16 *And herein I endeuour my selfe to haue alway a cleare conscience towards God, and towards men.* 3.19.16. *and* 4.10.4

25. 10 *Then said* Paul: *I stand at* Cesars *iudgement seate, where I ought to be iudged: To the Iewes I haue done no wrong, as thou very well knowest.* 4.20.19

11 *For if I haue done wrong, or committed any thing worthie of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me vnto them: I appeale vnto* Cesar. 4.20.19

26.17 *Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee.* 3.2.1

18 *To open their eies, that they may turne from darkenesse to light, and from the power of Satan vnto God that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.* 3.2.1

20 *But shewed first vnto them of* Damascus, *and at* Ierusalem, *and throughout all the coast of* Iudea, *and then to the Gentiles, that they should repent, and turne to God, and doe works worthie amendment of life.* 3.3.5

28.15 *And from thence when the brethren heard of vs they came to meete vs.* 4.6.17

16 *So when we came to* Rome, *the Centurion deliuered the prisoners to the Generall Captaine, &c.* 4.6.15

25 *Well spake the holy Ghost by* Esaias *the Prophet, vnto our Fathers.* 1.13.15

Romanes.

1.1 PAul *a seruant of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God.* 2.14.6. *and* 4.3.10

2 *Which he had promised before by his Prophets in the holy Scriptures.* 2.10.3

3 *Concerning his Sonne Iesus Christ our Lord which was made of the seed of* Dauid, *according to the flesh.* 2.13.1,3. & 2.14.6

4 *And declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead.* 2.16.13. *and* 4.19.22

5 *By whom we haue receiued grace and Apostleship, that obedience might be giuen vnto the Faith in his name among all the Gentils.* 3.2.6. & 3.2.8. & 3.2.29

7 *Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.* 1.13.13

9 *For God is my witnesse, whom I serue in my Spirit in the Gospell of his Sonne, that without ceasing I make mention of you.* 2.8.27

16 *For I am not ashamed of the Gospell of Christ, for it is the power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the Grecian.* 2.9.4. & 2.10.3. & 3.2.29. & 4.1.5

17 *For by it the righteousnesse of God is reuealed, from Faith to Faith: as it is written, the iust shall liue by Faith.* 3.2.29,32. & 3.11.19

19 *Forasmuch as that, which may be knowen of God, is manifest in them: for God hath shewed it vnto them.* 1.5.1,13

21 *Because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, &c.* 1.5.12

22 *When they professed themselues to be wise, they became fooles.* 1.4.1

28 *For as they regarded not to know God, euen so God deliuered them vp into a reprobate minde, to do those things which are not conuenient.* 1.18.2

2.6 *Who will reward euery man according to his works.* 3.16.3. & 3.18.1

11 *For there is no respect of persons with God.* 3.23.10

12 *For as many as haue sinned without the law, shall perish also without the law, and as many as haue sinned in the law, shall be iudged by the law.* 2.2.22

13 *For the hearers of the law are not righteous before God: but the doers of the law shall be iustified.* 3.11.15. & 3.17.13

14 *For when the Gentiles which haue not the law, doe by nature the things contained in the law, they hauing not the law, &c.* 2.2.22

15 *Which shew the effect of the law written in their hearts, their consciences also bearing them witnesse, and thoughts accusing one another, &c.* 3.19.15. & 4.10.3

25 *If thou be a tranſgreſſor of the law, thy circumciſion is made vncircumciſion.* 4. 14.24

3.4 *Yea, let God be true, and euery man a lier, &c.* 4.15.17

9 *What then? are we more excellent? no, in no wiſe, for we haue alreadie prooued, that all, both Iewes and Gentiles are vnder ſinne.* 3.4.6

10 *As it is written: there is none righteous, no not one.* 2.1.9.*and* 2.3.2.*and* 2.5.3

12 *There is none that doth good, no not one.* 2.3.3

15 *Their feete are ſwift to ſhed blood, &c.* 2.3.3

19 *Now we know, that whatſoeuer the law ſaith, it ſaith it to them that be vnder the law, that euery mouth may be ſtopped, and all the world be culpable before God.* 2.7.8. *and* 2.10.3.*and* 3.4.6

20 *Therefore by the works of the law ſhall no fleſh be iuſtified in his ſight: for by the law commeth the knowledge of ſinne.* 2.5.6.*and* 2.7.7.*and* 3.11.19

21 *But now is the righteouſneſſe of God made manifeſt without the law, hauing witneſſe of the law, and of the Prophets.* 2.9.4.*and* 2.10.3.*and* 3.11.18,19

24 *And are iuſtified freely by his grace through the redemption that is in Chriſt Ieſus.* 2.5.3.*and* 2.16.5.*and* 2.17.5.*and* 3.4.30.*and* 3.11.4,19.*and* 3.15.6.*and* 3.20.45

25 *Whom God hath ſet forth to be a reconciliation through faith in his blood, to declare his righteouſneſſe, by the forgiueneſſe of the ſinnes that are paſſed through the patience of God.* 4.15.3

26 *To ſhew at this time his righteouſneſſe, that he might be iuſt, and a iuſtifier of him which is of the faith of Ieſus.* 3.11.12.*and* 3.13.1.*and* 3.13.2.*and* 3.14.17

27 *Where is then thy reioicing? It is excluded. By what law? of works? nay: but by the law of faith.* 3.11.13.*and* 3.13.2

4.2 *For if* Abraham *were iuſtified by works, he hath wherein to reioice, but not with God.* 3.11.13.*and* 3.11.18

3 Abraham *beleeued God, and it was counted to him for righteouſneſſe.* 3.17.8,10

4 *Now to him that worketh, the wages is not counted by fauour, but by debt.* 3.11.20

5 *But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* 3.11.3.6

6 *Euen as* Dauid *declareth the bleſſednesſe of the man, vnto whom God imputeth righteouſneſſe without works, ſaying:* 2.17.5.*and* 3.11.4,20.22

7 *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered.* 3.11.11

10 *How was it then imputed? when he was circumciſed, or vncircumciſed? &c.* 4.16.3

11 *After he receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed, &c.* 4.14.5,21,23.*and* 4.16.20

12 *And the father of circumciſion, not vnto them onely which are of the circumciſion, &c.* 4.16.12

13 *For the promiſe that hee ſhould be the heire of the world, was not giuen to* Abraham, *or to his ſeed, through the law, but through the righteouſnes of faith.* 3.14.11

14 *For if they which are of the law, be heires, faith is made voide, and the promiſe is made of none effect.* 3.11.11.*and* 3.13.3

15 *For the law cauſeth wrath: for where no law is, there is no tranſgreſſion.* 2.7.7.*and* 3.11.19

17 *As it is written: I haue made thee a father of many nations, euen before God whom he beleeued, who quickeneth the dead, and calleth thoſe things which be not as though they were.* 2.10.11.*and* 3.2.15.*and* 3.14.5

21 *And being full certified that what he had promiſed he was able alſo to performe.* 3.2.31

25 *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.* 2.16.5.*and* 2.16.13.*and* 2.17.5

5.1 *Then being iuſtified by faith, we haue peace toward God through our Lord Ieſus Chriſt.* 3.2.16.*and* 3.13.5

3 *Knowing that tribulation bringeth foorth patience, &c.* 3.8.3

5 *And hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs.* 3.1.2.*and* 3.2.12

8 *But God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt died for vs.* 2.12.4.& 2.16.4.& 3.4.25

9 *Much more then, being now iuſtified by his blood, we ſhall be ſaued from wrath through him.* 2.16.5

10 *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we ſhall be ſaued by his life.* 2.16.2.4,5.*and* 2.17.3,6.*and* 3.11.21.*and* 3.14.6

12 *As by one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men, foraſmuch as all men haue ſinned.* 2.1.6,8. & 2.13.4

15 *But yet the gift is not ſo, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which by one man Ieſus Chriſt, &c.* 3.5.4

16 *Neither is the gift ſo, as that which entred in by one that ſinned: for the fault came of one offence vnto condemnation, but the gift is of many offences to iuſtification.* 2.17.3

19 *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many alſo be made righteous.* 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4,9,12. 23. & 4.14.21

20 *Moreouer, the law entred thereupon, that the offence ſhould abound: neuertheleſſe, where ſinne abounded, there grace abounded much more.* 2.5.6. & 2.7.7

6.3 *Know ye not, that all we which haue been baptiſed into Ieſus Chriſt haue been baptiſed into his death?* 4.15.5

4 *We are buried then with him in baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glorie of the Father, ſo we alſo ſhould walke in newneſſe of life.* 2.8.31. & 2.16.7,13. & 3.3.5. & 4.16.16,21. & 4.19.8

6 *Knowing this, that our old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.* 3.3.9,11

12 *Let not ſinne therefore reigne in your mortall body, that ye ſhould obay it in the luſts thereof.* 3.3.13

14 *For ſinne ſhall not haue dominion ouer you: for yee are not vnder the law, but vnder grace.* 3.19.6. & 4.15.12

18 *Being then made free from ſinne, yee are made the ſeruants of righteouſneſſe.* 3.6.3. & 3.16.2

19 *I ſpeake after the maner of men, becauſe of the infirmitie of your fleſh, for as ye haue giuen your members ſeruants to vncleanneſſe, and to iniquitie, to commit iniquitie, &c.* 3.24.10. & 3.25.8

23 *For the wages of ſinne is death: but the gift of God is eternall life through Ieſus Chriſt our Lord.* 2.8.58,59. & 3.4.28. and 3.14.21

7.1 *Know yee not brethren, for I ſpeake to them that know the law, that the law hath dominion ouer a man as long as he liueth?* 4.15.12

7 *What ſhall we ſay then? is the law ſinne? God forbid. Nay I knew not ſinne, but by the law: &c.* 2.5.6. & 2.7.6

12 *Wherefore the lawe is holie, and the commaundement is holie, and iuſt, and good.* 2.9.4

14 *For we know that the lawe is ſpirituall, &c.* 2.8.6

15 *For I allow not that which I doe: for what I would that doe I not, but what I hate, that doe I.* 2.2.27

18 *For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, &c.* 2.1.9

19 *For I do not the good thing which I would, but the euill, which I would not, that doe I.* 2.2.27. & 3.3.11

20 *Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.* 2.2.27

23 *But I ſee another law in my members, rebelling againſt the law of my mind, and leading me captiue into the law of ſinne, which is in my members.* 3.3.14

24 *O wretched man that I am, who ſhall deliuer me from the body of this death?* 3.9.4. and 3.11.11. and 4.15.12

8.1 *Now then there is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit.* 3.4.28. and 4.15.12

3 *For that that was impoſſible to the law, in as much as it was weake becauſe of the fleſh. God ſending his owne Sonne, in the ſimilitude of ſinfull fleſh, and for ſinne, condemned ſinne in the fleſh.* 2.7.5. & 2.12.4. & 2.13.1,4. & 2.16.6. & 3.2.32. & 3.4.27. & 3.11.23

6 *For the wiſedome of the fleſh is death: but the wiſedome of the ſpirit is life and peace.* 2.3.1

7 *Becauſe the wiſedome of the fleſh is enmitie againſt God: for it is not ſubiect to the law of God, neither indeed can be.* 2.1.9. & 3.3.8. & 3.20.24

9 *Now ye are not in the fleſh but in the ſpirit, becauſe the ſpirit of God dwelleth in you: but if any man hath not the ſpirit of Chriſt, the ſame is not his.* 3.1.2. & 3.2.39. & 4.17.12

10 *And if Chriſt be in you, the body is dead becauſe of ſinne: but the ſpirit is life for righteouſneſſe ſake.* 2.1.6. & 3.1.3. & 3.2.24. & 3.25.3. & 4.17.12

11 *But if the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.* 1.13.18. & 3.1.2. & 3.2.39. & 3.25.3,8. & 4.17.12

14 *For as many as are led by the ſpirit of God, they are the ſonnes of God.* 3.2.39

15 *For ye haue not receiued the ſpirit of bondage, to feare againe: but ye haue receiued the ſpirit of adoption, &c.* 2.11.9. & 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.20.1. & 3.24.1. & 4.19.22

16 *The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God.* 3.2.39

17 *If we be children, we are alſo heires, euen the heires of God, and heires annexed with Chriſt, &c.* 2.12.2

19 *For the feruent deſire of the creature, waiteth when the ſonnes of God ſhall be reuealed.* 3.9.5. & 3.25.2

20 *Becauſe the creature is ſubiect to vanitie not of it owne will, &c.* 2.1.5

22 *For we know that euerie creature groneth with vs alſo, and trauelleth in paine together vnto this preſent.* 2.1.5. & 3.25.2

23 *And not onely the creature, but we alſo which haue the firſt fruites of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our body.* 3.18.3. & 3.25.11

24 *For we are ſaued by hope: but hope that is ſeene, is no hope, &c.* 2.9.3

25 *But if we hope for that we ſee not, we doe with patience abide for it.* 3.2.41,42. & 3.25.1.

26 *Likewiſe the ſpirit alſo helpeth our infirmities: for we know not what to pray as we ought, &c.* 3.20.5

27 *But he that ſearcheth the hearts knoweth what is the meaning of the ſpirit, for he maketh requeſt for the Saints, &c.* 3.20.5,34

29 *For thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Sonne, that hee might bee the firſt borne among many brethren.* 2.13.2. and 3.1.1,3. and 3.8.1. & 3.15.8. & 3.18.7. and 3.24.1

30 *Moreouer, whom he did predeſtinate, them alſo he called: And whom he called, them alſo he iuſtified: And whom he iuſtified, &c.* 2.5.2. and 3.14.21. & 3.18.4. and 3.24.6

32 *Who ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo?* 2.14.7. & 2.17.6. & 3.24.5

33 *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth.* 3.11.3,6.11

34 *Who ſhall condemne? it is Chriſt that is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, &c.* 2.16.13. & 2.16.16. & 2.16.18. & 3.20.20

35 *Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* 3.13.5. & 3.2.28

36 *For thy ſake are we killed all the day long, we are counted as ſheepe for the ſlaughter.* 3.9.6. & 3.25.3. & 3.14.19

38 *For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come.* 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6

39 *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* 3.2.16,28,40

9.3 *For I would wiſh my ſelfe to be ſeparated from Chriſt, for my brethren that are my kinſmen according to the fleſh.* 3.20.35

5 *Of whom are the Fathers, and of whom concerning the fleſh, Chriſt came, who is God ouer all, bleſſed for euer, Amen.* 1.13.11. & 2.13.1,3. & 2.14.6

6 *For all they are not Iſraelites, which are of Iſrael.* 3.22.4. & 4.2.3

7 *Neither are they all children, becauſe they are the ſeed of* Abraham: *But in* Iſaac *ſhall thy ſeed be called.* 3.21.7. & 4.16.14

8 *That is, they which are the children of the fleſh, are not the children of God, but the children of the promiſe are accounted for the ſeed.* 3.21.7

11 *For ere the children were borne, and when they had done neither good nor euill, that the purpoſe of God might remaine according to the election, not by works, but by him that calleth.* 3.22.4

12 *It was ſaid vnto her, the elder ſhall ſerue the yoonger.* 3.2.25

13 *As it is written, I haue loued* Iacob, *and haue hated* Eſau. 3.21.7. & 3.22.11

14 *What ſhall we ſay then? is there vnrighteouſneſſe with God? God forbid.* 3.22.8

15 *I wil haue mercy on him to whom I wil ſhew mercie: and I will haue compaſſion on him on whom I will haue compaſſion.* 3.22.6

16 *So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* 2.5.4.17.& 3.24.1
17 *For this same purpose haue I stirred thee vp, that I might shew my power in thee, &c.* 3.24.14
18 *Therefore he hath mercy on whom he wil, and whom he will he hardneth.* 1.18.2.& 3.12.11
20 *But, O man, who art thou that pleadest against God? &c.* 3.23.1.4.& 3.24.16
21 *Hath not the potter power of the clay to make of the same lumpe, &c.* 3.17.5
22 *What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath? &c.* 1.14.18.& 3.23.1
24 *Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles.* 13.24.16
32 *For they haue stumbled at the stumbling stone.* 1.13.23
33 *Behold, I lay in* Sion, *a stumbling stone, and a rocke of offence.* 1.10.11. *And whosoeuer beleeueth on him, shall not be confounded.* 1.13.13
10.3 *For they being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, &c.* 3.11.13
4 *For Christ is the end of the law, for righteousnesse vnto euery one that beleeueth.* 1.6.2.& 2.6.4.& 2.7.2.& 3.2.6.& 4.8.13
5 *That the man that doth these things shall liue thereby.* 3.11.14.17.& 3.17.3
6 *But the righteousnesse of Faith speaketh on this wise: Say not in thine heart, who shal ascend into heauen? &c.* 1.17.2
7 *Or, who shall descend into the deepe? that is, to bring Christ againe from the dead.* 1.17.2
8 *This is the word of faith which we preach.* 2.5.12.& 3.2.29.30.& 4.14.14
9 *For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in &c.* 3.11.14
10 *For with the heart man beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.* 3.2.2.8
11 *Whosoeuer beleeueth in him, shall not be ashamed.* 1.13.13
14 *But how shall they call on him, in whom they haue not beleeued, &c.* 3.20.1.11
17 *Then Faith is by hearing, and hearing, &c.* 3.20.27.& 4.1.5.& 4.6.31.& 4.8.9.& 4.16.19
11.2 *God hath not cast away his people which he knew before, &c.* 3.22.6
4 *But what saith the answer of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to* Baal, 4.1.2
5 *Euen so then at this present time, is there a remnant, through the election of grace.* 3.21.1
6 *And if it bee of grace, it is no more of works: or else were grace no more grace. &c.* 3.14.5
16 *For if the first fruites be holy, so is the whole lumpe, and if the roote be holy, so are the branches.* 4.16.15
17 *And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in for them, and made partaker of the roote and fatnesse of the Oliue tree.* 3.1.1
20 *Well, through vnbeleefe they are broken off, and thou standest by faith, be not high minded, but feare.* 2.3.22.& 3.24.6
26 *And so all* Israel *shall be saued, as it is written: The deliuerer shall come out of* Sion, *and shall turne away the vngodlinesse from* Iacob. 3.3.21
29 *For the gifts and calling of God are without repentance.* 4.16.14
32 *For God hath shut vp all in vnbeleefe, that he might haue mercy on all.* 2.7.8.& 3.23.11.& 3.24.16
33 *O the deepnesse of the riches both of the wisedome and knowledge of God: how vnsearchable are his iudgements, & his waies past finding out?* 1.17.2.& 3.23.5
34 *For who hath knowne the minde of the Lord? or who was his counseller? &c.* 3.2.34.& 4.18.19.& 4.19.2
35 *Or who hath giuen vnto him first and he shall be recompenced?* 3.14.5.& 3.22.3.& 3.23.11
36 *For of him, and through him, and for him are all things, &c.* 2.8.13
12.1 *I beseech you therefore brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy and acceptable vnto God which is your reasonable seruing of God.* 3.7.1.& 3.16.3.& 4.18.16
2 *And fashion not your selues like vnto this world, but be yee changed by the renewing of your minde, that ye may proue what is, the will of God, good and acceptable, and perfect.* 2.1.9.& 4.16.4
3 *As God hath dealt to euery man the measure of faith.* 4.13.3.& 4.16.4.& 4.17.32

4 *For as we haue many members in one bodie, and all members haue not one office.* 3.16.2

6 *Whether we haue prophecie, let vs prophecie according to the proportion of our faith.* 4.16.4.& 4.17.32

7 *Or an office, let vs waite on the office, or he that teacheth, on teaching.* 4.3.8

8 *Or hee that exhorteth on exhortation; hee that distributeth, let him do it with simplicitie; he that ruleth with diligence; he that sheweth mercy, with cheerefulnesse.* 4.3.8. 9.& 4.11.1.& 4.20.4

10 *Be affectioned to loue one another with brotherly loue: in giuing honour, goe one before another.* 3.7.4

14 *Blesse them that persecute you: blesse, I say, and curse not.* 4.20.20

19 *Deerely beloued, auenge not your selues, but giue place vnto wrath: for it is written: Vengeance is mine I will repay, saith the Lord.* 4.20.19

21 *Be not ouercome of euill, but ouercome euill with goodnesse.* 4.20.20

13.1 *Let euerie soule bee subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.* 3.19.15.& 4.10.3.5.& 4. 20.4.7.23

4 *For hee is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought, for he is the minister of God, to take vengeance on him that doth euill.* 4.20.10.& 4.20.17. & 4.20.19

5 *Wherefore yee must be subiect, not because of wrath onely, but also for conscience sake.* 3.19.15.& 4.10.3.& 4.29.22

6 *For, for this cause yee pay also tribute: for they are Gods ministers, applying themselues for the same thing.* 4.20.13

8 *Owe nothing to any man, but to loue one another: for hee that loueth another, hath fulfilled the law.* 2.8.53

8 *For this, thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, namely: Thou shalt loue thy neighbour as thy selfe.* 2.8.57

14 *But put ye on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lustes of it.* 3.1.1.& 3.10.3

14.1 *Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations sake.* 3.19.11

5 *This man esteemeth one day aboue an other day, and an other man counteth euery day alike: let euery man be fully perswaded in his minde.* 2.8.33

10 *For we shall all appeare before the iudgement seate of Christ.* 1.13.11.& 3.5.8

11 *For it is written I liue, saith the Lord: And euerie knee shall bow to mee, and all tongues shall confesse vnto God.* 1.13.11. 23.& 3.25.7

13 *Let vs not therefore iudge one another any more; but vse our iudgement rather in this, that no man put an occasion to fal, or a stumbling block before his brother.* 3.19.11

14 *I know and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe; but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.* 3.19.8

17 *For the kingdome of God is not meate and drinke: but righteousnesse and peace, and ioy in the holy Ghost.* 2.15.4

22 *Hast thou faith? haue it with thy selfe before God; blessed is hee that condemneth not himselfe in that thing which hee alloweth.* 3.19.8

23 *For he that doubteth is condemned if he eate, because hee eateth not of faith; and whatsoeuer is not of faith is sinne.* 3.5.10. & 3.15.6.& 4.13.17.& 4.15.22

15.1 *Wee which are strong, ought to beare the infirmities of the weak and not to please our selues.* 3.19.11

5 *Now the God of patience and consolation, graunt that yee bee like minded one towards another, according to Christ Iesus.* 4.2.5

6 *That yee with one minde and with one mouth may praise God, euen the Father of our Lord Iesus Christ.* 3.20.29.31

8 *Now I say, that Iesus Christ was a Minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.* 3.2.32.& 4.16.15

12 *There shall be a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.* 1.13.13

19 *So that from* Ieruſalem, *and rounde about vnto* Illyricum, *I haue caused to abound the Gospell of Christ.* 4.3.4

20 *Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, &c.* 4.3.4

25 *But now goe I to* Ieruſalem, *to minister vnto the Saints.* 4.6.14

30 *Also*

30 *Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the Spirit that ye would striue with me by praiers to God for me.* 3.20.20

16.3 *Greete* Priscilla *and* Aquila, *my fellow helpers in Christ Iesus.* 4.6.14

7 *Salute* Andronicus *and* Iunia *my cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me.* 4.3.5

20 *The God of peace shall tread Satan vnder your feete shortly.* 1.14.18.& 3.15.5

25 *By the reuelation of the mystery, which was kept secret since the world began.* 2.9.4

26 *But now is opened, and published among all nations by the Scriptures of the Prophets &c.* 2.9.4

I. Corinthians.

1.1 PAul *called to be an Apostle of Iesus Christ, through the will of God, and our brother* Sosthenes. 4.3.10

3 *Grace be with you and peace from God the Father, and from the Lord Iesus Christ.* 1.13.13

9 *God is faithfull by whom yee are called vnto the fellowship of his Sonne Iesus Christ, &c.* 3.5.5

11 *For it hath beene declared vnto mee my brethren, of you by them that are of the house of* Cloe, *that there are contentions among you.* 4.1.14

12 *Now this I say, that euery one of you saith, I am* Paules, *&c.* 4.13.14

13 *Is Christ deuided? was* Paul *crucified for you? Either were yee baptized into the name of* Paul? 3.5,2.& 4.15.13

20 *Where is the wise? where is the Scribe? where is the disputer of this world? &c.* 2.2.20

21 *For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.* 2.6.1

23 *But we preach Christ crucified, vnto the Iewes, euen a stumbling blocke, vnto the Grecians, foolishnesse.* 3.24.14

26 *For brethren, you see your calling how that not many wise men after the flesh, not manie mightie, not many noble are called.* 3. 23.10

30 *But yee are of him in Christ Iesus who of God is made vnto vs wisedome and righteousnes, and sanctification, &c.* 2.15.2.& 2 16,19 & 3.3.19. & 3.4.30. & 3.11.6. 12.& 3.14.27.& 15.5.& 3.16.1

2.2 *For I esteeme not to know any thing among you, saue Iesus Christ, and him crucified.* 1.13.13. *and* 2.12.4.5. *and* 2.15.2. *and* 3.2.1

4 *Neither stood my word and my preaching in the entising speech of mans wisedome, but in plaine euidence of the spirit.* 1.8.1. *and* 4.1.6. *and* 4.14.11

5 *That your faith should not be in the wisedome of men, but in the power of God.* 3.2.35

8 *Which none of the Princes of this world hath knowen, for had they knowen, &c.* 1.5 12. *and* 2.14.2. *and* 4.17.30

10 *But God hath reuealed them vnto vs by the spirit: for the spirit searcheth all things, yea the deepe things of God.* 1.13.14. *and* 3.2.34

11 *For what man knoweth the things of a man, saue the spirit of a man which is in him, euen so the things of God knoweth no man, but the spirit of God.* 3.2.34

12 *Now we haue receiued not the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.* 3.2.39. *and* 4.8.11

13 *Comparing things spirituall with spirituall things.* 4.16.31

14 *But the naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him; neither can hee know them, because they are spiritually discerned.* 2.2.20. *and* 3.2.34

16 *For who hath knowen the minde of the Lord, that he might instruct him? but wee haue the minde of Christ.* 1.13.14. *and* 3. 13.4.

3.2 *I gaue you milke to drinke, and not meat, for yee were not able to beare it, neither yet now are yee able.* 3.19.13

3 *For whereas there is among you enuying, and strife, and diuisions, are yee not carnall and walke as men?* 2.5 4. *and* 4.1.14

4 *For when one saith, I am* Paules, *another I am* Apollos, *are yee not carnall?* 4.4.2. *and* 4.13.14

6 *I haue planted,* Apollo *watered, but God gaue the increase.* 4.14.11

7 *So then neither is hee that planteth any thing, neither hee that watereth but God that giueth the increase.* 2.5.4.3.23.14. *and* 4.1.6

8 *And euery man shall receiue his wages, according to his labour.* 3.16.3. *and* 3. 18.1

9 *For we together are Gods labourers, yee are*

are Gods husbandry, and Gods building. 2.5.17. and 4.1.6

11 For other foundation can no man lay, than that which is laide, which is Ieſus Chriſt. 3.15.5. and 4.6.6

12 And if any man build on this foundation, golde, ſiluer, or precious ſtones, timber, hay, or ſtubble. 3.5.9

13 Euery mans worke ſhal be made manifeſt, for the day ſhall declare it becauſe it ſhal be reuealed by the fire, &c. 3.5.9

14 If any mans worke that he hath built vpon, abide, he ſhall receiue wages. 3.5.9

15 If any mans worke burne, he ſhall looſe, but he ſhall be ſafe himſelfe, neuertheleſſe yet as it were by the fire. 3.5.9

16 Know yee not that yee are the temples of God, and that the ſpirit of God dwelleth in you? 1.3.15. & 3.6.3. & 3.16.2. and 3. 25.7. & 4.3.1

19 For the wiſedome of this world is fooliſhneſſe with God, for it is written, He catcheth the wiſe in their owne craftineſſe. 2.5. 7. and 2.2.20

21 Therefore let no man reioice in men, for all things are yours. 4.19.1

4.1 Let a man ſo thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God. 4.3.6. & 4.8.1

4 For I know nothing by my ſelfe, yet am I not thereby iuſtified, but hee that iudgeth me is the Lord. 3.12.2. & 3.17.14

5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkneſſe, and make the counſels of the hart manifeſt, &c. 3.2.4

7 For who ſeparateth thee? and what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioiceſt thou as though thou hadſt not receiued it? 2.5.2. & 3.7.4. & 3.24.12

1.5 For in Chriſt Ieſus I haue begotten you through the Goſpel. 4.1.6

5.1 It is heard certainly that there is fornication among you, and ſuch fornication as is not once named among the Gentiles, &c. 4. 1.14

2 And yee are puffed vp and haue not rather ſorrowed, that he which hath done this deed, might bee put from among you. 4. 1.15

4 When yee are gathered together, and my Spirite, in the name of our Lord Ieſus Chriſt, that, ſuch a one I ſay, by the power of the Lord Ieſus Chriſt. 4.11.5. & 4.12.4

7 Be deliuered vnto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus. 4.12.5.6

6 Know ye not that a little leauen leaueneth the whole lumpe? 4.12.5

7 For Chriſt our paſſeouer is ſacrificed for vs. 4.12.13. & 4.18.3

11 If any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one eate not. 4.1.15. and 4.12.5

12 For what haue I to doe, to iudge them alſo, which are without? do ye not iudge them that are within? 4.11.5

6.6 But a brother goeth to law with a brother, and that vnder the infidels. 4.20.21

7 Now therfore there is vtterly a fault among you, becauſe yee goe to law, one with another. 4.1.14

9 Know yee not that the vnrighteous ſhal not inherite the kingdome of God? &c. 3.4.21. & 3.24.10

10 Be not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners ſhall inherite the kingdome of God. 3.4.21

11 But yee are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God. 1. 13.14. & 3.1.1. & 3.6.3. & 3.14.6. & 3.24.10

13 Meates are ordained for the belly, and the belly for the meates: but God ſhall deſtroy both it and them, &c. 3.25.8. & 4.13.9. & 4.19.7

15 Know yee not that your bodies are members of Chriſt, &c. 3.6.3. & 3.25.8. and 4.17.9

19 Know yee not, that your bodie is the temple of the holy Ghoſt which is in you, whom you haue of God? &c. 1.13.15. & 3.3.9. & 3.25.7. & 3.25.8. & 4.3.1

20 For ye are bought for a price: therefore glorifie God in your body, and in your ſpirit, for they are Gods. 2.17.5. & 3.25.7

7.2 Neuertheleſſe, to auoid fornication, let euery man haue his wife, and let euerie woman haue her owne husband. 2.8.43

3 Let the husband giue vnto the wife due beneuolence, and likewiſe alſo the wife vnto the husband. 4.12.16

5 Defraud not one another, except it be with conſent for a time, that yee may giue your ſelues to faſting, and prayer: and againe come together that Satan tempt you not for your incontinencie, 4.12.16

9 I would that all men were euen as I my ſelfe am: but euery man hath his proper gift of God, one after this maner, and an other after that. 2.8.42

9 But if they cannot abſtaine, let them marrie: for it is better to marrie than to burn. 2.8.43. & 4.13.17

14 For the vnbeleeuing husband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the husband, elſe were your children vncleane: but now are they holy. 2.1.7. and 4.16.6. and 4.16.15. and 4.16.31

19 Circumciſion is nothing: and vncircumciſion is nothing: but the keeping of the commandements of God. 4.14.24

21 Art thou called being a ſeruant? care not for it: but if yet thou maiſt be free, vſe it rather. 4.20.1

23 Yee are bought with a price: bee not ſeruants of men. 4.20.32

31 And they that vſe this world, as though they vſed it not: for the faſhion of this world goeth away. 3.10.1.4. & 4.19.7

34 The vnmarried woman careth for the things of the Lord, that ſhee may be holie both in body and in ſpirit, &c. 3.10.1.4. and 4.19.7

35 And this I ſpeake for your owne commodities, not to tangle you in a ſnare. 4.10.2

8.1 And as touching things ſacrificed vnto idols, wee know that wee haue knowledge, &c. 4.10.22

4 For though there be that are called gods, whether in heauen or in earth, &c. 1.13.11

6 Yet vnto vs there is but one God, which is the father, of whom are all things, and we in him, and one Lord Ieſus Chriſt, &c. 1.13.11. & 2.3.6. & 2.14.3. & 2.15.5

9 But take heed leaſt by any meanes this power of yours bee an occaſion of falling to them that are weake. 3.19.11. & 4.10.22

9.1 Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? are yee not my worke in the Lord? 3.14.15. & 4.1.14. & 17.17. & 4.17.29

2 For yee are the ſeale of my Apoſtleſhip in the Lord. 4.1.6

5 Or haue we not power to lead about a wife being a ſiſter, as well as the reſt of the Apoſtles, and as the brethren of the Lord, and Cephas. 4.12.25

12 Neuertheles we haue not vſed this power, but ſuffer all things, that we ſhould not hinder the Goſpell of Chriſt. 3.4.15

16 And woe is vnto me, If I preach not the Goſpel. 4.5.6

19 For though I bee free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I might win the more. 3.19.12

20 And vnto the Iewes I became as a Iew, that I might win the Iewes. &c. 4.19.29

22 To the weake I become as weake, that I may win the weake: I am made all things to all men, that I might by all meanes ſaue ſome. 3.19.12

10.1 Moreouer, brethren I would not that yee ſhould be ignorant, that all our fathers were vnder the cloud, & all paſſed through the ſea. 2.10.5

2 And were all baptized vnto Moſes in the cloud, and in the ſea. 4.15.9

3 And did all eate the ſame ſpirituall meat, 4.14.23. and 4.18.20

4 And did all drink the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke that followed them: and the rocke was Chriſt, 1.13.10. & 2.9.1. & 4.14.26. & 17.15 21.22

5 But with many of them God was not pleaſed, for they were ouerthrowen in the wilderneſſe. 4.14.24

11 And all theſe things came vnto them for examples, and were written to admoniſh vs, vpon whom the ends of the world are come. 2.10.5. & 3.2.22

12 Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall. 3.2.40. & 3.24.6

13 There hath no tentation taken you but ſuch as appertaineth to man, &c. 3.20.40

16 The cup of bleſſing which wee bleſſe, is it not the communion of the blood of Chriſt? the bread which we breake, is it not the cõmunion of the body of Chriſt? 4.17.10. & 4.17.15. & 4.17.22. & 4.17.38. and 4.18.8

17 For we that are many are one bread and one body, becauſe we all are partakers of one bread. 4.17.14

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not. 3.19.12

25 Whatſoeuer is ſold in the ſhambles, eate yee, and aske no queſtion for conſcience ſake 3.19.11

28 But if any man ſay vnto you, this is ſacrificed vnto idols, eate it not becauſe of him that ſhewed it, and for thy conſcience, &c. 3.19.6. & 4.10.4

29 And the conſcience I ſay not thine but of that other, &c. 3.19.11. & 4.10.4

31 Whether therefore yee eate or drinke, or

or whatsoeuer yee do, do all to the glory of God. 3.20.44

32 Giue none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. 3.19.11

11.4 Euery man praying or prophecying hauing any thing on his head dishonoureth his head. 4.19.26

5 But euery woman that prayeth or prophecieth bareheaded, dishonoureth her head. 4.10.29

7 For a man ought not to couer his head: forasmuch as he is the image & glory of God: but the woman is the glory of the man. 1. 15.4

16 But if any man lust to be contentious, we haue no such custome, neither the churches of God. 4.10.31

20 When yee come together therfore into one place, this is not to eate the Lords Supper. 4.18.12

22 Haue yee not houses to eate and drinke in? despise ye the Church of God? &c. 4.10.29

23 For I haue receiued of the Lord that which I also deliuered vnto you, &c. 4.17. 35.50

24 And when he had giuen thanks he brake it, and said, take eate, this is my body, which is broken for you: this do you in remembrance of me. 4.17.1. and 4.17.20

25 After the same maner also he tooke the cup, when he had supped, saying, this is the new Testament in my blood, &c. 4.17.20

26 For as often as ye shall eate this bread and drinke this cup, yee shew the Lords death vntill he come. 4.16.30. and 4.17.37

28 Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup. 4.1.15. & 4.16.30. & 4.17.40

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body. 4.1.15. and 4.16.30. and 4.17.33. 34.40

31 For if wee would iudge our selues wee should not be iudged. 3.3.18

32 But when we are iudged, we are chastened of the Lord, because we should not bee condemned with the world. 3.4.33. & 3.8.6.

12.3 Wherefore, I declare vnto you, that no man speaking by the spirit of God, calleth Iesus execrable, &c. 2.2.20

6 And there are diuersities of operations, but God is the same, which worketh all in all. 2.3.6.9

8 For to one is giuen by the spirit, the word of wisedome, and to another the word of knowledge, by the same spirit. 4.3.11

10 And to another diuersities of toongs, and to another the interpretation of toongs. 1. 13.14. and 3.2.9

11 And all these things worketh euen the selfesame spirit, distributing to euerie man seuerally as he will. 1.13.14. and 4.13.3

12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: euen so is Christ. 1.13.16. & 3.7.5. & 3.16.2. & 4.17.22

13 For by one spirit are wee all baptized into one body, whether we are Iewes or Grecians, &c. 4.24.7. and 4.15.15. and 4.16. 22

25 Least there should be any diuision in the body; but that the members should haue the same care one for another. 3.20.20

28 And God hath ordained some in the church, as first Apostles, secondly phophets, thirdly teachers, then them that doe miracles, after that the gifts of healing, helpers, &c. 4.3.8. and 4.11.1. and 4.20.4

31 But desire you the best gifts, and I will yet shew you a more excellent way. 3.2.9

13.1 Though I speake with the toongs of men and Angels, and haue not loue, I am as sounding brasse, or a tinckling Cymball. 2.5.4

2 If I had all faith, so that I could remoone mountaines, and had not loue, I were nothing. 3.18.8

3 And though I feed the poore with all my goods, and though I giue my body that I be burned, and haue not loue, it profiteth mee nothing. 4.13.13

4 Loue suffereth long; it is bountifull; loue enuieth not; loue doth not boast it selfe; it is not puffed vp. 3.7.5.6

9 For we know in part, and we prophecie in part. 3.2.20

10 But when that which is perfect, is come, then that which is in part, shall bee abolished. 3.2.13

12 For now we see through a glasse darkely, but then shall we see face to face, &c. 3.22. 11. & 4.18.20

13 And now abideth faith, hope and loue, euen these three: but the chiefest of these is loue. 3.18.8

14.15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also, &c. 3.20.5. and 3.20.32

16 Else, when thou blessest with the spirit, how

how shall hee that occupieth the roome of the vnlearned, say Amen at thy giuing of thanks, &c. 3.20.33
29 Let the Prophets speake two or three, and let the other iudge. 4.8.9. and 4.9.13
30 And if any thing be reuealed to another that sitteth by, let the first hold his peace. 4.1.12
34 Let your women keepe silence in the Churches, for it is not permitted vnto them to speake, &c. 4.10.29
40 Let all things be done honestly and by order. 2.8.32. and 3.20.29. and 4.3.10. and 4.10.27,30
15.6 After that he was seene of moe than fiue hundred brethren at once, &c. 2.25.3
10 But I laboured more abundantly than they all, yet not I, but the grace of God which is in me. 2.3.11. and 4.1.6
12 Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? 3.25.7. and 4.1.14
13 For if there be no resurrection of the dead, then is Christ not risen. 3.25.3
14 And if Christ be not risen, then is our preaching in vaine, and your faith is also in vaine. 3.25.3
16 For if the dead bee not raised, then is Christ not raised. 2.13.2
17 And if Christ be not raised, your faith is vaine, &c. 2.13.2. and 2.16.13
19 If in this life onely we haue hope in Christ, we are of all men the most miserable. 3.9.6. and 3.18.4
20 But now is Christ risen from the dead, and was made the first fruites of them that slept. 2.16.13
21 For sith by man came death, by man came also the Resurrection of the dead. 2.1.6
22 For, as in Adam all men die, euen so in Christ shall all be made aliue. 4.16.17
25 For he must reigne till he hath put all his enemies vnder his feete. 2.16.16
28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, &c. 1.13.26. and 2.8.30. and 2.14.3. and 2.15.5. and 3.20.42. and 3.25.12
36 Thou foole, that which thou sowest is not quickned, except it die. 3.25.4
39 All flesh, is not the same flesh, but there is one flesh of men, &c. 3.25.8
41 There is another glorie of the Sunne, an other glory of the Moone, an other glory of the Starres: for one Starre differeth from another Starre in glory. 4.19.34
45 The first Man Adam was made a liuing Soule: and the last Adam was made a quickning Spirit. 1.15.4. and 3.1.2
46 Howbeit that was not first made which is spirituall, but that which is naturall, and afterward that which is spirituall. 4.16.31
47 The first man is of the earth, earthly: the second man is the Lord from heauen. 2.12.7. and 2.13.2. and 2.13.4. and 4.17.25
50 Flesh and blood cannot inherit the kingdome of God, &c. 4.16.17
51 Behold, I shew you a secret thing, we shall not all sleepe, but we shall all be changed. 2.16.17. and 3.25.8
52 In a moment, in the twinckling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed. 2.16.17
53 For this corruption must put on incorruption, &c. 3.25.7
54 So when this corruptible hath put on incorruptible, and this mortall hath put on immortalitie, &c. 3.25.10
16.2 Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit. 1.17.11

II. Corinthians.

1.2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. 1.13.13
3 The Father of mercy, and the God of all comfort. 3.20.37
6 And whether we be afflicted, it is for your consolation and saluation which is wrought in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is your consolation and saluation. 3.5.4
12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshlie wisedome, &c. 3.2.41. and 3.17.14
19 For the Sonne of God Iesus Christ who was preached among you by vs, &c. 4.17.50
20 For all the promises of God in him are yea, and are in him Amen, &c. 2.9.2. and 3.2.32. and 3.20.17. and 4.14.20
22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our harts. 1.7.4. and 3.1.3. and 3.2.36. and 3.24.1

23 *Now, I call God for a record vnto my Soule, that to ſpare you, I came not as yet to* Corinthus. 2.8.24. *and* 2.8.27

24 *Not that we haue dominion ouer your Faith, but that we are helpers of your ioy, &c.* 4.8.9

2.6 *It is ſufficient vnto the ſame man that he was rebuked of many.* 3.4.13

7 *So that now contrariwiſe, ye ought rather to forgiue him, and comfort him, leaſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe.* 4.1.29. *and* 4.12.8

8 *Wherefore, I pray you, that you would confirme your loue towards him.* 4.12.9

16 *To the one we are the ſauour of death, vnto death: and to the other the ſauour of life, vnto life, &c.* 2.5.5

3.3 *In that ye are manifeſt, to be the Epiſtle of Chriſt, miniſtred by vs, and written not with ynke, &c,* 2.8.57

5 *Not that we are ſufficient of our ſelues to thinke any thing, as of our ſelues, &c.* 2.2. 15, 27. *and* 2.3.6

6 *Who alſo hath made vs able Miniſters of the new Teſtament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.* 1.9.3. *and* 2.7.2. *and* 3. 1.4. *and* 4.1.6. *and* 4.14.11

7 *If then the miniſtration of death written with letters and engrauen in ſtones was glorious, ſo that the children of Iſrael could not behold the face, &c.* 2.7.7

8 *How ſhall not the miniſtration of the ſpirit be more glorious?* 1.9.3

9 *For if the miniſterie of condemnation was glorious, much more doth the miniſtration of righteouſneſſe exceede in glorie.* 4.3.3

14 *Therefore their mindes are hardened: for vntil this day remaineth the ſame couering vntaken away in the reading of the olde Teſtament, which vaile in Chriſt is put away.* 2.10.23

15 *But euen vnto this day when* Moſes *is read, the vaile is laid ouer their harts.* 2. 10.23

17 *Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.* 2.2.8

18 *But we all behold as in a mirror, the glorie of the Lord with open face, and are changed into the ſame image, &c.* 1.15.4. *and* 1.15.5. *and* 3.2.20. *and* 3.3.9

4.4 *In whom the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God, &c.* 1. 14.13. *and* 1.14.18 *and* 1.18.2. *and* 2.4.1

6 *For God that commanded the light to ſhine out of the darkeneſſe, is he which hath ſhined in our harts, &c.* 2.9.1. *and* 3.2.1. *and* 4.1.5. *and* 4.3.3

7 *But we haue this treaſure in earthen veſſels, that the excellencie of that power might be of God, and not of vs.* 4.1.5. *and* 4.3.1

8 *We are afflicted on euery ſide, yet are we not in diſtreſſe: in powertie, but not ouercome of powertie.* 3.8.9. *and* 3.15.8

9 *We are perſecuted, but not forſaken: caſt downe, but we periſh not.* 3.15.8

10 *Euery where we beare about in our body, the dying of the Lord Ieſus, that the life of Ieſus alſo might be made manifeſt in our mortall fleſh.* 3.15.5. *and* 3.15.8. *and* 3.18. 7. *and* 3.25.3. *and* 3.25.7

13 *And becauſe we haue the ſame ſpirit of Faith, according as it is written, I beleeued, and therefore haue I ſpoken, &c.* 3. 2.35

5.1 *For we know that if our earthly houſe of this tabernacle be deſtroyed, wee haue a building giuen of God, &c.* 3.25.6

2 *For therefore we ſigh, deſiring to be clothed with our houſe, which is from heauen.* 3.9.5

4 *Becauſe wee would not bee vncloathed, but would be clothed vpon, that immortalitie might be ſwallowed vp of life.* 1.15. 2. *and* 3.9.5

5 *Who alſo hath giuen vntovs the earneſt of the ſpirit.* 2.9.3. *and* 3.2.36

6 *Therefore we are alwaies bold, though we know that whiles wee are at home in this bodie, we are abſent frō the Lord.* 1.15.2. *&* 3.2.14. *&* 3.9.4. *&* 3.25.1. *&* 3.25.6

7 *For we walke by Faith, and not by ſight.* 3.2.14

8 *Neuertheleſſe, we are bold, and loue rather to remoone out of the body, and to dwell with the Lord.* 1.15.2

10 *For we muſt all appeare before the iudgement ſeate of Chriſt, &c.* 1.13.11. *and* 1. 15.2. *and* 3.18.1. *and* 3.25.7

18 *And all things are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, &c.* 3.2.29. *&* 3.5.5. *&* 3.11.4. *&* 4.6.3

19 *For God was in Chriſt, and reconciled the the world to himſelfe, not imputing their ſinnes vnto them, &c.* 2.12.4. *and* 2.17.2. *and* 3.2.32. *and* 3.4.25. *and* 3.11.22. *and* 3.14.11. *and* 4.1.22

20 *Now then are wee Embaſſadors for Chriſt:*

Christ: as though God did beseech you through vs, &c. 3.4.27. *and* 4.1.22. *and* 4.3.1

21 *For he hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him.* 2.16.5. *and* 2.16.6. *and* 2.17.2. *and* 3.5.2. *and* 3.11.11. *and* 3.11.22. *and* 3.11.23

6.8 *By honor and dishonor, by euill report and good report, &c.* 3.8.8

16 *For ye are the Temple of the liuing God, &c.* 1.13.15. *and* 3.6.3. *and* 3.16.2

7.1 *Seeing then that we haue these promises, dearely beloued, let vs cleanse our selues from all filthinesse of the flesh and the spirit, &c.* 1.15.2. *and* 2.5.11. *and* 2.9.3. *and* 3.16.2. *and* 3.25.7.

10 *For godly sorrow causeth repentance vnto saluation, not to be repented off: but the worldly sorrow causeth death.* 3.3.7. *and* 3.4.2

11 *For behold, this thing that ye haue beene godlily sorie, what great care it hath wrought in you, &c.* 3.3.15

8.11 *Now therefore performe to doe it also, that as there was a readinesse to will, euen so ye may performe it of that which ye haue.* 3.5.8

16 *And thanks be vnto God, which hath put in the hart of* Titus *the same care for you.* 2.5.8

17 *Because wee accepted the exhortation, &c.* 2.5.8

9.6 *That he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.* 3.18.6

7 *As euery man wisheth in his hart, so let him giue, not grudgingly, or of necessitie: for God loueth a chearefull giuer.* 3.16.3

12 *For the ministration of this seruice, not onely supplieth the necessitie of the Saints, &c.* 3.7.5

10.4 *For the weapons of our warfare are not carnall, but mightie through God, to cast, &c.* 4.8.9. *and* 4.11.5. *and* 4.11.10

6 *And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.* 4.6.3

8 *For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, &c.* 4.8.1

11.14 *And no marueil: for Satan himselfe is transformed into an Angell of light.* 1.9.2. *and* 4.12.12

12.2 *I know a man in Christ aboue foureteene yeeres agone (whether he were in the body, I cannot tell, God knoweth) which was taken vp into the third heauen.* 1.9.1. *and* 1.14.4. *and* 4.3.3

4 *How that he was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to vtter.* 1.14.4

7 *And lest I should be exalted out of measure, through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan, &c.* 1.14.18. *and* 3.3.14. *and* 4.17.34

8 *For this thing I besought the Lord thrise, that it might depart from me.* 1.13.20

9 *And he said vnto me, my grace is sufficient for thee? &c. that the power of Christ may dwell in me.* 1.3.13. *and* 1.13.20. *and* 3.3.14

21 *I feare lest when I come againe, my God debase me among you, and I shall bewaile many, &c.* 3.3.18. *and* 4.1.27

13.4 *For though he was crucified concerning his infirmitie, yet liueth he through the power of God. And we no doubt, are weake in him, &c.* 2.13.2. *and* 2.14.6. *and* 2.16.13

5 *Proue your selues whether ye are in the Faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?* 3.2.39

10 *According to the power which the Lord hath giuen me, to edification, and not to destruction.* 4.8.1

13 *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, &c.* 3.1.2

Galathians.

1.1 PAul *an Apostle not of men, neither by man, but of Iesus Christ.* 4.3.13. *and* 4.3.14

2 *And all the brethren that are with me, vnto the Churches of* Galatia. *ins.* 1.14

3 *Grace be with you and peace from God the Father, and frō the Lord Iesus Christ.* 1.13.13

6 *I marueil that ye are so soone remooued away vnto an other Gospel, from him that hath called you in the grace of Christ.* 4.1.27

8 *But though that we, or an Angell from heauen preach vnto you otherwise than that which we haue preached vnto you, let him be accursed.* 4.9.12

16 *To reueale his Sonne in mee, that I*

should preach him among the Gentiles, &c. 3.22.7

18 *Then after three yeeres, I came againe to* Ieruſalem *to viſit* Peter, *and abode with him fifteene daies.* 4.6.7. *and* 4.6.14

2.1 *Then fourteene yeeres after, I went vp againe to* Ieruſalem *with* Barnabas, *and tooke with me* Titus *alſo.* 4.6.14

3 *But neither yet* Titus *which was with me, though he were a Grecian, was compelled to be circumciſed.* 3.19.12

6 *God accepteth no mans perſon, &c.* 3.23.10

7 *When they ſaw the Goſpell of the vncircumciſion was committed vnto me, as the Goſpell of the circumciſion was vnto* Peter. 4.6.7

8 *For he that was mightie by* Peter *in the Apoſtleſhip ouer the circumciſion, was alſo mightie by me towards the Gentiles.* 4.1.6. *and* 4.6.7

9 *And when* Iames, *and* Cephas, *and* Iohn *knew of the grace that was giuen vnto me, &c.* 4.6.13

14 *But when I ſaw, that they went not the right way to the truth of the Goſpell, I ſaid vnto* Peter *before all men, if thou, &c.* 4.12.3

16 *Know that a man is not iuſtified by the works of the law, but by the faith of Ieſus Chriſt, &c.* 3.17.2

19 *For I through the Law am dead to the Law, and that I might liue vnto God, &c.* 2.16.7

20 *Thus I liue yet, not I now, but Chriſt liueth in me, &c.* 4.19.35

3.1 *O fooliſh Galathians, who hath bewitched you, that ye ſhould not obey the truth, &c.* 1.11.7. *and* 4.1.27. *and* 4.18.11

2 *Receiued ye the Spirit by the works of the law, or by the hearing of the faith preached?* 3.2.33. *and* 4.1.6

6 *Yea rather as* Abraham *beleeued God, and it was imputed to him for righteouſneſſe.* 3.17.8

8 *For the Scriptures foreſeeing, that God would iuſtifie the Gentiles through faith, preached before the Goſpell vnto* Abraham, *&c.* 3.11.3

10 *For as many as are of the works of the Law, are vnder the curſe: for it is written, curſed is euery man that continueth not in all things, &c.* 2.7.5. *and* 2.7.17. *and* 2.16.2. *and* 3.11.19

12 *And the Law is not of Faith: but the Man that ſhall doe thoſe things ſhall liue in them.* 3.11.18. *and* 3.11.19

13 *Chriſt hath redeemed vs from the curſe for vs, &c.* 2.7.15. & 2.8.57. & 2.16.2. & 2.16.6. & 2.16.19. & 2.17.4. & 3.4.27. *and* 3.11.12. *and* 3.19.3. *and* 4.13.21

16 *Now to* Abraham *and to his ſeed were the promiſes made, &c.* 2.6.2. *and* 2.13.3. *and* 4.14.21

17 *And this I ſay, that the Law which was foure hundreth and thirtie yeares after, cannot diſannull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhould make the promiſes of no effect.* 3.11.20

18 *For if the inheritance be of the law, it is no more by the promiſe, but God gaue it vnto* Abraham *by promiſe.* 3.11.17

19 *Wherefore then ſerueth the Law? it was added becauſe of the tranſgreſſion, &c.* 1.14.9. *and* 2.5.6. *and* 2.7.2

21 *Is the Law then againſt the promiſes of God? God forbid, &c.* 3.11.19. & 3.4.6

22 *But the Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.* 3.4.6

24 *Wherefore the Law was a Schoolemaſter to bring vs to Chriſt, that wee might be made righteous by faith.* 2.7.2. *and* 2.7.11. *and* 2.11.5

27 *For all ye that are baptiſed into Chriſt, haue put on Chriſt.* 2.1.3. & 3.1.3. & 4.14.7. & 4.15.6. & 4.16.31. & 4.19.8

28 *There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus.* 2.11.11. *and* 4.20.1

4.1 *Then this I ſay, that the heire as long as he is a child, differeth nothing from a ſeruant, though he be Lord of all,* 2.11.2. *and* 2.11.5. *and* 2.11.13

2 *But is vnder Tutors and Gouernors, vntill the time appointed of the Father.* 4.10.14

3 *Euen ſo we, when we were children, were in bondage vnder the rudiments of the world.* 4.10.14

4 *But when the fulneſſe of time was come, God ſent forth his Sonne, borne of a woman, &c.* 2.16.5. *and* 2.7.15. *and* 2.11.11. *and* 2.12.7. *and* 2.13.1. *and* 2.13.3. *and* 2.17.5. *and* 4.20.15

5 *That he might redeeme them which were vnder the Law, that we might receiue the adoption, &c.* 2.7.15. *and* 3.19.2

6 *And becauſe yee are the Sonnes, God hath*

hath ſent foorth the Spirit of his Sonne into your hearts, which crieth, Abba, that is, Father. 2.14.5. and 3.1.3. and 3.2.11. and 3.13.5. and 3.20.37

7 But euen then, when ye knew not God, ye did ſeruice vnto them which by nature are not Gods. 1.4.3. and 1.12.3

8 But now, ſeeing ye know God, yea are rather knowne of God, &c. 4.1.27. and 4.10.10. and 4.19.7

10 Ye obſerue daies, and moneths, and times, and yeeres. 2.8.33

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine. 2.8.33

12 For it is written that Abraham had two Sonnes, one by a ſeruant, another by a free woman. 2.11.9. and 4.2.3

24 By the which things, another thing is meant: for theſe Mothers, are the two Teſtaments, &c. 2.11.9

25 For Agar or Sina is a Mountaine in Arabia, and it anſwereth to Ieruſalem that now is, &c. 3.2.6

26 But Ieruſalem, which is aboue, is free: and is the Mother of vs all. 4.1.1

28 We are after the manner of Iſaac, children of the promiſe. 4.16.12

30 Put out the ſeruant and her ſonne, &c. 3.18.2

5.1 Stand faſt in the libertie therefore, wherewith Chriſt hath made vs free, &c. 3.19.2 and 3.19.14. and 4.10.8. and 4.10.9. and 4.20.1

4 Whoſoeuer are iuſtified by the Law, ye are fallen from grace. 3.19.14

5 For we through the ſpirit, wait for the hope of righteouſneſſe through faith. 3.2.43

6 In Chriſt Ieſus neither circumciſion anaileth any thing, nor vncircumciſion, &c. 3.11.20

13 For brethren, ye haue beene called vnto libertie: onely vſe not your libertie, &c. 3.19.11

14 For all the law is fulfilled in one word, which is, Thou ſhalt loue thy neighbour as thy ſelfe. 2.8.53

17 For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, &c. 2.7.5. and 2.2.27

19 Moreouer the works of the fleſh are manifeſt, which are adulterie, fornication, vncleanneſſe, wantonneſſe. 2.1.8. and 3.14.1. and 4.15.10

6.10 While we haue therefore time, let vs do good vnto all men, &c. 3.7.6. and 3.20.38

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. 2.16.7

15 For in Chriſt Ieſus, neither circumciſion anaileth any thing, nor vncircumciſion, &c. 4.14.24

17 From henceforth let no man put me to buſineſſe, for I beare in my body the marks, &c. 3.18.7. and 3.25.8

EPHESIANS.

1.2 GRace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt. 1.13.13

3 Which hath bleſſed vs with all ſpirituall bleſſing in heauenlie things in Chriſt. 3.22.10

4 As he hath choſen vs in him before the foundation of the world, that we ſhould be holie, &c. 2.3.8. and 2.8.53. and 2.12.5. and 2.16.4. and 3.15.5. and 3.17.15. and 3.19.2. and 3.22.1. and 3.23.12. and 3.24.3. and 3.24.5

5 Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe. 2.12.3. and 3.11.4. and 3.18.2

6 To the praiſe of the glory of his grace, wherewith he hath made vs accepted in his beloued. 2.17.2. and 3.2.32. and 3.11.4

7 By whom we haue redemption through his blood, &c. 3.4.30

9 And hath opened vnto vs the myſterie of his will, according to his good pleaſure, &c. 4.14.2. and 4.19.36

10 That in the diſpenſation of the fulneſſe of the times, he might gather together in one all things, both which are in heauen, and which are in earth, euen in Chriſt. 2.12.5. and 3.20.21

13 In whom alſo ye haue truſted, after that ye heard the word of truth, euen the Goſpell of our ſaluation, &c. 1.7.4. and 2.9.3. and 2.10.3. and 3.1.4. and 3.2.36. and 3.24.1. and 3.24.8

14 Which is the earneſt of our inheritance, vntill the redemption, &c. 3.24.8

17 That the God of our Lord Ieſus Chriſt, the Father of glory, might giue vnto you the Spirit of wiſedome, &c. 2.2.21

18 That ye may know, what the hope of his calling, and what the riches of his glorious inheritance is in the Saints. 3.2.16. and 4.8.11

20 Which he wrought in Chriſt, when he raiſed him from the dead, &c. 2.16.15

21 Farre aboue all principalitie and power,

and might, and domination, and euery name that is named, &c. 1. 14. 5. and 2. 15. 5. and 2. 16. 15

22 And he hath appointed him ouer all things to be the head to the Church. 2. 15. 5. and 4. 6. 9

23 Which is his body, euen the fulnesse of him that filleth all in all things. 2. 15. 5. and 3. 20. 38. and 4. 1. 10. and 4. 17. 9

2. 1 That were dead in trespasses, and sinnes, &c. 3. 24. 10

2 Wherein in time past ye walked, according to the course of this world, and after the Prince that ruleth in the ayre, &c. 1. 14. 13. and 1. 14. 18. and 2. 4. 1. and 3. 24. 10

3 Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the wil of the flesh, and of the mind, &c. 2. 1. 6. and 2. 1. 11. and 4. 16. 17

4 But God which is rich in loue, through his great loue wherewith he loued vs. 3. 14. 5

5 Euen when wee were dead by sinnes hee quickned vs, &c. 3. 5. 19

6 And hath raised vs vp together, and made vs to sit together in the heauenly places in Christ Iesus. 2. 16. 16. and 3. 15. 6. and 3. 25. 1

8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God. 3. 13. 2. and 3. 14. 11

9 Not of works, least any man should boast himselfe. 3. 13. 2

10 For we are his workemanship created in Christ Iesus vnto good works, &c. 2. 3. 6. and 3. 3. 21. and 3. 14. 5. and 3. 15. 7. and 3. 23. 13

11 Wherefore remember that yee being in time past Gentiles in the flesh, and called vncircumcision, &c. 4. 14. 12. & 4. 16. 15

12 That ye were, I say, at that time without Christ, and were alienates from the commonwealth of Israel, &c. 1. 4. 3. and 1. 5. 12. and 2. 6. 1. and 3. 24. 10. and 4. 14. 12. and 4. 16 3. and 4. 16. 24

14 For he is our peace, which hath made of both one, &c. 2. 7. 17. and 2. 11. 11. and 3. 2. 28. and 3. 2. 32. and 3. 13. 4. and 4. 16. 13.

16 And that he might reconcile both vnto God in one body by the Crosse, &c. 3. 17. 2

19 Now therefore, ye are no more strangers and forrenners: but Citizens, &c. 3. 25. 1

20 And are built vpon the foundation of the Apostles and Prophets, &c. 1. 7. 2. and 4. 2. 1. and 4. 2. 4. and 4. 6. 5

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord. 3. 15. 5. and 3. 16. 2

3. 2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward. 4. 14. 2

7 Whereof I am made a minister by the gift of the grace of God, &c. 3. 22. 7

10 To the intent, that now vnto principalities, and powers in heauenlie places, &c. 1. 18. 3. and 2. 11. 12. and 3. 24. 16

12 By whom we haue boldnesse and entrance by confidence, &c. 3. 2. 15. and 3. 13. 5. and 3. 20. 12

14 For this cause, I bow my knees vnto the Father of our Lord Iesus Christ. 3. 2. 15

15 Of whom is named the whole family in heauen and in earth. 2. 14. 7

16 That he might graunt you according to the riches of his glory, that ye may be strengthened, &c. 2. 12. 5

17 That Christ may dwell in your hearts by Faith, &c. 2. 9. 3. and 2. 12. 5. & 4. 17. 5

18 That yee being rooted and grounded in loue, may be able to comprehend with all Saints, &c. 2. 12. 5. and 3. 2. 14. and 3. 14. 19

19 And to know the loue of Christ, which passeth knowledge, &c. 2. 12. 5

4. 2 With long suffering supporting one another through loue. 4. 12. 11. and 4. 12. 13

3 Indeuoring to keepe the vnitie of the Spirit in the bond of peace. 4. 12. 11. & 4. 12. 13

4 There is one body, and one Spirit, &c. 4. 1. 3. and 4. 3. 1. and 4. 6. 10

5 There is one Lord, one Faith, and one baptisme. 1. 13. 16. and 4. 2. 5

7 But vnto euery one of vs is giuen grace, &c. 2. 15. 5. and 3. 1. 3. and 4. 6. 10

8 When he ascended vp on high, he led captiuitie captiue, &c. 1. 13. 11. and 2. 16. 16

10 He that descended, is euen the same that ascended far aboue all heauens, &c. 2. 16. 14. and 4. 3. 2. and 4. 6. 10

12 He therefore gaue some to be Apostles, and some to be Prophets, &c. 4. 1. 1, 5. and 4. 3. 4. and 4. 6. 10. and 4. 8. 12

12 For the gathering together of the Saints, that for the workes of the ministerie, &c. 4. 1. 5

13 Till we all meete together, in the vnitie of Faith, &c. 4. 14. 8

14 That we be no more henceforth children, wauering and caried away with euery wind of doctrine, &c. 4. 3. 1

15 But let vs follow the truth in loue, and in all things grow vp into him, &c. 2. 16. 15. and

15. and 3.1.1. and 3.1.3. and 4.3.2. and 4.6.9. and 4.17.9
16 By whom all the body being coupled and knit together by euery ioynt, &c. 2.13.1. and 4.6.9
17 This I say therefore, and testifie in the Lord, that yee henceforth walke not, &c. 2.3.1
18 Hauing their cogitation darkned, and being strangers, &c. 2.3.1
20 But yon haue not so learned Christ, 3.2.6. and 3.6.4
22 That is, that yee cast off concerning the conuersation in times past, the old man, &c. 3.3.8. & 3.6.4
23 And be renued in the spirt of your minde. 2.1.9. and 2.3.1. and 3.3.8. and 3.7.1
24 And put on the new man, which after God is created, &c. 1.15.4
23 Neither giue place to the deuill. 1.14.18
28 Let him that stole, steale no more, but let him rather labour, &c. 3.24.10
30 And grieue not the holy spirit of God, by whom, &c. 2.5.8
5.1 Be yee therefore followers of God as deare children. 3.6.3
2 And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe, &c. 2. 17.5. and 4.19.23
6 Let no man deceiue you with vaine words, for such things, &c. 3.2.27
8 For yee were once darknesse, but are now light in the Lord, &c. 3.16.2. and 3.24.10
14 Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. 2.5.19
23 For the husband is the wiues head, euen as Christ is the head of the Church, &c. 3.6.3. and 4.6.9.
25 And gaue himselfe for it. 4.1.17. and 4.8.12
26 That he might sanctifie it, and cleanse, &c. 3.3.11. & 3.6.3. & 4.1.13. & 4.15.2. & 4 16.22
27 That he might make it vnto himselfe a glorious Church, not hauing, &c. 3.3.11. & 4.1.10
28 So ought men to loue their wiues as their owne bodies, &c. 4.19.35
29 For no man euer yet hated his owne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 4.19.35
30 For we are members of his body, of his flesh, &c. 2.12.2. and 2.12.7. and 3.1.3. and 4.17.9
32 This is a great mysterie, but I speake concerning Christ, and concerning the Church 4.12.24
6.1 Children obey your parents in the Lord. &c. 2.8.36. & 2.8.38. & 4.20.29
4 And yee Fathers, prouoke not your children to wrath, &c. 4.20.29
9 Neither is there respect of persons with him. 3.23.10
10 Finally my brethren bee strong in the Lord, &c. 2.5.8
12 For we wrestle not against flesh and blood &c. 1.14.13. and 1.17.8
13 For this cause take vnto you the whole armour of God, &c. 1.14.13. and 2.5.11
16 Aboue all take the shield of Faith, wherewith yee may quench all. &c. 3.2.21. and 3.20.21
18 And pray alway with all maner of prayer and supplication in the spirit, &c. 3.20.5. and 3.20.7. and 3.20.12
19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly, &c. 3.20.20

PHILIPPIANS.

1.1 PAul and Timothie the seruants of Iesus Christ, &c. 4.3.7. and 4.3.8
4 Alwaies in all my praiers for all you. &c. 2.2.25
6 I am perswaded of this same thing, that he that hath begun this same good worke in you, &c. 2.3.6. and 3.18.1. and 3.24.6
20 As I heartily looke for, and hope that in nothing I shall be ashamed, but that with all confidence, &c. 3.2.43
23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, &c. 3.9.4
29 For vnto you it is giuen for Christ, that not onely yee should beleeue in him, &c. 2. 17.5
2.1 Fulfill my ioy, that yee bee like minded, hauing the same loue, &c. 4.2.5
3 That nothing be done through contention, or vaine glory, but that in meekenesse, &c. 3.7.4
5 Let the same mind be in you, that was euen in Christ Iesus. 4.2.5
6 Who being in the forme of God, thought it no robberie, &c. 1.12.11. and 1.13.24
7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, &c. 1.13.24. and 2.13.2. and 2.16.5. and 4.17.25

8 *He humbled himselfe, and became obedient vnto the death, &c.* 2.13.2. *and* 2.14.3. *and* 3.15.8. *and* 4.14.12

9 *Wherefore God hath also highly exalted him, and giuen him a name, &c.* 2.11.12. *and* 2.13.2. *and* 2.15.5. *and* 2.16.15. *and* 2.17.6

10 *That at the name of Iesus should euerie knee bow, &c.* 1.13.14. *and* 2.11.11. *and* 2 14.3. *and* 3.5.8

12 *Wherefore my beloued, as ye haue alwaies obeied, not as in my presence, &c.* 2.5.11. 3.2.23. *and* 3.18.1

13 *For it is God that worketh in you both the will and the deed, &c.* 2.2.27. *and* 2.3.6. *and* 2.3.11. *and* 2.5.11. *and* 3.2.23. *and* 3.11.12

15 *That ye may be blamelesse, and pure, and the sonnes of God without rebuke, &c.* 3.17.15

17 *Yea and though I be offered vp vpon the sacrifice, and seruice of your faith, I am glad and reioice with you all.* 3.2.6

20 *For I haue no man like minded, who will faithfully care for your matters.* 4.6.15

21 *For all seeke their own, and not that which is Iesus Christs.* 4.6.15

3.5 *An Ebrew of the Ebrewes, by the law a Pharisee.* 3.24.10

6 *Concerning zeale, I persecuted the Church &c.* 3.24.10

8 *Yea doubtles I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, &c.* 3.11.13. *and* 3.25.2

10 *That I may know him, and the vertue of his resurrection, &c.* 2.16.13. *and* 3.8.2. *and* 3.15.8. *and* 3.25.2

12 *Not as though I had alreadie attained to it, either were already perfect, but, &c* 4.8.11

13 *But one thing I do: I forget that which is behinde, &c.* 3.14.13. *and* 3.3.25.1

15 *Let vs therefore as many as be perfect, be thus minded, and if yee be otherwise minded, &c.* 3.2.4. *and* 4.1.12

20 *But our conuersation is in heauen, from whence also we looke for the Sauiour, &c.* 3.25.2. *and* 4.17.27. *and* 4 17.29

21 *Who shall change our vile body, &c.* 3.25.4. *and* 3.25.8. *and* 4.17.29

4.3 *Yea, and I beseech thee, faithfull yokefellow, helpe those women that laboured with me in the Gospell, &c.* 3.24.9

6 *Bee nothing carefull, but in all things let your requests bee shewed to God in prayer and supplication, &c.* 3.20.28. *&* 3.20.40

12 *And I can be abased, and I can abound euery where in all things I am instructed, &c.* 3.10.5. *and* 3.19.9

18 *I was euen filled, after that I had receiued of* Epiphroditus, *&c.* 4.18.16

Colossians.

1.4 *Since we heard of your faith in Christ Iesus, and of your loue toward all Saints.* 2.10.3. *and* 3.18.3

5 *For the hopes sake, which is laid vp for you in heauen, &c.* 3.18.3. *and* 3.25.1

9 *For this cause wee also, since the day we heard of it, cease not to pray for you, &c.* 2.2.25

10 *And increasing in the knowledge of God.* 2.2.25

12 *Giuing thanks vnto the father which hath made vs, &c.* 3.22.1

13 *Who hath deliuered vs from the power of darknesse, &c.* 3.15.6

14 *In whom wee haue redemption through his blood. &c.* 2.17.5. *and* 3.4.30. *and* 3.15.5

15 *Who is the image of the inuisible God, the first borne of euerie creature.* 2.2.20. *and* 2.6.4. *and* 2.12.4. *and* 2.12.7. *and* 2.14.2 *and* 2.14.5

16 *For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible, &c.* 1.14.10. *and* 2.12.7

18 *And he is the head of the bodie of the Church, &c.* 2.12.7 *and* 4.6.9

20 *And by him to reconcile all things vnto himselfe, &c.* 1.14.10. *and* 2.17.2. *and* 3.4.27. *and* 3.15.5

21 *And you which were in times past strangers and enemies, because your mindes, &c.* 2.16.2. *and* 3.14.6

22 *Hath he now also reconciled, in the body of his flesh, &c.* 2.16.2

24 *Now reioyce I in my suffrings for you, &c.* 3.5.2. *and* 3.5.4. *and* 4.12.5.

26 *Which is the mysterie hid since the world began: and from all ages, but now is made manifest vnto his Saints.* 2.7.17. *and* 2.11 12. *and* 3.2.14. *and* 4.14.2

2.2 *That their hearts might bee comforted, and they knit together in loue, &c.* 3.2.14

3 *In whom are hid all the treasures of wisedome and knowledge.* 2.12.4. *and* 2.15.2. *and* 3.2.13. *and* 2.11.5. *&* 3.11 12. *and* 4.8.7. *and* 4.10.8. *and* 4.18 20

8 *Beware least there be any man that spoile*

you

you through Philosophie. 14.10.8. *and* 4.10.24

9 *For in him dwelleth all the fulnesse of the Godhead bodily.* 1.13.13. *and* 3.11.5

10 *And ye are complete in him, which is the head of all principalitie and power.* 1.14.5. *and* 4.6.9

11 *In whom also yee are circumcised with circumcision made without hands.* 4.14. 24. *and* 4.16.11

12 *In that yee are buried with him in baptisme.* 3.25.8. *and* 4.15.5. *and* 4.16.21

13 *And yee which were dead in sinnes, and in the vncircumcision of your flesh.* 2.7.17

14 *And putting out the hand-writing of ordinances that was against vs.* 2.7.17. *and* 2.17.5. *and* 3.4.25

15 *And hath spoiled the principalities and powers, and hath made a shew of them openly.* 2.16.6

16 *Let no man therefore condemne you of meate and drinke, or in respect of an holy day.* 2.8.33

17 *Which are but a shadow of things to come: but the body is in Christ.* 2.7.16. *and* 2.8.31. *and* 4.14.22. *and* 14.25

19 *And holdeth not the head, whereof all the body is furnished, and knit together by ioints* 2.15.1

20 *Wherefore if you be dead with Christ from the ordinances of the world.* 4.10.9. *and* 4.10.13. *and* 4.19.7

21 *Touch not, nor taste not, &c.* 4.10.13

23 *Which things haue indeed a shew of wisedome, in voluntarie religion.* 4.10.9. *and* 4.10.24. *and* 4.13.2

3.1 *If then yee bee risen with Christ, seeke those things which are aboue.* 3.6.3. *and* 4.17.36

2 *Set your affections on things which are aboue, and not on things which are on the earth.* 4.17.36

3 *For yee are dead, and your life is hid with Christ in God.* 2.16.7. *and* 2.16.13. *and* 3.25.1

5 *Mortifie therefore your members which are on the earth, fornication, vncircumcision, &c.* 2.16.13.6

6 *For the which things sake the wrath of God commeth on the children of disobedience.* 3.2.27

9 *Lie not one to an other, seeing that ye haue put off the old man.* 3.3.8

10 *And haue put on the new, which is renewed, &c.* 1.15.4. *and* 2.12.9. *and* 3.3.9

11 *Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, &c.* 4.20.1

14 *And aboue all these things put on loue,* 2.8.53. *and* 3.18.8. *and* 4.13.13

16 *Teaching and admonishing your owne selues, in Psalmes, and Hymnes,* 3.20.32

20 *Children, obey your parents.* 2.8.36

24 *Knowing that of the Lord, ye shall receiue the reward of the inheritance.* 3.18.2

25 *Neither is there no respect of persons,* 3.23.10

4.3 *Praying also for vs, that God may open vnto vs the doore of vtterance.* 3.20.20

17 *And say to* Archippus, *take heed to the mimsterie that thou hast receiued.* 4.3.7

I. Thessalonians.

2.18 *Therefore we would haue come vnto you (I* Paul) *&c.* 1.17.11

19 *For what is our hope, or ioy, or crowne of reioycing?* 3.25.10

3.5 *Euen for this cause, when I could no longer forbeare, I sent him that I might know of your faith.* 3.20.46. *and* 4.1.6

12 *And the Lord increase you, and make you abound in loue one toward an other,* 2.5.6

13 *To make your harts stable, and vnblamable in holinesse before God.* 3.17.15

4.3 *For this is the will of God, euen your sanctification.* 3.16.2

7 *For God hath not called vs vnto vncleannesse, but vnto holinesse.* 3.16.2. *and* 3.19.2. *and* 3.23.13

15 *For this say wee vnto you by the word of the Lord, that wee which liue, and are remaining in the comming of the Lord, shall not preuent those which sleepe.* 3.25.8

16 *For the Lord himselfe shall descend from heauen with a shout, and with the voice of the Archangell, and with the trumpet of of God: and the dead in Christ shall rise.* 1.14.8. *and* 2.16.17

17 *Then shall we which liue and remaine, be caught vp with them also in the clouds, to meet the Lord in the aire: and so shall we be euer with the Lord.* 2.16.17

5.2 *For you your selues know perfectly, that the day of the Lord shall come euen as a theefe in the night.* 4.19.34

9 *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* 3.16.2

17 *Pray continually.* 3.20.7. *and* 3.20.28

18 *In all things giue thanks, for this is the wil of God in Christ Iesus toward you.* 3.20.28

19 Quench

19 *Quench not the ſpirit.* 1.9.3. & 2.5.11
20 *Deſpiſe not prophecying.* 1.9.3
23 *Now the very God of peace ſanctifie you throughout: and I pray God that your whole ſpirt and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt,* 3.6.3. and 3.17.15. and 3.25.7

II. THESSALONIANS.

1.4 *SO that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that yee ſuffer.* 3.2.11
5 *Which is a token of the righteous iudgement of God, that yee may bee counted woorthy of the kingdome of God, for the which yee alſo ſuffer.* 3.2.11. and 3.18.7
6 *For it is a righteous thing with God, to recompenſe tribulation to them that trouble you.* 3.9.6. and 3.18.7. and 3.25.4
7 *And to you which are troubled, reſt with vs when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels.* 3.18.7
9 *Which ſhall bee puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.* 3.25.12
10 *When hee ſhall come to be glorified in his Saints, and to be made maruellous in all them that beleeue (becauſe our teſtimonie toward you was beleeued) in that day.* 3.25.10
11 *Wherefore, we alſo pray alwaies for you, that our God may make you woorthy of his calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power.* 2.5.8. and 3.2.35
2.3 *Let no man deceiue you by any meanes, for that day ſhall not come except there come a departing firſt, and that that man of ſinne be diſcloſed, euen the ſonne of perdition.* 4.9.7
4 *And exalteth himſelfe againſt all that is called God, or that is worſhipped, ſo that he doth ſit as God in the temple of God.* &c. 4. 2.12. and 4.7.25. and 4.7.29. and 4.9.4
9 *Euen him whoſe comming is by the worke-ing of Satan with all power and ſignes, and lying wonders.* 1.14.17
11 *And therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies.* 1.14 17. and 1.18.2. and 2.4.5
12 *That all they might be damned, which beleeue not the truth, but had pleaſure in vnrighteouſneſſe.* 1.18.2. and 2.4.5
13 *But wee ought alwaies to giue thanks to God for you, brethren beloued of the Lord, becauſe hee hath choſen you from the beginning to ſaluation, through ſanctification of the ſpirit, and beleefe of the truth* 3.1.2
14 *Whereunto he called you by our Goſpell, to the obtaining of the glorie of our Lord Ieſus Chriſt.* 2.10.3
3.6 *Wee doe command you brethren, in the name of our Lord Ieſus Chriſt, that yee withdraw your ſelues from euery brother that walketh inordinately,* &c. 4.1.26
10 *For euen when we were with you this wee warned you off, that if there were any that would not worke, that he ſhould not eate.* 4.16.29
12 *Thoſe that be ſuch maner of perſons, wee command, and beſeech for our Lord Ieſus Chriſt, that they work with quietneſſe, and eat e their owne bread.* 3.1.26
14 *And if there be any that follow not our counſell, note him by a letter, and haue no company with him that he may be aſhamed* 4.12.5
15 *Yet count him not as an enemie, but admoniſh him as a brother.* 4.12.10

I. TIMOTHIE.

1.5 *THe end of the law, is loue out of a pure heart and good conſcience, and of faith vnfained.* 2.5.6. and 2.8.5 1. and 3.2.12. and 3.19.16. and 4.10.4
9 *Knowing that the law is not put for iuſt men, but for the lawleſſe and diſobedient, and for thoſe that will not be rnled, for the wicked,* &c. 2.7.10
13 *I, I ſay which was firſt a blaſphemer,* & *a perſecuter, and a doer of wrong: but he had mercy of mee, for I did it ignorantly, not beleeuing.* 3.3.12
15 *Chriſt Ieſus came into the world to ſaue ſinners, of the which I am chiefeſt.* 2.12.5
17 *To the king eternall, immortall, inuiſible, the onely wiſe God, bee honour and glorie,* &c. 1.13.11.24
19 *Hauing faith and a good conſcience, the which being put away, ſome haue made ſhipwracke of faith.* 3.2.12
2.1 *I exhort therefore, that firſt of all praier, ſupplications, interceſſions, and giuing of thanks be made for all men,* 3.20.19. and 4.20.23

2 *For kings and for all that are in authority, that wee may lead a quiet and peaceable life in all holinesse and honesty.* 4.20.5.27
4 *Who would haue all men to be saued, and and come to the knowledge of the truth.* 3. 24.15
5 *One God and one Mediatour betweene God and man, the man Christ Iesus.* 2.12. 1.& 2.17.5.& 3.20.17.20. & 4.12.25
6 *Who gaue himselfe a ransome for all men, I say Christ that testimonie ordained in due time.* 2.17.5.and 3.4.30
8 *I will therefore that the men pray euerie where lifting vp pure hands without wrath or doubting.* 3.20.29. and 3.25.7.and 4. 19.2
3.2 *A Bishop ought to be vnblameable, the husband of one wife, watchful, sober, setled, harborous, apt to teach.* 4.3.12. & 4.4.7. 10.& 4.5.2.& 4.2.23.24
9 *Holding the mysterie of the faith with a pure conscience.* 3.2.13. & 4.19.36
15 *Which is the Church of the liuing God, the pillar and ground of all truth.* 4.1.10. & 4.2.1.10. & 4.8.21
16 *And without controuersie great is the mysterie of godlinesse, God was made manifest in the flesh.* 1.13.11. and 4.14.2
4.1 *The spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heed to spirits of error, and to doctrine of diuels.* 4.19.4
2 *Teaching lies through hypocrisie, whose conscience is marked with a hot iron.* 4. 9.14
3 *Forbidding marriage, and commanding to abstaine from meat, which God hath created to be receaued with thanksgiuing of the faithfull and of them that haue knowen the truth.* 4.9.14.& 4.12.23
4 *For whatsoeuer God hath created is good, nor nothing is to bee refused if it bee taken with thankesgiuing.* 3.19.8
5 *For it is sanctified by the word of God and prayer.* 3.19.8.& 3.20.28
6 *Being nourished vp in the words of Faith, and in good doctrine which thou hast continually followed.* 3.2.13
8 *But godlinesse is profitable which hath promise of this life, and of the life to come.* 2.9.3.& 3.2.28.& 3.20.44
10 *Therefore we labour and are reproached, because we hope in the liuing God, which is the Sauiour of all men, but most chiefely of the faithfull.* 3.8.8
13 *Attend vnto reading, exhortation and doctrine vntill I come.* 1.9.1
14 *Neglect not the gift that is in thee which was giuen thee to propheciewith laying on of the hands of the Elders.* 4.3.16.and 4. 19.28
5.9 *Let not a widow be taken into the number that is yoonger than 60. yeeres old, that hath beene the wife of one husband.* 4.3.9
12 *Therefore to be condemned, because they haue forsaken their first faith.* 4.13.18
17 *The Elders that rule well, are woerthy of double honor, but most chiefly those that do labour in the words and doctrine.* 2.8.35. 4.11.1
20 *Those that offend, reprooue openly, that the rest may feare.* 4.12.3
21 *I charge thee before God and our Lord Iesus Christ, and the elect angels, that thou keepe these things without preferring one before another, and doe nothing partially.* 1.14.9.16.& 3.23.4
22 *Lay hands suddenly vpon no man, neither be partaker of other mens.* 4 3.12.15
6.4 *He is puffed vp and knoweth nothing, but doteth about questions and strife of words, of which there riseth enuie, strife, railings, and euill surmising.* 1.13.3
10 *For the roote of all euill is the loue of money, the which whilest some lusted after, they haue erred from the faith, and pearced themselues through with many sorrowes.* 3.2.13
16 *Who onely hath immortalitie, dwelling in the light that none can attaine vnto, whom neuer man saw, neither yet can see, vnto whom bee honour and power euerlasting. Amen.* 1.6.3.& 1.18.3.& 3.2.1
17 *Charge those that be rich in this world, that they bee not high minded, and that they put not trust in vncertaine riches, but in the liuing God, who giueth all things aboundantly to enioy.* 3.18.6
20 *O* Timothie, *keepe that that is committed vnto thee, and auoid prophane and vaine bablings, and oppositions of science falsely so called.* 1.16.8

II. Timothie.

1.1 PAul *the Apostle of Iesus Christ, by the wil of God, according to the promise of life which is in Christ Iesus.* 2 9.3
6 *I doe put thee in remembrance that thou stirre vp the gift of God which is in thee, by the laying on of my hands.* 4.3.16
9 *Who*

9 *Who hath ſaued you and hath called you with an holy calling, not according to our works, but according to his owne purpoſe and grace,* &c. 2.12.5. & 3.14.5. & 3.22 3. & 4.1.26

10 *But now is made manifeſt by the appearing of our Lord Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie to light through the Goſpell.* 2.9.2. & 3.25.1

12 *For the which cauſe alſo I ſuffer theſe things, neither am I aſhamed: I know whom I haue beleeued, and I am perſwaded, he is able to keepe that I haue committed vnto him againſt that day,* 3.2.31. & 3.25.4

14 *That woorthy thing that was committed vnto thee, keepe through the holy Ghoſt which is in vs.* 3.2.33

18 *The Lord grant him that hee may finde mercy with the Lord in that day.* 3.25.10

2.10 *Therefore I ſuffer all things for the elects ſake, that they might alſo obtaine the ſaluation that is in Chriſt Ieſu, with eternall glory.* 3.5.4

12 *If we be dead with him, we ſhall alſo liue with him: and if wee ſuffer, wee ſhall alſo raigne with him.* 3.15.8

13 *If we beleeue not, yet abideth he faithfull he cannot deny himſelfe.* 1.4.2. & 3.20.36

16 *Stay prophane babling about vain things. for they will proceed to more vngodlineſſe.* 3.2.13

19 *The foundation of God ſtandeth ſure hauing this ſeale, The Lord knoweth who be his,* &c. 3.22.6. & 4.1.2.8

20 *In a great houſe there be not onely golden and ſiluer veſſels, but alſo of wood and of earth, and ſome of them be to honour, and ſome to diſhonour.* 3.15.8

25 *Inſtruct them with meekeneſſe that are contrary minded, if that God wil giue them at any time repentance that they may know the truth.* 1.14.18. and 3.3.21. and 3. 24.15

26 *And that they which be taken in the ſnare of the deuill, in the which they be held captiue, may,* &c. 1.14.18. & 3.3.21

3.6 *Euer learning, but they cannener come to the knowledge of the truth.* 3.2.5

8 *And as* Iannes *and* Iambres *withſtoode* Moſes, *ſo they withſtand the truth, men corrupt in minde, and reprobate touching the faith.* 3.2.13

16 *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to reproue, and to correct.* &c. 1.9.1. & 2.7.14

17 *That the man of God may be perfect, being perfectly inſtructed to euery good worke* 1.9.1

4.1 *I charge thee therefore before God, and before the Lord Ieſus Chriſt, who ſhall iudge the quicke and the dead at his glorious comming in his kingdome.* 2.16,17

8 *It remaineth that there is a crowne laid vp for mee, which the Lord that righteous iudge ſhall giue vnto me in that day.* 3.18. 5. and 3.25.4

16 *At my firſt anſwering no man aſſiſted me, but all forſooke me.* 4.6 15

TITVS.

1.1 PAul *a ſeruant of God, and an Apoſtle of Ieſus Chriſt according to the faith of the elect of God, and knowledge of the truth, which is according to holineſſe.* 3.2.12. & 3.22.10

5 *For this cauſe I left thee in* Creta, *that thou ſhouldeſt goe forwards to amende thoſe things that remain, and that thou ſhouldeſt appoint euery where Elders, as I haue commanded thee.* 4.3.7.8.15

6 *If any be blameleſſe, let him be the husband of one wife, hauing children that be faithful* &c. 4.3.12. and. 4.12.23

7 *A Biſhop muſt be blameleſſe, as the ſteward of God,* &c. *not greedie of filthie lucre.* 4.5.19

9 *A holder of that faithfull word which ſeruеth to teach, to that hee may exhort by ſound doctrine, and confute them that ſpeak there againſt.* 4.3.6

13 *This witneſſe is true: wherefore reproue them earneſtly, that they may be ſound in faith.* 3.2.13

15 *All things are pure to the pure: but to the defiled and faithleſſe, nothing is pure,* &c. 3.19.9. & 4.13.9. & 4.17.40

2.2 *That old men be ſober, ſhewing themſelues woorthy to be reuerenced, and temperate, ſound in faith, loue, and patience,* 3.2.13

11 *For the grace of God that bringeth ſaluation to all men hath appeared.* 2.12.4. & 3.7.2. & 3.16.2. & 4.1.26

12 *Teaching vs, that wickedneſſe being forſaken, and worldly luſts, wee ſhould liue ſoberly, righteouſly, and holily in this preſent life.* 3.16.2. and 3.25.1

13 *Looking for that bleſſed hope, and for that glorious comming of the glorie of that great*

great God and ſauiour euen Chriſt Ieſus. 3.9.5. and 3.26.2
32 Put them in mind that they be ſubiect to principalities, and obey powers, that they be prepared to euery good worke. 4.20.23
4 But when the bountifulneſſe and loue of God our Sauiour towards man appeared. 2.5.17. and 3.14.5. and 4.1.26
5 Not by the works of righteouſneſſe that we had done, but according to his mercy he ſaued vs, by the waſhing of regeneration, &c. 1.13.14. & 2.5.17. & 3.4.25. & 4.15.2,5. & 4.16.20. & 4.17.22
7 That beeing iuſtified by his grace, wee ſhould be made heires according to the hope of eternall life. 3.15.6
9 But ſtay fooliſh queſtions and genealogies, and contentions, and brawlings about the law, for they are vnprofitable and vaine. 2.12.5

HEBREVVES.

1.1 GOd many times and diuerſly ſpake to the Fathers by the Prophets. 2.9.1. & 2.15.1. & 4.8.7
2 In theſe latter daies he ſpake to vs by his Sonne. 1.13.7. & 4.8.7. & 4.18.20
3 Who being the brightneſſe of his glorie, and the engraued forme of his perſon, and beareth vp all things by his mightie word, hath by himſelfe purged our ſinnes, &c. 1.13.2,12. & 1.16.4. & 2.2.20. & 2.14.3
4 Beeing made ſo much more excellent than Angels, by how much he hath obtained a more excellent name. 1.14.9
6 Let the Angels of God worſhip him. 1.13.11. & 1.13.23. & 1.14.9
10 And thou O Lord, in the beginning haſt laid the foundations of the earth: and the heauens be the works of thy hands. 1.13.11. & 1.13.23. & 1.13.26
14 Be they not all miniſtring ſpirits ſent foorth to miniſter for their ſakes that ſhall be heires of ſaluation. 1.14.9. and 3.20.23
2.5 He hath not put in ſubiection to the Angels, the world to come, of which we ſpeake. 1.14.9
9 But we ſee Ieſus crowned with glorie and honor, which was made a little inferiour to Angels, by reaſon of ſuffering death, that by Gods grace he might taſte of death for all men. 1.13.26. and 2.16.7
11 For he that ſanctifieth, and thoſe that are ſanctified, are all of one: wherefore he is not aſhamed to call them brethren. 2.13.2
14 That he might deſtroy through death, him that had the empire and power of death, that is the deuill, &c. 1.14.18. and 2.13.1,2. and 3.11.12
15 And that hee might deliuer all them, which for feare of death were all their life time ſubiect to bondage. 2.16.7
16 For in no wiſe he tooke the Angels, but he tooke the ſeed of Abraham. 1.14.9. and 2.13.1.2
17 In all things it became him to be made like to his brethren, that he might be mercifull, and a faithfull high prieſt in all things concerning God. 2.13.1. & 2.16.2.19
3.14 We be made partakers of Chriſt, if we keepe ſure vnto the end that beginning wherewith we are vpholden. 3.2.16
4.9 There remaineth therefore a reſt to the people of God. 2.8.29
14 Hauing therefore a great high prieſt, that hath entred into heauen, euen Ieſus the ſonne of God, let vs hold this profeſſion. 2.7.2. & 4.4.21
15 We haue not a high prieſt that cannot be touched with the infirmitie of our fleſh, but was in all things tempted in like ſort, yet without ſinne. 2.12.1,7. & 2.13.1. and 2.16.12. and 4.17.24
16 Let vs approch therefore with boldneſſe vnto the throne of grace, that we may receiue mercie, and finde grace to help at time of neede. 3.20.12,17
5.1 Euery high prieſt is taken from amongſt men, and is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifice for ſinnes. 2.12.4
4 Neither doth any man take this honour to himſelfe, but he that is called of God, as was Aaron. 4.3.10. and 4.15.22. and 4.18.9,14
5 And ſo Chriſt tooke not to himſelfe this honor, to be made high prieſt, &c. 4.14.21. and 4.18.2
6 Thou art a prieſt for euer after the order of Melchiſedec. 4.19.28
7 Which in the daies of his fleſh did offer vp praiers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared. 2.16.11
8 Although he were the ſonne, notwithſtanding he learned obedience by thoſe things that he ſuffered. 3.8.1
10 And called of God an high prieſt, after the order of Melchiſedec. 4.18.2
6.4 For it cannot be that thoſe which were once lightened, and haue taſted of the heauen-

ly gifts, and were made partakers of the holy Ghost. 3.2.11.& 3.3.21.23
6 If they fall, that they should bee renued againe by repentance,&c. 3.3.21
10 For God is not vniust, that he should forget your works and labour of loue, which ye shewed toward his name.&c. 3.18.7
13 For when God made the promise to Abraham, when as hee could sweare by none greater, he swore by himselfe. 2.8.25
16 For men verily sweare by him that is greater than themselues, and an oath for confirmation is an end of strife amongst them. 2.8.27
7.3 Without father, without mother, without kindred, and hauing neither beginning of his daies, nor end of his life, but is likened to the Sonne of God, and continueth a priest for euer. 4.19.28
7 But without all controuersie, that which is the least is blessed of him that is greater. 4.18.2
11 If there had beene a full perfection by the Leuiticall priesthood,&c. 2.11.4
12 The priesthood therefore being changed, it must needs be, that there be a change of the law. 3.4.4.& 4.6.2
17 Thou art a Priest for euer after the order of Melchisedech. 4.18.2
19 The law sanctified nothing, but the bringing in of a better hope did it by the which we come neere to God. 2.7.17.& 2.11.4
21 But this, he is made with an oath by him that said vnto him, The Lord hath sworne and will not repent, thou art a Priest for euer,&c. 4.18.2
22 Iesus is made so much a greater suretie of a better testament. 4.18.2
24 And he, because he abideth for euer, hath an euerlasting priesthood. 2.15.6
25 Whereby hee is able to saue those which come vnto God by him. 2.16.16
8.1 But this is the summe of that which we haue spoken: that wee haue such an high priest, that sitteth on the right hand of the throne of maiestie in heauen. 2.16.15
5 See, quoth hee that thou make all things according to the patterne that was shewed thee in the mountaine. 2.7.1
6 But now our high priest hath obtained a more excellent office, in as much as he is the Mediator of a better testament. 2.16.12
9.1 The first Testament had also ordinances of religion, and a worldly sanctuarie, 4.14.21
7 But into the second went the high priest alone once euery yeere, not without blood which he offered for himselfe and for the people. 2.7.17.& 2.15.6
8 Whereby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilest as yet the first tabernacle was standing. 2.7.17.& 2.15.6
9 Wherein were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did seruice. 2.7.17.& 2.11.14.& 4.14.25
11 But Christ being come a high priest of good things to come. 2.16.16.& 4.14.21.& 4.18.2
12 Neither by the blood of goats and calues, but by his owne blood entred he once into the holy place. 2.17.4.& 4.18.3
13 For if the blood of buls and goats, and the ashes of an heifer sprinkling them that are vncleane, sanctifieth as touching the purification of the flesh. 2.17.4
14 How much more shall the blood of Christ which through the eternall spirite offered himselfe without spot to God,&c. 2.16.6.& 3.16.2.& 4.14.11.
15 And for this cause he is the Mediator of a new testament, that through death,&c. 2.7.17.& 4.17.4
16 For where a testament is, there must bee the death of him that made the testament 4.18.5.
22 And all things almost according to the law, was purified by blood, and without sheading of blood there was no remission. 2.15.6.& 2.17.4
26 But now once in the end of the world hath he appeared to put away sinne by the sacrifice of himselfe. 4.18.3
27 And as it is ordained for men that they shall once die, and after that commeth the iudgement. 2.16.17.& 3.25.8
28 So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sin vnto saluation 3.26.2
10.1 For the law hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices which they offer yeerely, sanctifie the commers thereto. 2.7.16.17.& 2.11.4.& 4.14.23
2 For would they not then haue ceased to haue beene offered because the offerers once purged, should haue had no more conscience of sinne. 3.19.15. and 4.10.3. and 4.14.25

4 *For the blood of buls and goats cannot take away sinne.* 4.14.25
7 *Then I said, lo, I come (in the beginning of the booke it is written of mee) that I should do, O God, thy will.* 2.16.5
8 *Aboue, when he said, sacrifice and offerings, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hast thou pleasure therein which are offred by the law, &c.* 2.16.5
10 *By the which will we are sanctified, euen by the offering of the bodie of Christ once made.* 3.6.3. and 4.18.3
14 *For with once offering he hath consecrated for euer, those that are sanctified.* 3.5.2. and 4.18.3
19 *Wherefore brethren, seeing wee haue libertie to enter the holy place through the blood of Iesus.* 3.20.20
20 *By the new and liuing way which he hath prepared for vs through the vaile, that is, his flesh.* 3.20.18
26 *If wee sinne willinglie after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinne.* 3.3.21,23. & 4.18.3
27 *But a fearefull looking for of iudgement, and violent fire which shall deuoure the aduersaries* 3.25.12
29 *Of how much more sorer punishment thinke ye, shall he be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the testament as an vnholie thing, wherewith he was sanctified, and doth despise the spirit of grace.* 3.3.21
36 *Ye haue need of patience, that after ye haue done the will of God, ye might receiue the promises.* 3.2.37
11.1 *Now faith is the ground of things that are hoped for, and the euidence of things that are not seene.* 3.2.41. & 3.25.1
3 *By faith we vnderstand, that the world was made by the word of God, in such sort, that the things that we see, were not made of things that did appeare.* 1.5.13. & 1.6.1. & 1.16.1
6 *Without faith it is vnpossible to please him, for he that commeth to God must beleeue that God is, and that he doth reward them that seeke him.* 3.11.15. & 3.14.4. & 3.20.40
7 *By faith we being warned of God of the things which were as yet not seene, &c.* 3.2.30
9 *By faith he abode in the land of promise as a stranger, &c.* 3.10.13
17 *By faith* Abraham *offered vp* Isaac *when he was tried, and he that had receiued the promises, offered his onely begotten sonne.* 3.19.6
21 *He worshipped God leaning vpon his staffe.* 1.11.15
12.3 *Consider him therefore that indured such speaking against of sinners lest ye should be wearied & faint in your minds.* 3.3.15
5 *And you haue forgotten the exhortation, which speaketh vnto you as vnto children: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reproued of him.* 3.4.32
8 *For if you be without correction, whereof all are partakers, then are yee bastards and not sonnes.* 3.8.6
9 *Moreouer, we haue had the fathers of our our bodies, which corrected vs, and we gaue them reuerence, should we not much rather be in subiection vnto the father of spirits, that we might liue?* 1.15.2
17 *For yee know how that afterward when he would haue inherited the blessing, hee was reiected, for he found no place to repent, although he sought the blessing with teares.* 3.3.24
18 *For yee came not to the mount that might bee touched, nor vnto burning fire, nor to blackenesse, and darkenesse, &c.* 2.11.9
22 *But yee came to the mount Sion, and to the citie of the liuing God, the celestiall Ierusalem, and to the companie of innumerable angels.* 1.14.9
23 *To the congregation of the first borne which are written in heauen, and to God the iudge of all.* 3.25.6
13.4 *Mariage is honorable amongst all men, and the bed vndefiled: but whoremongers and adulterers God will iudge.* 4.9.14. and 4.12.25. & 4.13.3
8 *Iesus Christ the same yesterday, and to day, and also for euer.* 2.10.4
15 *By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the fruit of the lips, which confesse his name.* 3.20.28. & 4.18.16.17
16 *To doe good, and to distribute forget not: for with such sacrifices God is pleased.* 3.4.36. and 3.7.5. and 3.15.4. and 4.18.17
17 *Obey your guides and be ruled by them, for they watch for the health of your soules, as such that shall giue account therefore.* 1.15.2

IAMES.

1.2 MY brethren, count it for an exceeding ioy, ſo often as you fall into temptations. 3.20.46

12 Bleſſed is the man that ſuffereth temptation, for when he ſhall be tried, he ſhall receiue the crowne of life. 3.17.10

13 Let no man when he is tempted ſay, that he is tempted of God, for God cannot be tempted with euill, neither doth he tempt any man. 3.20.46

14 But euch one is tempted when he is drawen away by his owne concupiſcence, and is entiſed. 3.20.46

15 Then when luſt hath conceiued, it bringeth foorth ſinne, and ſinne when it is finiſhed, bringeth foorth death. 3.3.13

17 Euery good gift and euery perfect gift commeth from aboue from the Father of lights, with whom there is no variableneſſe, neither ſhadow by turning. 1.13.8. and 2. 2.21. and 4.14.10

21 Wherefore lay apart all filthineſſe and ſuperfluitie of malicioſneſſe, and receiue with meekeneſſe the word that is ingrafted in you, which is able to ſaue your ſoules. 4.17.25

2.5 Hath not God choſen the poore of this world, that they ſhould be rich in faith, and heires of the kingdome which he promiſed to thoſe of whom he is beloued. 3. 23.10

10 For whoſoeuer ſhall keepe the whole law, and yet faileth in one point, he is guiltie of all. 3.14.10. and 3.18.10

14 What auaileth it him my brethren, though a man ſay hee hath faith, when hee hath no workes, can the faith ſaue him? 3.2. 9, 12

19 Thou beleeueſt there is one God, thou doeſt well, and the diuels beleeue and tremble. 3.2.10

21 Was not Abraham our father iuſtified thorow works, when he offered vp Iſaac his ſonne vpon the altar? 3.17.11

4.3 Yee aske and you receiue not, becauſe you aske amiſſe, that yee might conſume it on your luſts. 3.20.7

6 But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proud, and giueth grace to the humble. 2. 2.10. and 3.12.5

8 Drawe nigh to God, and hee will drawe nigh to you: cleanſe your hands yee ſinners, and purge your hearts yee wauering minded. 3.3.16

11 Hee that ſpeaketh euill of his brother, ſpeaketh againſt the lawe, and condemneth it, but if thou condemne the lawe, &c. 4.10.7

12 There is one law-giuer that is able to ſaue and to deſtroy. 4.10.7

14 Who can tell what ſhall be the next day, for what is your life? it is euen a vapour, &c. 3.20.28

15 For that yee ought to ſay, if the Lord will, and if we liue, we will doe this or that. 3.20.28

5.12 Before all things, my brethren ſweare not, neither by heauen, neither by earth, neither any other oath, but let your yea be yea, and your nay nay, &c. 2.8.26

13 Is any man afflicted amongſt you? let him pray: is any man merrie? let him ſing Pſalmes. 3.20.7

14 Is any ſicke amongſt you? let him ſend for the Elders of the Church, and let them pray for him, &c. 4.19.18,21

15 And the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp, and if he haue committed ſinne, it ſhall be forgiuen him. 3.20.11

16 Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much if it be feruent. 3.4.6, 12. and 3.20.27

17 Elias was a man ſubiect to thoſe things that we be, and he prayed earneſtly that it might not raine, and it rained not on the earth for the ſpace of three yeeres and ſixe monethes. 3.20.26

I. PETER.

1.2 TO the elect according to the foreknowledge of God the Father vnto ſanctification of the ſpirit through obedience and ſprinkling of the bloud of Ieſus Chriſt, grace and peace be multiplied vnto you. 3.1.1. and 3.14.6. and 3.22.6. and 4.15.2

3 Bleſſed be God the Father of our Lord Ieſu Chriſt, who of his great mercie hath begot vs againe into a liuely hope, by the reſurrection of Chriſt Ieſu from death. 2. 16.13

5 Who are kept by the power of GOD through faith to ſaluation, which is prepared

pared to be declared in the last day. 3.2.42. and 3.18.3

7 That the triall of your faith, being much more precious then golde which perisheth although it be tried by fire 3.8.4

9 Receiuing the end of your faith, euen the salnation of your soules. 1.15.2. & 3.18.3 & 3.25.1

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the suffering that should come vnto Christ, &c. 1.13.18. & 2.9.1

12 Vnto whom it was reuealed, that they should not minister vnto themselues, but vnto vs the things which are now shewed vnto you by them. 2.9.1. and 2. 11.6

15 But as he which hath called you is holy, so be you holy in all maner of conuersation. 3.6.3

16 Be you holy, for I am holy. 3.6.2

18 Knowing that yee were not redeemed with corruptible things, as siluer and golde from your vaine conuersation, receiued by the traditions of the fathers. 2.17.5

19 But with the precious blood of Christ, as of a lambe vndefiled and without spot. 2. 17.5. & 3.6.3

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes. 3.22.6. & 4 18.20

21 Which by his meanes doe beleeue in God that raised him vp from the dead and gaue him glory, that your faith and hope might be in God. 2.16.13. & 3.2.1.43

22 Seeing your soules are purified by obeying the truth through the spirit with brotherly loue without faining. 1.15.2. and 2.5.11

23 Being borne againe, not of mortall seed, but of immortall, by the word of the liuing God, who liueth and endureth for euer. 2. 10.7. & 4.1.6. & 4.16.18.31

2.5 And yee as liuely stones, be made a spirituall house, &c. 4.6.5. & 4.18.16

9 But yee are a chosen generation, a kingly priesthood, a holy nation, a people that God hath chalenged to himselfe, that you should shew foorth the vertues of him which hath called you from darknesse, into his woonderfull light. 2.7.1. & 3.13.2. & 4.18.17. & 4.19.25

11 Behold, I pray you as pilgrimes and strangers, that you abstaine from the lusts of the flesh, which striue against the soule. 1.15.2

13 Bee you subiect vnto euerie ordinance of man for the Lordes sake, whether it bee to the King, as to the superiour. 4. 20.23

17 Honour all men, loue brotherlinesse, feare God, honor the King. 4.20.7

21 Christ hath suffred for vs, leaning vs an example, that wee should follow his steps. 3.16.2

24 Who bore our sinnes vpon his body on the crosse, that wee being dead to sinne, might liue to righteousnesse: by whose stripes yee are healed, 2.16.6. & 2.17.4. & 3.4.26. & 3.4.27. & 3.4.30. & 4.14.21

25 You were as straied sheepe, but now yee be turned to your shepheard and bishop of your soules. 1.15.2. & 3.25.6

3.7 Likewise yee husbands, vse your selues as it becommeth men of knowledge, giuing honour to the woman as to the weaker vessell, &c. 4.20.29

18 For Christ suffered once for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but liued according to the spirit, 2.13.2

19 By the which hee also went, and preached to the spirits that were in prison. 2.16.9

21 To the which also the figure that now saueth vs, euen baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ. 3.19.15. and 4.10.3. and 4.14.4. and 4. 14.24. and 4.15.2. and 4.16.21

4.3 It is enough for vs that in the forepart of our life, we haue liued according to the lust of the Gentiles, when wee walked in, &c. 3.15.8. and 3.24.11

8 Before all things haue feruent loue amongst you, for loue couereth the multitude of sinne. 3.4.31. and 3.4.36

10 Let euerie man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold graces of God. 3.7.5

11 If any man speake, let him speake as the words of God. 3.8.8. and 4.8.9

17 For the time is come, that iudgemēt must begin at the house of God, if so be it begin first with vs, what shall be the end? &c. 3.4.34

5.1 The elders which bee amongst you, I beseech

beseech also that am an elder, &c. 4.6.7
2 Feede the flocke of God, which dependeth vpon you. 4.6.3. & 4.10.17
3 Not as though yee were lords ouer Gods heritage. 4.4.9. & 4.10.7
5 God resisteth the proud, and giueth grace to the humble. 3.12.5
6 Humble your selues vnder the mightie hand of God, that he may exalt you in due time. 3.2.40
7 Hauing all your care cast vpon him: for he careth for you. 1.17.6
8 Be yee sober and watch, for your aduersarie the Deuill, as a roaring lion walking about seeketh whom he may deuoure. 1.4.18. & 1.14.13. & 3.20.46
10 And the God of all grace, which hath called vs vnto his eternall glorie in Christ Iesus, after ye haue suffered a little, make you perfect, &c. 3.20.46

II. Peter.

1.4 Whereby most great and precious promises bee giuen vs that by them wee should be partakers of the godly nature, &c. 3.11.10. & 25.10
5 Therefore giue euen all diligence thereunto: ioyne moreouer vertue to your faith, and with vertue knowledge. 2.5.11
10 Wherefore brethren, giue rather diligence to make your calling and election sure: for if you doe these things, you shall neuer fall. 3.13.8
14 Seeing I know the time is at hand, that I must lay downe this my tabernacle, as the Lord Iesus declared vnto me. 3.25.6
19 Wee haue also a most sure word of the Prophets, to the which you doe well that you take heed, as vnto a light that shineth in a darke place vntill the day dawne, &c. 1.9.2
21 For the prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the holie Ghost. 1.13.7. & 1.13.18
2.1 There were false Prophets amongst the people, as amongst you there shall be false teachers, &c. 4.9.4
4 If God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into the chaines of darknesse, &c. 1.14.16. & 1.14.19
9 The Lorde knoweth how to deliuer the godly out of temptations. 3.20.46
19 Of whomsoeuer a man is ouercome, euen of the same hee is brought into bondage. 2.2.8
3.4 Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning, &c. 3.2.42
8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. 3.2.42
9 And would haue no man to perish, but would haue all men to come to repentance. 3.24.15

I. Iohn.

1.1 That which was from the beginning, that we haue heard, that we haue seene with our eies, that wee haue beheld, and that our hands haue handled of the word of life. 2.14.2. & 2.14.7. & 4.17.8
7 That if we walke in the light as hee is in the light, we haue mutuall fellowship, and the bloud of his son Iesu Christ purgeth vs from all sinne, &c. 2.17.4. & 3.5.2. & 4.14.21
9 If we confesse our sinnes, he is faithfull and iust, so that he will forgiue vs our sins, &c. 3.4.9. & 3.29
10 If we say we haue no sinne, we make him a lier, &c. 3.20.45
2.1 If any man haue sinned, wee haue an aduocate with the father Iesus Christ the righteous. 3.4.26. & 3.20.17
2 Hee is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world. 2.17.2. and 3.4.26. and 3.20.20
12 I write vnto you little children, because your sinnes bee forgiuen you for his names sake. 2.17.5. & 3.4.26
18 Little children it is the last time: and as you haue heard, Antichrist shall come. 4.18.20
19 They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs, &c. 3.3.23. and 3.24.6.7
20 But yee haue an ointment from him that is holy, and you know all things. 3.1.3
23 Whosoeuer denieth the sonne, the same hath not the father. 2.6.4
27 But the ointment that you haue receiued of him, abideth in you, neither need you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3

3.1. Behold,

3.1 *Behold, what loue the father hath shewed on vs, that we should be called the sonnes of God, for this cause the world knoweth you not, because it knoweth not him.* 3.6.3. & 3.20.36

2 *Deerely beloued, we are now the sonnes of God, but yet it doth not appeere what we shall be: and we know, that when hee shall appeere, we shall be like him: for we shall see him as he is,* &c, 2.9.3. & 3.2.14. & 3.11 10. & 3.25.10. & 4.18.20

3 *And euery man that hath this hope in him, purgeth himselfe euen as he is pure.* 3.16.2

8 *He that committeth sinne is of the deuill, for the deuill sinneth from the beginning, but the sonne of God,* &c. 1.14.15.18.19. & 3.15.8

9 *Whosoeuer is borne of God sinneth not, for his seed remaineth in him, neither can hee sinne, because he is borne of God,* 2.3.10. & 2.5.11

10 *In this are the children of God knowen, and the children of the deuill,* &c. 1.14.19 & 3.16.2

15 *Whoso hateth his brother, is a man killer, and yee know that no man killer hath eternall life abiding in him.* 2.8.39

16 *Heereby haue wee perceiued loue, that he laid downe his life for vs, therefore wee ought also to lay downe our liues for the brethren.* 2.14.2

20 *For if our hearts condemne vs, God is mightier than our heart, and knoweth all things.* 3.4.18

22 *And what soeuer wee aske, we receiue of him, because we keepe his commandements* &c. 3.27.10

24 *Hee that keepeth his commandements, dwelleth in him, and he in him: and by this we know, that he dwelleth in vs, euen by the spirit that he hath giuen vs.* 3.1.4. and 3. 2.39

4.1 *Deerely beloued, beleeue not euery spirit, but proone the spirits whether they bee of God,* &c. 4.9.12

3 *What spirit soeuer confesseth not that Christ Iesus is come in the flesh is not of God.* 4.17.32

10 *Heerein is loue, not that we loued God, but that he loued vs,* &c. 2.17.2. & 3.24.6

11 *Deerely beloued, if God so loued vs, wee ought to loue one another.* 3.16.2

13 *By this wee know that wee dwell in him and he in vs, because he hath giuen vs of his spirit.* 3.1.4. & 3.24.2

18 *There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse, and he that feareth,* &c. 3.2.27

19 *Wee loue him because he loued vs first.* 2.16.3

5.4 *Whatsoeuer is borne of God, ouercommeth the world, and this is the victory that ouercommeth the world, euen your Faith.* 1.18.3. & 2.5.11. & 3.2.21

6 *This is, that Christ Iesus which came by water and blood,* &c. 4.14.22

7 *There be three which beare witnesse in heauen, the Father, the Word, and the holie Ghost, and those three be one.* 3.1.1

8 *And there be three that beare witnesse in earth, the spirit, the water, and the blood, and these three agree in one.* 3.1.1

12 *He which hath the Sonne, hath life, but he that hath not the Sonne of God hath not life in him.* 3.14.4. & 3.15.6

14 *And this is the assurance that we haue in him, that if we aske any thing according to his will, hee heareth vs,* &c. 3. 20.5

15 *And if we know that he heareth vs, whatsoeuer wee aske, wee know that wee haue the petition that wee haue desired of him.* 3.20.52

18 *He that is borne of God, keepeth himselfe.* 2.5.11

19 *Wee know wee be of God, and the whole world lieth in wickednesse.* 3.2.14

20 *The same is very God and life eternall.* 1. 13.11.26

21 *Babes, keepe your selues from idols. Amen.* 1.11.13

II. IOHN.

1.7 *MAny deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh.* 4.17.2

The generall Epistle of IVDE.

1.6 *THe Angels also which kept not their first estate but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day,* &c. 1.14.16. & 1. 14.19. & 3.25.6

9 *Yet* Michael *the Archangel, when hee strooue against the deuil, and disputed about the body of* Moses, *durst not blame him with cursed speaking, but saide, the Lorde rebuke thee.* 1.14.8. & 1.14.19

The

The Reuelation of S. Iohn.

1.5 *TO him that loued vs, and washed vs from our sinnes by his blood.* 4. 14.21

6 *And made vs Kings and Priestes to God his father.* 2.15.6.& 5.18.17

5.13 *And all the creatures that are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, &c.* 3.5.8

7.14 *These be they that came out of great affliction, and haue washed their long robes, and haue made them white in the blood of the Lambe.* 3.5.2

13.5 *And a mouth was giuen him that spake great things and blasphemies,* 4.7. 25

14.13 *Blessed are the dead hereafter, those I say, that die for the Lords sake. Euen so saith the spirit: for they rest from their labours.* 3.5.10

18.6 *Reward her as shee hath rewarded you, and double vnto her double according vnto her works.* 3.9.6

19.10 *And I fell before his feete, that I might worship him: but he said vnto mee, see thou doe it not, I am thy fellow seruant and one of thy brethren which hath the testimonie of Iesus. Worship God.* 1.12.3. and 1.14.10

4.20 *And I saw seats, and they that sat vpon them, and indgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast neither his image, neither had taken his marke vpon their foreheads, or on their hands, and they liued and reigned with Christ a thousand yeeres.* 3.25.5

21.27 *And there shal enter into it no vnclean thing, neither whatsoeuer worketh abomination or lies: but they that are written in the Lambes booke of life.* 4.16.17

22.8 *But I, when I had heard and seene these things, I fell downe to worship before the feate of the Angell which shewed mee these things.* 1.12.3.& 1.14.10

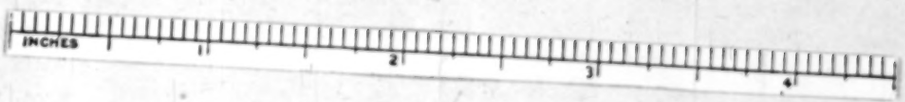
9 *But hee said vnto mee, see thou doe it not, for I am thy fellow seruant, and one of thy brethren the Prophets, &c.* 1. 14.10

18 *If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.* 4.9.2

19 *And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, &c.* 4.9.2

FINIS.




INCHES
1
2
3
4